LINDA KAY DAVIDSON AND DAVID M. GITLITZ

PILGRIMAGE

FROM THE GANGES TO GRACELAND

AN ENCYCLOPEDIA





PILGRIMAGE
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PILGRIMAGE
From the Ganges to Graceland
An Encyclopedia

Linda Kay Davidson
and David M. Gitlitz

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The pilgrims speak in fits and starts
of what throbs in their heads and hearts;
the seer, for all his delving arts,
  is left outside.

Some crave the crowd, some march alone,
some walk to seek the self unknown;
some to attune, some to atone,
  and some to hide.

Some probe the deserts for a cure,
some scale high mountains to ensure
their souls a sacred sinecure;
  some walk to rest.

Pilgrim, divinity's design
is masked. Take up your staff. Define
your road as church, your love as shrine,
  your life as quest.

—*David M. Gitlitz*, 2001

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Acknowledgments

Pilgrimage: From the Ganges to Graceland: An Encyclopedia has required several years of research and collaboration. Our pilgrimage of investigation has taken us physically to nearly all the continents, and we have traveled everywhere virtually. Even so, this book would not have been possible without the generous and talented assistance of many people.

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Despite all of the expert assistance, any inconsistencies and errors remain ours. Ours, too, are the judgments about which of the world's many thousands of pilgrimage sites to include. We apologize for any of your favorite sites that were relegated to the out-take file. We realize, as well, that there are many differences of opinion about the nature of pilgrimage, of spirituality, and of sacredness itself. Our experiences in traversing this difficult terrain have made for an interesting journey of discovery.

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Introduction

Places where and pieces of
link here below with there above.

—David M. Gitlitz

From long before the beginnings of recorded history, three fundamental beliefs have launched human beings onto the roads of pilgrimage. The first is the conviction that there are forces infinitely larger than ourselves—gods, superheroes, the tectonic plates of history—forces with the ability to influence our lives. The second is that each of us has the potential to initiate a meaningful relationship with those forces. The third is that there are certain special places where the remote, transcendental power of those forces seems close enough for us to touch. Places like Delphi or Pachacamac, where the gods give inscrutable answers to human questions. Places like Jerusalem, or Mecca, or Mathura, or Uluru, where the divine once walked among us; like Akita or Zeitun, where for a brief time the divine permitted itself to be seen. Places like the stark memorial walls in Jerusalem, Washington, D.C., or Auray, where eloquent rows of chiseled names confront us with historical sacrifices that have shaped our societies. Places like Santiago de Compostela, or Kandy, or Tlemcen, where we can touch the relics of someone who has touched the intangible mysteries of greatness, channeling some of that transforming power to ourselves.

As this encyclopedia makes clear, there is no single type of pilgrimage site. Destinations may vary from religion to religion, from century to century (even from decade to decade), and from individual to individual, according to personal circumstances.

In its most basic sense, we conceive of pilgrimage as a journey to a special place, in which both the journey and the destination have spiritual significance for the journeyer. A pilgrimage is by nature a quest, a journey in search of an experience that will effect the kind of change that will make a difference to the individual's life or spirit. By nature, then, the pilgrim's literal journey through time and space demands a parallel journey of spiritual growth or change or enlightenment. In the words of Richard Niebuhr, pilgrims "are persons in motion—passing through territories not their own—seeking . . . completion, or . . . clarity . . . , a goal to which only the spirit's compass points the way" (1984, 7).

Within the diversity of the pilgrimage experience, certain key elements recur so often that they shape how we understand the term: the destination and what makes it special; the route traveled, with its rigors, joys, and power to transform; the personal motivation for undertaking the journey; the end result, be it transformation, disappointment, or catharsis; the relationship between pilgrimage and sense of identity, both personal and communal. The study of pilgrimage, then, invites consideration of the journey, the holy site, and the pilgrim.

Both those who physically go on pilgrimage and those who study the phenomenon concur that the distance between home and the pilgrimage goal is an important component of the pilgrimage experience. The single common ingredient, the constant, in pilgrimages and in all the definitions of pilgrimage by theologians, social scientists, and religious and secular pilgrims is the journey. It is the catalyst that brings the seeker to the desired place where a spiritual connection can be sought. In fact, the English word *pilgrimage* stems from a Latin root that means "stranger," itself derived from the words for "through fields," reinforcing the idea that travel is integral to the activity. Yet not every journey is a pilgrimage. A pilgrimage is neither

the Friday walk to the mosque, nor the morning stroll to the nearby village shrine to bathe the statue of Krishna. It is not the yearly attendance at Easter sunrise service or the Yom Kippur service in a synagogue. Even though the regularly scheduled religious services and prayers are meant to aid communion with the spiritual power, the trip to attend those services is not a pilgrimage.

It follows, then, that not every ceremonial center is necessarily a pilgrimage site. On the one hand, a pilgrimage site is defined by its ability to attract a transient population of devotees from a large and frequently diverse catchment area. However, in its broadest sense, pilgrimage is defined not by the group but by the individual pilgrim, for whom any journey to a destination deemed important to his or her spiritual well-being is a pilgrimage. The pilgrimage experience may link the individual spirit with the transcendent, or it may in some fashion put a person in better touch with him- or herself by connecting with an ancestor or an event from personal or communal history. Pilgrimages of this nature help the individual establish an identity and, by extension, a spiritual aspect. In some instances, these pilgrimages share the characteristics of initiation rites. The potential loci of spiritual impact are limitless. For a devout Muslim, the transcendental place may be Mecca or Qom or Karbala; for an ailing Catholic, Lourdes; for a Sikh, Har Mandir; for a secular Jew intent on reinforcing cultural identity, Auschwitz; for country music devotees, Nashville's Grand Ole Opry; for Navajo elders, the Canyon de Chelly; for a war widow, the Vietnam Veterans Memorial; for a gay couple, New York's Stonewall Inn; for Japanese students terrified of an upcoming examination, Fukuoka; for a rootless urban family, grandpa's farm. Private pilgrimages are not always obvious to observers. When we visit a well-known shrine like Lourdes and observe hundreds of candle-carrying worshipers kneeling in front of the basilica, praying at each station of the cross, and filling their plastic bottles with water bubbling from the sacred spring, we infer that the throngs have come as pilgrims. But we might not so easily recognize that the family congregating at the ancestral homestead has come there on pilgrimage.

Pilgrimage is defined not only by the individual pilgrim, but also by the community that perceives, acknowledges, sanctions, or perhaps even mandates pilgrimage activities. Biblical Judaism required three pilgrimages a year to Jerusalem and prescribed specific activities for each. Islam mandates that every able male Muslim shall journey to Mecca at least once during his life. In innumerable ways Hindu culture encourages pilgrimage to the great temple shrines of India; Japanese and Tibetan Buddhist cultures promote the benefits of walking the great circuits of Buddhist shrines; and the popular culture of the American heartland legitimizes the pilgrimage to Graceland.

There are several ways of approaching the relationship between pilgrims and their two communities, the permanent community of their home culture and the transitory community of pilgrims on the road. Some scholars, like Emanuel Marx and E. Wolf, view the commonality of the pilgrim experience as a societal device for fostering, or at least appreciating, the underlying unity of culture among its dispersed local communities. Others, principally Victor and Edith Turner in their adoption of the theories of Arnold van Gennep, perceive pilgrims en route as stepping out of their base culture to join—albeit temporarily—a new society based on classless shared experience, which they call *communitas*. In this view pilgrimage is a liminal experience, involving a leave-taking and a temporary otherness, followed by a reentry into the base culture. A third group of scholars, like John Eade and Michael Sallnow, Ian Reader, and Simon Coleman and John Elsner, prefer to focus their investigations more eclectically on the contrasts between the practices of lay pilgrims and the mandates of religious orthodoxy, on pilgrims as travelers and the societies through which they travel, on the differences between international and local traditions, or ancient and modern traditions, recognizing that the complexities of pilgrimage lend themselves to a wide swath of interpretations.

Beyond physical travel through space, there is another traditional extension of the concept of pilgrimage. If pilgrimage is a journey to a place that opens a door to some transcendental experience, then life itself may be considered a

pilgrimage. The road in this instance is time. The traveler is the individual's soul. The destination is death and whatever lies beyond. This concept led the fourteenth-century poet Dante to begin his *Divina Commedia* with these words: "Nel mezzo del cammin di nostra vita'' ("Halfway along the road of our lives"). This is the central metaphor of the ancient *Gilgamesh* epic, of John Bunyan's seventeenth-century *Pilgrim's Progress*, and of Jack Kerouac's *On the Road*. It is why Hindus call the funeral ghats in Varanasi places of pilgrimage.

To return to pilgrimage in the literal sense, one central question is what makes a site holy? How do these touch points between the world and the divine come about? Our animist ancestors explained the rhythms of nature—the orderly progression of day and night, the phases of the moon, the cycle of the seasons, the mysteries of birth and death, of bounty and natural disaster—as the work of spirits who inhabit every aspect of our environment and give life both order and purpose. Prominent features of the landscape, such as certain mountains, springs, volcanoes, or caves, were thought to be the homes of the deities. The sacred nature of such places made them special, places sometimes to be shunned, but in other instances to be visited for the purpose of communicating with the gods. Other sites, without any geographic uniqueness, became associated with the biographies of historic or mythic entities and as such became infused with the magnetism that draws pilgrims: the riverbank in India where Krishna seduced the milkmaids, the island in Bolivia's Lake Titicaca where Viracocha the sun was born, Zeus's home on Mount Olympus, Elvis Presley's home in Memphis, and Jerusalem's Via Dolorosa.

While the magic of holy sites often predates modern religions, the control of those sites, as well as what takes place there, is important to the established religions' struggles to sustain the coherent unity of practice and belief that we generally call orthodoxy. It is common for a conquering people to superimpose their religious myths on those of the vanquished. In central Mexico, look under a Christian pilgrimage church and you are almost certain to find an Aztec temple. Dig beneath the Aztec pyramid, and you will likely find a Toltec holy place. In India, Hindu shrines are often layered atop their Buddhist or Aryan predecessors. The rock at the center of Jerusalem was undoubtedly holy long before Abraham or Muhammad, long before Solomon surrounded it with the massive walls of his temple, or 'Abd el-Malik capped it with a golden domed mosque. Established religions feel they must control such places. They sanction them officially as places at which to perform particular rites or where divine favors of some sort may be effectively sought. These sites are officially considered open channels to the divine, enhancing the sincerity of homage, facilitating the efficacy of prayer, and increasing the probability that the divinity will intercede on the worshiper's behalf. Established religions exert their control over their approved holy sites, using architecture to delimit their boundaries and prescribing rites to standardize pilgrim activities. But since the holiness of so many sites precedes the doctrines of the current landlords, and since the needs and modes of religious experience are infinitely varied, standardization and control are never complete. Guatemala has long been catholicized, but the descendants of Mayans who worship today in Chichicastenango still sacrifice live fowl and still seek divination in colored candles arrayed on the floor of the Catholic church overlooking the plaza.

Though pilgrimage is an ancient practice, not all sites are of ancient origin. This is self-evident for the shrines spawned by modern historical events like battles (Gettysburg, Omaha Beach), by recent massacres and atrocities (Auschwitz, Wounded Knee), by modern holy men and women (Meher Baba, Saint Thérèse of the Child Jesus, Bahā Allāh), or by miraculous events close to us in time (the apparitions at Beauraing and Medjugorje). Likewise the tombs of some modern political leaders (Vladimir Lenin, Mohandas Gandhi, Yitzhak Rabin) function as pilgrimage shrines. Often these shrines are consciously created and subsequently manipulated by successor politicians hoping to preserve some part of the legacy of their martyred predecessors. Similarly, the graves of popular cultural heroes (Selena, Jim Morrison, and Princess Diana) sometimes become shrines. These may spring up spontaneously (Jim Morrison) or as the result of entrepreneurial

action (Elvis Presley) in which the sponsors hope to separate faithful admirers from some of their cash. Historically, sites like these tend not to last longer than two or three generations, but there are some (Aurangzeb's grave in Khuldabad, for example, or Shakespeare's home village of Stratford-on-Avon) that have persisted for centuries.

Seekers of spiritual connection to the transcendental truths recognize the holy nature of certain individuals and undertake what is best called pilgrimage to living beings, the most famous examples being Jesus Christ and Muhammad. The special person is a spiritual leader, a guru, whose message—as with Gandhi and the Mahdi, and perhaps with Jesus—may have a political as well as a spiritual dimension. To see, to touch, and to hear the holy person can be a transforming experience. When large numbers of people demand the experience, a cult or a political movement can be born. Popular culture figures, too, may have the ability to attract throngs of pilgrims: the Beatles, Carlos Gardel, the Grateful Dead, and Selena spring to mind. The quest for personal contact with the superstar seems eternal.

Some religions seem predisposed to the creation or approbation of new pilgrimage centers. Although new pilgrimage destinations (people and places) do not receive rapid official endorsement from religious organizations, which are almost always initially skeptical about unauthorized, spontaneous channels to the divine, there are ways for adherents to put pressure on the religious authorities to sanction the popular veneration of the material relics or apparitions. Roman Catholicism, with its centralized authority, is particularly adept at official sanction of these cult, or popular pilgrimage, sites through its mechanisms for canonizing saints. In the early church, the missionary saints at the frontiers of Christianity were—after their deaths—often conflated with local pre-Christian deities, whose holy sites, attributes, and special powers they were thought to assume. Thus Saint Barbara protects worshipers against being struck by lightning, Saint Lucy against diseases of the eyes, and so forth. During the evangelization of the Americas this conflation seems to have been deliberate policy: the Aztec goddess of earth and corn, Tonantzin, was easily merged into the Virgin of Guadalupe; the Inca god Pachacamac's power to protect against earthquakes was transferred to Lima's image of the crucified Christ called Nuestro Señor de los Milagros (Our Lord of the Miracles).

Sites connected with the biographies of historical holy figures and sites possessing fragments of their bones or some other tangible relics associated with them still draw pilgrims. Some, like Santiago de Compostela, whose main relic is the body of Saint James the Apostle, have attracted millions of pilgrims over more than a thousand years. The practice is not limited to Roman Catholicism. The tomb of fourteenth-century Sufi master Mu'in-ud-din Chisti in Ajmer, India, is visited by 100,000 pilgrims on his special day and is one of many sites that devout Sufi Muslims visit yearly. Jewish pilgrims, too, journey to tombs of especially revered religious persons and have done so over several millennia. At the tombs of Abraham and Sarah, at Rachel's tomb in the Holy Land, at Rabbi Schneerson's tomb in the United States, the faithful come to pray and seek guidance.

The places where apparitions or sightings of the divine have occurred often become pilgrimage sites. Because Christians believe that Christ appeared to his apostles after his crucifixion, Catholicism has been particularly accepting of the idea of divine visitation or revelation. From at least the thirteenth century C.E., when the cult of the Virgin swept Christendom, Mary has been the most frequent apparition. This phenomenon has persisted right up to the present, as is attested to by the phenomenal growth over the last 150 years of pilgrimage centers such as Lourdes, Fátima, Betania, Medjugorje, Garabandal, Saripiquí, Flushing Meadows, and Akita, to name just a few.

In the preceding pages we have alluded to many different kinds of pilgrimage sites. For the purpose of study these may be arrayed along a variety of axes:

Genre: Religious, both sanctioned (La Salette) and spontaneous (Mary on a strip mall bank building in Clearwater, Florida). Political (the tombs of Gandhi or Lenin). Identity (Masada, Gorée Islands). Popular (Graceland or Disney World). Personal (ancestors' graves). Interior (the meditative quest leading to spiritual enlightenment

or mystic union with the divine). Metaphoric (life as pilgrimage, time as the road).

Origin: Sites memorializing events (Krishna's birth, Jesus' crucifixion, the rock festival at Woodstock, Mary's apparition at Beauraing, the Stonewall Inn beatings). Sites possessing relics (Saint Nicholas's bones in Bari, the Declaration of Independence in the Library of Congress, Muhammad's sandal in New Delhi, the Buddha's tooth in Sri Lanka).

Geographic range of attraction: Some sites draw from surrounding villages, others are regional (Brittany's Pardons; Karnataka's Udipi) or national (Mariazell, Sravana-Belagola), and some attract pilgrims from the entire world (Fátima, Jerusalem, Mecca, Varanasi, Walt Disney World, Hiroshima).

Periodicity: Some sites draw pilgrims year round (Medjugorje), while some focus on a particular year (Kumbh mela), season (Kailas), day (Lalla Sol), or days (Saripiquí). Sometimes the periodicity is tied to the site itself (the special day of Mexico's Virgin of Guadalupe is December 12); with others it depends on the individual, as when a pregnant woman journeys to Rachel's tomb to pray for an easy delivery.

Duration: Some sites have drawn pilgrims for centuries or millennia. Some were once important centers, but are now mainly of historic or tourist interest (Greece's Corinth, Mexico's Cholula, India's Vrindavan). Some are of recent origin, and we can only speculate how long they will endure.

Inclusiveness: Some sites are holy to many groups or many religions (Adam's Peak in Sri Lanka, Jerusalem); others to one group or religion; others to a sect within a religion; others to worshipers from a single village, or even a single family.

While this book gives greatest emphasis to pilgrimage sites with the widest range and inclusiveness and the longest duration, we provide representative examples of sites of every one of these types.

Bearing in mind our definition of pilgrimage—a journey to a special place, in which both the journey and the destination have spiritual significance for the journeyer—it becomes obvious that individuals may resolve to go on pilgrimage for a wide variety of reasons. Often a pilgrim will be motivated by more than one. Sometimes, in fact, a pilgrim's motives are likely to evolve, or change altogether, in the course of the journey. Without presuming that what follows is a complete list, here are some of the reasons why people go on pilgrimage:

To refresh the spirit.

To comply with an obligation, either religious (such as the hajj to Mecca, which is required of every Muslim male who is able to go) or secular (as when magistrates sentence wrongdoers to go on pilgrimage rather than serve time in jail).

To be healed (as at one of the infinite number of Christian shrines that feature holy springs).

To enlist divine aid on behalf of another individual or a community (in order, for example, to end a drought or a plague).

To atone for some transgression or to achieve forgiveness for some sin (as in the medieval Christian Roman Catholic tradition of awarding indulgences for completing pilgrimages).

To fulfill a vow ("If you cure my mother, if you save me from drowning, I will go . . .")

To reaffirm religious or ethnic identity (as when European immigrant groups in the United States congregate annually to honor their country of origin's patron saint).

To witness a recurring miracle (such as the alleged apparitions in Medjugorje or Saripiquí).

To reenact a religious event (as in making the hajj to Mecca, or walking Jerusalem's Via Dolorosa at Easter).

To test one's spiritual or physical strength (as on long walking pilgrimages to Santiago de Compostela, or around Tibet's Mount Kailas or Japan's Saikoku circuit).

To undergo a rite of passage (as when Native American young men visit a sacred site as part of the rites required for the transition to adulthood and full membership in the group, or when young Diaspora Jews go to Israel for their Bar Mitzvah).

People also go on pilgrimage to experience the educational or emotional benefits of religious or secular tourism (as with visits to the Vatican, or the temples at Varanasi, or Walt Disney World). We must remember that until modern times the values legitimizing tourism, or vacations, did not exist. Peasants and working-class people worked, and broke their work for worship. They traveled to make war, or to render service, or to pay their taxes. Pilgrimage was a way of vindicating the human urge to travel, to take time off, to see new things, to escape the humdrum of routine. As Chaucer wrote so perceptively at the start of his *Canterbury Tales* (circa 1387), when the weather brightens in April and birds begin to sing, "then longen folk to go on pilgrimages."

The key to pilgrimage is the journey, the physical and perforce mental relocation of the pilgrim from home to the sacred site, from the ordinary to the special, from the physical world to the transcendental. The journey has many phases, many meanings, and many effects. It begins with leave-taking, a physical and often psychological separation from one's ordinary life. Certain activities, like periods of intense prayer, or abstinence from sex or from rich foods, may help the potential pilgrim achieve a separation from ordinary life. Special ceremonies, such as public investiture by a local cleric, may sanctify the separation. Pilgrims may don special dress to set themselves apart from ordinary travelers.

The journey itself—particularly in the days before modern modes of transportation—is arduous and represents sacrifice and physical discomfort. The abstinences observed in preparation for the journey are often interpreted in this light as well. Absence from home for a prolonged period removes the pilgrim as an economic contributor to the family's well-being, and this too is a hardship. Despite the positive aspects of adventure and tourism, the long dusty roads of pilgrimage, the perilous sea journeys, bandit-infested forests, unscrupulous innkeepers, uncertain lodging, food, and water, and the expense of the journey are all seen as sacrifices and thus as means of acquiring merit. Pilgrims are likely to believe that the more they suffer for their faith, the greater the likelihood that their prayers will be answered. The higher the cost, the greater the value received. In the course of the journey the pilgrim is likely to be bombarded with new, perspective-altering experiences. The endless hours of travel invite solitary reflection on the state of one's being. The separation from home and the parameters that define one's social role and one's habits of character also invite change.

The arrival at the pilgrimage site itself is likely to be both exhilarating and disappointing, as it fulfills one's dreams and purposes while hardly ever quite measuring up to expectations. Pilgrims' diaries often speak of rapturous transports of the spirit, of the light and glory and healing transformation achieved at the holy site. But just as often, and sometimes simultaneously, they project a sense of depression. The noise and pressures of the economic activity associated with pilgrim sites overpowers their ability to focus on the spirit. The heat or dust saps their sense of holiness. The food is bad and expensive. The acolytes seem shallow or venal. Many a pilgrim is stunned to realize that even Jerusalem has sewers, and that smog can blur the view of the stars even from the top of Mount Fuji.

Nowadays in developed nations the journey home again is almost always by rapid public transportation, but in premodern times the physical journey home was a mirror image of the travel to the site. Psychologically or spiritually, however, the journey home is different, for the pilgrims must now cope with the changes that have (or, disappointingly, have not) taken place in their spirits and bodies and with the effects that the pilgrimage will have on their reentry into the old modes of life.

Returned pilgrims often signal their special status with a change of name, for example by affixing the term Hajji to their names (for Muslims returning from Mecca) or by taking significant new last names (such as Palmer for Christians returning from Jerusalem). They may mark their houses in some special way or add a pilgrim symbol to the family escutcheon.

The last phase of pilgrimage can be the most difficult, for the successful pilgrim returns home a changed person, while the home environment has for the most part remained the same. The non-fit can be devastating: *caveat peregrinator*. Some returning pilgrims become saints. Some resume sinning. For most, the effects

of the transformations achieved on pilgrimage will fade with time, and the experience itself will be mythified in memory, transforming itself into a nostalgia that is as likely as not to draw the pilgrim back onto the road. To have been a pilgrim—as is the case with the authors of this book—is to yearn to be a pilgrim again.

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Note to the Readers

The subject of pilgrimage is so vast that no single book can hope to encompass it all. Were we to limit ourselves to just describing holy sites, we could spend a lifetime and barely sample the bewildering array of holy places: a recent study lists 1,034 Roman Catholic pilgrimage sites in France alone. Another points to 1,800 Hindu pilgrimage sites in India, without venturing into the sites holy to the Jains, Zoroastrians, Sikhs, Buddhists, Christians, Jews, and other diverse Indian religious groups.

This encyclopedia, then, is representative, not exhaustive, in its treatment of the principal varieties and aspects of pilgrimage and of sites related to pilgrimage. The entries in this book, arranged alphabetically, fall into the following categories:

1. The principal abstract, theoretical aspects of pilgrimage: apparitions, the veneration of relics, terms related to pilgrimage, pilgrims in music, the visual arts, and literature.
2. The incidentals of pilgrimage: dress, offerings, incense, ex-votos, mementos, prayer.
3. People important to the development of pilgrimage.
4. The infrastructure of pilgrimage; that is, the people and institutions that support it: confraternities, hospices and hospitals, transportation systems, charity, indulgences, laws, guides and guidebooks.
5. Sites: description and history of a representative sample of pilgrimage sites.

Since pilgrimage is a journey to a place, this last set is by far the largest, comprising about three-quarters of the entries. The sample was derived according to these criteria:

Range: Most major international sites are included, as well as many national and a few regional and local sites. We include sites in all ranges for each of the six continents. This said, the anticipated readership of this book requires a greater emphasis on sites in North and Central America and Europe than in other areas.

Origin: We sample ancient, modern, and enduring sites.

Genre: Religious sites are the largest category, with sites related to all of the world's major religions and some of its less widely distributed ones. We also include a variety of sites related to politics, ethnic identity, and popular culture.

There are as many sources to study pilgrimage as there are pilgrimage sites, and the World Wide Web has increased the supply exponentially. Because English is the common language of this book's readership, we have focused primarily on sources written in English, unless there was nothing available in English on a particular place. We have interviewed numerous pilgrims and pilgrim leaders for anecdotal or personal details to help flavor the entries with personal experiences. We have visited approximately one-third of the sites, and we include our personal observations, when relevant.

We have titled individual site entries based on our sense of the current most popular way of referring to them. Thus Chartres and not Notre Dame or Our Lady of Chartres; Bethlehem and not Church of the Nativity; Epidaurus and not the Aesclepion; Har Mandir rather than Amritsar; Sarnath rather than Deer Park; Chamundi Hill and not Mysore; Graceland and not Memphis. Alternate names are cross referenced in the index.

Since this encyclopedia deals with a variety of countries and languages, we have used the most standard of the Americanized spellings, following

Merriam-Webster's Geographical Dictionary (third edition) and *Merriam-Webster's Biographical Dictionary*. We favor the Pinyin system of transliterating Chinese words. Because we are dealing with a variety of calendars, we have cited dates using C.E. (common era) and B.C.E. (before the common era). Finally, because the overwhelming majority of pilgrimage sites lie outside of the United States, we have opted to express measurements in the universal metric system. For those not completely comfortable with that system:

1 meter = 39 inches or 3.25 feet
100 centimeters = 1 meter
1 hectare = 2.47 acres
1 kilometer = .625 mile
1 mile = 1.6 kilometers

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A

Aachen (Westphalia, Germany)

Roman Catholicism, Ninth Century

Along the present Belgian-Netherlands-German border, this ninth-century pilgrimage center—also called Aix-la-Chapelle—was especially popular among people living in the Carolingian Empire. Springs in this westernmost area of Germany made the region popular with the Celts, who dedicated the waters to Granus, their god of healing. Romans added a temple to Apollo and called their city Aquisgranum. The springs also attracted Pepin and his son Charlemagne (742–814) to the region. Charlemagne built his palace here and ordered a church to be constructed close to the waters in an effort to Christianize the pagans. Most of the subsequent Holy Roman Emperors were crowned in his eight-sided chapel.

It was Charlemagne who gathered medieval Europe's most impressive collection of Christian relics for his residence and chapel: the swaddling clothes of the baby Jesus Christ, the loin cloth that Christ was wearing when he was crucified; the cloth that held John the Baptist's head; and the Virgin Mary's cloak. Pilgrims came from all over Europe to see and revere these objects. The relics were placed in a specially built Gothic shrine in 1239. Since 1349 they have been publicly displayed every seven years, including in the year 2000. After Charlemagne's death, pilgrims began visiting his tomb as well, creating a local cult. When he was canonized in 1165, the chapel had to be enlarged to handle the crowds. A fourteenth-century statue of the Virgin Mary that was thought to grant miracles attracted additional pilgrims.

There are references to pilgrim lodgings in Aachen from Charlemagne's time on.

See also

Politics and Pilgrimage; Relics

Reference

Sullivan, Richard E. *Aix-la-Chapelle in the Age of Charlemagne.* Norman: University of Oklahoma Press, 1963.

'Abd al-Qadir al-Jilani (Baghdad, Iraq)

Islam, Twelfth Century

The shrine of al-Qadir al-Jilani (1077–1166) is an important pilgrimage place for followers of Sufism.

Born in Persia, and educated in Baghdad where he was introduced to Sufism, al-Jilani quickly became a forceful and well-known teacher of the mystic philosophy. His claim to fame lay in his ability to merge Sufi mysticism with Islamic law. While formal schools of Sufism had been in existence for about centuries, al-Jilani is credited with having formed the first formal order or brotherhood, called the Qadriyah.

See also

Islam and Pilgrimage

Reference

" 'Abd al-Qadir al-Jilani." *Encyclopedia Britannica Online.* http://www.eb.com.

'Abd al-Rahman, Muhammad ibn

Islam, Eighteenth Century

Sufi holy man in Algeria who, because of religio-political rivalry, has two tombs that have served as sites of pilgrimage.

Muhammad ibn 'Abd al-Rahman (circa 1715–circa 1793) was born in the Jurjura Mountains area of Algeria, a highly populated, independent-minded area sometimes called the Kabylia. Little is known of 'Abd al-Rahman's early life except that he showed great abilities in learning and was sent by his family to study

with prominent Sufi masters. Continuing his studies, he traveled east to other learning centers; he made the hajj to Mecca in 1739. The scholar settled in Cairo, Egypt, where he studied with important religious teachers, for thirty years. The most important influence on his life was Muhammad ibn Salim al-Hifnawi, who was the leader of an Egyptian Sufi order and who was responsible in great part for instilling the political and reform bent in ‘Abd al-Rahman’s worldview. ‘Abd al-Rahman developed a new strain of Sufism combining Sufism, law, and mysticism.

After spending six years in the Sudan, where he built up a center for al-Hifnawi’s order, ‘Abd al-Rahman returned to Algeria circa 1764 or 1770. There he founded his own Sufi order, the Rahmaniyya, and opened a school and Sufi lodge *(zawiya)* in the Jurjura area. He also traveled to Constantine, an important urban area, where his teaching met with enthusiastic support. His teaching and his miracles led to a growing popularity that caused tension between him and other Islamic officials, especially in Algiers. The enmity culminated in his being charged with being a heretic in the 1790s, a charge that he successfully defeated.

‘Abd al-Rahman died circa 1793, leaving his favored disciple as the head of the order, which grew in importance and geographic reach over the next forty years. The Sufi master’s importance as a cult figure had grown most markedly after his return to Algeria in the late 1760s, making his shrine a pilgrimage destination for devotees from a large area. The veneration of his tomb fit in with the long established North African tradition of visiting tombs of saints to gain *barakah* (blessing) and favors.

The government saw the mountain shrine as a focal point of antigovernment political activity. Instead of working to diminish the saint’s fame, the government attempted to co-opt it by authorizing the theft of his body to take it to Algiers. The ruling bey, Hasan, ordered an impressive shrine to be built for the body in al-Hamma and also planned to buried next to the saint when he died. When protests arose at the Jurjura shrine, a compromise was reached to officially proclaim that a miracle had happened: the saint’s body had cloned itself and lay in both places. ‘Abd al-Rahman’s nickname, Abu Qabrayn, means “man with two tombs.” Large pilgrimage celebrations took place at both tombs up to modern times. Pilgrimage activity seems to have abated in recent years.

See also
Barakah; Islam and Pilgrimage

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Ablution

The ritual washing of the body or body parts or possessions for purification. Some religions require ablution before a pilgrim enters a holy site. In other religions, cleansing acts have become part of a shrine’s customs. Usually pilgrims perform the act of ablution with fresh water, but sometimes salt water or other substances are called for. Ablution cleanses the spirit of impurities and is only coincidentally a cleansing of the physical body. Thus in some cultures where water is precious, worshipers may perform their ablutions with dirt or dust. Spiritual and physical ablutions may even conflict: a fourth-century pilgrim boasted that to preserve the oil used in her baptism she had not washed in eighteen years.

The practice is ancient and widespread. There are references from Mesoamerica, where in Cholula ablutions were required prior to celebrations for Quetzalcóatl. In ancient Delphi (Greece), petitioners bathed in a spring before approaching the oracle. In the ancient Greek mysteries of Attis, bull’s blood was used to purify initiates. Hindu pilgrims to the important Vishnu temple in Badrinath take advantage of nearby hot water springs to bathe completely before entering the temple. Many Hindu and Buddhist shrines in India have tanks, or bathing pools, nearby. Many pilgrims bathe at least their feet and arms. Since the liquid used for ablution is supposed to carry away

the impurities, it must run off or be carefully wiped away. Many religions insist on using running water for their ablutions.

Muslims making the hajj to Mecca carry out several rites of purification. The general ablution (*wadhu*) is performed by all pilgrims. Those who are considered impure (for example, women after childbirth) make a major ablution (*ghusl*), in which they wash their entire body in pure water before circumambulating the Ka'ba. Muslim saints' shrines usually have places where devotees can wash their hands, and sometimes their feet, before entering the sacred area near the tomb. This is also true of ordinary mosques. *Tayammum* refers to the process of ablution with pure dust (or sand) for those who have no access to water, as stipulated in Muslim rules.

In Shintō, adherents usually rinse their hands and mouth with water. In Japan, pilgrims following the Shikoku pilgrimage route of eighty-eight temples find an ablution basin outside each one.

For Christians, ablution harks back to John the Baptist's washing Jesus Christ with the waters of the Jordan River. By the third century C.E., baptism had become a part of the Christian church's initiation rites, symbolic of washing away sins and a sign of rebirth. By the twelfth century, Christian pilgrims to Jerusalem made the 30-kilometer descent to the Jordan River to imitate the baptism of Jesus by immersing themselves in the water. A classic act of Christian charity is to wash the feet of a pilgrim at the end of the day's journey, seen as reminiscent of Jesus' washing the feet of his disciples.

The twelfth-century *Liber Sancti Jacobi* tells that pilgrims to Santiago de Compostela (Spain), site of the shrine of the Apostle Saint James the Greater, stopped at a stream called Lavamentula, 12 kilometers outside of the city, to wash their private parts (*mentula* in Latin means penis). There is evidence that the washing was a carryover from pre-Christian rites associated with the nearby mountain Pico Sacro. Although not part of the religious code, the semibath in the stream, now called Lavacolla (*colla* in medieval Romance means scrotum), continues to be a tradition for Saint James' pilgrims in the twenty-first century.

See also

Hajj; Jordan River; Santiago de Compostela

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Abu Serga and the Holy Family (Cairo, Egypt)

Coptic Orthodoxy

Cairo's Church of Abu Serga was built above a cave, which by tradition served as a refuge for the Holy Family during their flight into Egypt (Matt. 2). The governor of Cairo at that time, named Fustat, was so enraged when local idols fell down at the baby Jesus' approach that he sent soldiers to kill him, so that Jesus, Mary, and Joseph were forced to hide.

The small church, parts of it dating from the tenth century, is dedicated to Saints Sergius and Bacchus, two fourth-century Christian Syrian soldiers who were slain for their faith. It has an elaborate iconostasis hung with ancient icons, and twelve columns decorated with paintings of the twelve apostles. The principal object of pilgrim devotion is the crypt under the altar, said to be the original cave in which the Holy Family took refuge. In recent centuries the crypt has been flooded by water, but plans exist to pump it dry and to encase the area in a concrete cube to protect it from further seepage.

Pilgrims in large numbers come for the June 1 mass that commemorates the traditional date of the Holy Family's arrival in Egypt.

The Abu Serga church is the third of seven sites in the Sinai and Lower Egypt related to the Holy Family's journey to Egypt. Each of them individually has always attracted substantial numbers of pilgrims. An association of Coptic Egyptian businessmen, organized as the National

Egyptian Heritage Revival Association (NEHRA), has announced plans to develop the seven sites as a Christian pilgrimage route. Although organizers believe that most pilgrims will travel by organized bus tour, they anticipate developing some sections so that pilgrims can walk them. The seven sites are as follows:

Farma

This site in the northern Sinai, the first Egyptian resting place for the Holy Family, preserves the foundations of several early churches. In Jesus' time it was called Pelusium.

Tree and Well of the Virgin Mary.

By this tree, now in the middle of the Cairo suburb of Matariya, the Holy Family rested. Jesus, who was thirsty, caused water to flow from the ground. Tradition says that Mary washed Jesus' clothes in the spring, and when she poured out the water, fragrant balsam plants sprang up. Planners envisage an art colony at the site and a kiosk to sell bottled holy water.

Abu Serga

Church of the Holy Virgin at Haret Zuweila

This ancient structure (also called Ezbaweya) was the seat\of the Coptic patriarchate from the fourteenth to the seventeenth century. It preserves an extraordinary collection of ancient icons. The church is now mostly under water, which the route's organizers hope to be able to drain off.

Sakha

This small church, near Kafr al-Sheikh in the Nile Delta, displays a stone alleged to bear Jesus' footprint.

Mostorod

The Virgin Mary's Church in this village 10 kilometers from Cairo marks another place where the Holy Family rested on their flight. Since tradition holds that they stayed there for two weeks, so too do the thousands of pilgrims who come to the village for two weeks each August.

Church of the Holy Virgin at Maadi

This small church marks the last place that the Holy Family is thought to have lived before departing by boat for Upper Egypt. Pilgrims can descend to the riverbank on steps believed to be those trod by the Holy Family.

Route organizers also plan to incorporate Wadi Natrun, an early center of Coptic monasticism, into their proposed route.

See also

Sitt Mariam; Wadi Natrun

Reference

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Acre (Israel)

Baha'ism, Nineteenth Century

The site of the mansion in which Bahā Allāh, founder of the Baha'i faith, lived in exile from 1868 until his death in 1892, and the site of his burial. The shrine, built next to his house 2 kilometers north of Acre (also called Acco), is one of the two most important pilgrimage sites of Baha'ism.

Baha'i followers often came as pilgrims to Acre in the late nineteenth century to consult with Bahā Allāh. After his death and burial there, pilgrimage to his tomb was a natural result of the earlier travel and the leader's exhortation to make pilgrimages.

The shrine is located in an extensive garden, with plants and decorative features much like a nineteenth-century formal English manor garden. The garden is tended by Baha'i adherents who come to Acre to dedicate a year's service at the shrine. Pilgrims and visitors are invited to stroll along the various paths and breathe in the tranquillity in preparation for their visit to the shrine building. Although the mansion itself, Bahjī, is not open to the public, visitors and pilgrims may enter the shrine, accompanied by a guide. Pilgrims enter barefoot; women are asked to cover the head with a scarf. No one speaks inside the shrine, which is filled with green plants, with a floor covered with oriental rugs. Pilgrims generally prostrate themselves at the threshold of the room in which Bahā Allāh is buried.

For medieval and Renaissance Christian and Jewish pilgrims, Acre was one of two entry ports to the Holy Land. The other was Jaffa (or Joppa), near present-day Tel Aviv.

See also
Baha'i World Center; Baha'ism and Pilgrimage; Pilgrimage to Living Beings

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Activities during Pilgrimage

Every individual's pilgrimage is to some extent unique. Moreover, even when pilgrimages are considered in the aggregate, activities vary by religious tradition, country, shrine, and time period. Sometimes these variances are formalized as written rules; more often they are dictated by custom. Nevertheless certain general patterns of activity can be observed in almost all pilgrimage traditions. All physical pilgrimages consist of two broad groups of activities: the first group includes all the activities associated with the journey to and from the pilgrimage goal; the second group comprises all of the actions performed at that place.

Pilgrimage can be thought to begin at the point when individuals commit themselves to making a spiritual journey to a special place. From then on, every activity related to the journey is part of the pilgrimage. Once the preparatory activities are completed, pilgrims are ready to begin their journey.

The formal pilgrimage commences when individuals put on their special pilgrim clothing, or take up insignia that mark them as pilgrims. Some traditions celebrate the leave-taking with a blessing over the pilgrim. In medieval Christian times, priests pronounced certain ritual phrases over the pilgrims, their staves, and their supplies before they left the church. In modern-day Turkey, an imam offers a prayer for the group of pilgrims heading to Mecca. From that moment they are pilgrims, no longer a part of the everyday society and activities.

The journey itself, especially now in the age of rapid transit, may seem on the surface like ordinary travel, but the pilgrims' intention, their commitment to a spiritual journey, sets them apart from ordinary tourists. Other aspects of the journey may also differentiate a pilgrimage from tourism. Individuals may be part of a group of pilgrims under the guidance of a religious leader. Pilgrims may stop at several intermediate sites along the way that are related to the final goal. Buddhist pilgrims will not only go to Bodh Gayā, but will stop also at nearby Rajgir, as both places are important sites of the Buddha's enlightenment. Pilgrims to Rome may visit not only Saint Peter's but also the catacombs and a number of other shrine churches.



"Stop, Pilgrim Crossing." Posted on a small road in Conyers, Georgia, 1998. (David M. Gitlitz)

Many pilgrims practice a variety of activities to prepare themselves mentally or ritually for the holy experience and to set themselves apart from ordinary tourists. Some walk barefoot; some do without normal personal hygiene; some wear special uncomfortable clothing, such as hair shirts. Medieval European penitential pilgrims carried signs of their suffering or punishment. Walking pilgrims sometimes identify themselves by their belongings (such as a walking staff, large hat, sleeping bag, large backpack). Some Buddhist, Hindu, and Jain pilgrims carry a begging bowl for the alms and food that people along the route traditionally give to pilgrims. In India the animals accompanying pilgrims are decorated. Tibetan Buddhist pilgrims carry portable prayer wheels and constantly turn them. Pilgrimage groups often carry large banners identifying themselves as pilgrims. Along the way, many pilgrims get credentials stamped to corroborate the route they

have walked. Perhaps the most important characteristic of the pilgrimage journey is the interior introspection that pilgrims undertake on the journey. This religious intent may be evident in their attending religious ceremonies throughout the journey on a regular basis, or in private prayers, or in reading religious materials, or, as is the case in Buddhism, in unceasingly intoning mantras.

As the journey nears its end, the approach to the sacred precinct or shrine is the occasion for another series of activities. Many traditions require pilgrims to purify themselves before entering the shrine. Most often this involves bathing or ritually washing a part of their body. Because the shrines of Muslim saints are holy places of prayer, like mosques, pilgrims must perform ablutions before entering. Most shrines provide a fountain or a bowl to wash in. Medieval Christian pilgrims to Santiago de Compostela washed themselves—or at least their necks and genitals—in the stream of Lavacolla, a few kilometers east of the holy city. In pre-Columbian Cholula (Mexico), pilgrims underwent fasts and bloodletting before entering the shrine. In Tibetan Buddhism, pilgrims often circumambulate the holy space before entering it. Hindus nearing Prayag (Allahabad) sometimes make a ten-day circumambulation of the area.

Just outside the sacred space pilgrims stop to secure the needed ritual materials, such as flowers, sweet-smelling herbs, oils, or incense. In India the vendors of flower garlands surround the temples and on Chamundi Hill coconut sellers stand waiting to sell the needed offering before the Hindu pilgrims enter Durga's temple. Shintō pilgrims in Japan sometimes purchase small paper fortunes, or oracles, to hang from strings tied to the trees on the grounds of the shrine.

Pilgrim groups often form into an organized procession as they enter the shrine. Many sing, others chant mantras. At popular shrines on festival days, pilgrims jostle each other in lines. At the door of the innermost sacred precinct, however, pilgrims tend to change their demeanor to distinguish even more between the everyday and the sacred. They tend to fall silent; they may remove their shoes; they may clasp their hands in a gesture of reverence or of prayer; they may take care to keep their faces focused on the holy center of the shrine. The rarefied spiritual atmosphere of the shrine's center may require that impure individuals—unshriven sinners, or in some traditions menstruating women—not be allowed to enter.

Activity at the shrine itself generally includes announcing arrival, worship, offering, petitioning, and leave-taking. In many temples, Hindus ring bells at the doorway to the sacred precincts; Buddhist pilgrims who traverse the thirty-three temple Saikoku circuit (Japan) sing specific hymns at each temple. Pilgrims arriving in Santiago de Compostela (Spain) pass through the large baroque exterior to the twelfth-century portal and place their hands on the marble middle column of the doorway. So many pilgrims have done so over the last 800 years that the marble has worn away to form five finger holes. In Hispanic America and some other Roman Catholic areas, many pilgrims crawl on their knees toward the revered shrine in the church.

In most traditions, the culminating act of pilgrimage is worship at the shrine's holiest place. This worship may be a matter of private devotion, or it may involve participation in communal rites such as the chanting of certain prayers, mass circumambulation of a holy site like the Ka'ba in Mecca, or hearing mass and taking communion. In some traditions, the individual pilgrims may decide the nature of these worship activities. Jains may choose to fast and pray in front of the images of the Tirthankaras. In other traditions activities are rigidly prescribed.

Often a priest or religious attendant helps cue the pilgrims as to proper behavior or guides them through the ritual. Sometimes printed materials help pilgrims follow the correct procedures. In his fifth-century B.C.E. play *Ion,* Euripides shows how pilgrims could be guided:

> Chorus [slave women]: You sir, beside the altar there, may my foot in modesty enter the temple and sound its depths?
>
> Ion: That is not permitted here. . . . If you have offered barley and would consult the god you may approach the hearth, but no one is to cross the temple sill unless he

means to place a smoking sheep upon the sacred stone.

Chorus: I know all this; I shall not transgress the custom of the god.

(Trans. Anne Pippin Burnett, pp. 41–42, ll. 219–230.)

In religious traditions that conceive of pilgrimage as part of a transactional system, the tendering of an offering of some sort is often a central part of the pilgrim's worship activities. Occasionally the offering may include an act of self-mortification. There are records of Hindu pilgrims piercing their tongues, for example. Dance offerings are common in some Native American shrines and in many areas of Hispanic America.

Since many pilgrimages are made for the purpose of requesting a favor, lodging petitions is a central part of most pilgrimage activity. At Muslim saints' shrines, especially those that women visit to request help in family matters, some petitioners tie cloths on the gratings near the tomb to remind the saint of the favor asked. When the favor is granted, the petitioner often makes a return pilgrimage to remove the cloth. Jewish pilgrims to Jerusalem often write their requests on slips of paper that they insert into the Western Wall in chinks between the stones. Shintō pilgrims in Japan tie their paper requests to trees near the shrine. Himalayan Buddhists accompany their oral petitions with a spin of the prayer wheel. Anglican pilgrims to England's major shrines write theirs on slips of paper that are then read aloud during prayer services.

Pilgrims frequently strive to take some tangible connection to the shrine's holiness home with them. At healing shrines this is likely to be a vial of water from a holy spring or river or a scraping of stone from a shrine wall. In places where the earth around the shrine is known to effect miraculous cures, pilgrims take the dirt or soil, mix it with liquid, and either rub it on their bodies or eat it.

For many pilgrims the culminating act of pilgrimage is a joyous communal event. They have come a great distance, sometimes surviving great dangers, and they have arrived at their important goal. The most common euphoric event is a feast that both honors the shrine's deity and celebrates the transition from the outbound to the homebound pilgrim. Feasting was central in the ancient Greek pilgrimage tradition, in which pilgrims communally consumed the animals that had been sacrificed on the shrine's altars. North African pilgrimages to saints' tombs in both the Muslim and Jewish traditions are capped off with a feast. At Latin American Catholic shrines, the period following the shrine's principal feast day is devoted to a fair, with carnival rides, gambling, feasting, and drinking. The activities sometimes even include bullfights. In many traditions, setting off fireworks is common. At the inns at the foot of China's Tai Shan, male pilgrims returning from the mountain shrines celebrated with music, theatrical presentations, and the inns' prostitutes.

After completing the appropriate pilgrimage activities, pilgrims usually turn their thoughts to the return journey and reuniting with their families. Although every pilgrimage journey includes some tourist elements, it is at this point that these elements are likely to become predominant, as the returning pilgrims, their religious obligations fulfilled, turn their attention to the secular attractions of the return journey.

See also

Activities in Preparation for Pilgrimage; Blessings; Circumambulation; Clothing and Pilgrimage; Communitas; Motives; Offerings; Sacrifices; Tourism and Pilgrimage

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Activities in Preparation for Pilgrimage

Various activities must take place before pilgrims leave home on pilgrimage. Some of the activities are purely personal, others are familial or social in nature, and still others are spiritual.

Among the personal preparations, especially in the early twenty-first century, are the plans dealing with the physical aspects of pilgrimage.

Modern long-distance walking pilgrims, such as those to Santiago de Compostela (Spain), for example, sometimes train by hiking with backpacks and boots for weeks before the actual journey begins. In the Middle Ages and today in those countries where long-distance walking is common, this kind of preparation is not necessary or may be impossible.

Pilgrims must deal with pretrip logistics. From ancient times to the present, working people must secure permission to be absent from their workplace for an extended time. Just as today one may need a passport and a visa to enter some countries, in the Middle Ages special safe-conducts were necessary to pass through foreign, often warring, territories. To enter modern Saudi Arabia, Muslims from other countries must apply for special hajj visas. To visit a holy shrine in Tibet, one must secure permission from the appropriate Chinese administrative offices. In the Middle Ages, Christian pilgrims to the Holy Land had to secure permission from the ruling Muslims, and even then were not always assured a safe journey: kidnappings were useful ways of raising funds through ransoms. Economics plays another part in the logistics. Securing appropriate funds for the journey requires special planning. When Muhammad stipulated a pilgrimage to Mecca, he made the condition that it be undertaken only when it caused no financial burden. Some African Muslims realize that they will have to work during the entire journey to Mecca and back, causing them to be away from their homeland for years.

Pilgrims must also provide themselves with pertinent information about the route, the destination shrine, and the rituals attendant on their pilgrimage. Before modern times, this meant quizzing returned pilgrims about their experiences. Nowadays it is more likely to involve purchasing the appropriate maps, guidebooks, and memoirs, and doing searches on the World Wide Web.

Pilgrims must also prepare for the well-being of their stay-at-home families. Many make wills, in case they do not return. In the Christian Middle Ages, permissions to make wills were extended to pilgrims of social levels that usually did not make them. Finding caretakers, executors, or guardians is as important. Turkish Muslims leaving for Mecca sometimes give a feast for the village, thereby paying off social debts and gaining *sevap* (blessing). Departing pilgrims will also take the prayers and petitions of the others who stay at home.

Certain preparatory rites alter the physical appearance of pilgrims to distinguish them from others. Shaving, especially head and eyebrows, is a clear demarcation practiced over 2,000 years in some traditions, from early second-century C.E. pilgrim men to Hierapolis or Phoenician holy places to present-day Theravada Buddhist monks in Southeast Asia. Before visiting the shrine of Imam ‘Ali in An Najaf, Muslim pilgrims are encouraged to bathe and to put on clean clothes and perfume. Baha’i who visit holy sites attempt to immerse themselves in water, trim mustaches, clip nails, apply perfumes, and put on their best clothes when they are 2,000 paces from the city.

Spiritual preparation is no less important than physical, but it is usually less easily observed. Many pilgrimage traditions encourage abstention from sexual activity in order that the pilgrims may be more able to focus on their inner, spiritual quest. Pre-Columbian Mesoamerican pilgrims may have given up both bathing and sexual activity. Before starting out on pilgrimage, Hindus will often keep a fast, offer special worship to Ganesha, the god of fortune or good luck, and then formally declare their resolve to go on pilgrimage. In Mauritius, Hindus will fast one week before the important Maha Shivaratri Hindu pilgrimage festival. Before taking the boat to Saint Patrick’s Purgatory on the island of Lough Dergh (Ireland), Catholic pilgrims fast for a day. Some might stand vigil the night before departure. Pilgrims of many traditions might read special religious passages and have conversations with religious mentors as they prepare for the pilgrimage journey.

See also

Activities during Pilgrimage; Activities Prohibited during Pilgrimage; Cartography and Pilgrimage; Clothing and Pilgrimage; Guidebooks and Manuals; Memoirs; Politics and Pilgrimage; Shrine Caretakers

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Activities Prohibited during Pilgrimage

Certain activities seem inappropriate when on pilgrimage. Some of the activities are prohibited by religious canon, others by tradition. Other abstentions are of an individual pilgrim's own choosing, such as a vow not to talk during the journey. Medieval Russian pilgrims from Novgorod used to swear an oath on departure not to steal, lie, or fornicate while on pilgrimage, under penalty of being buried alive by their traveling companions. At the shrine, other kinds of activities also may be prohibited, but historical annals show that prohibition is one thing and enforcement is another.

Within some traditions, to keep the shrine sacrosanct, unclean pilgrims are not allowed to enter. Upon entering some shrines pilgrims are required to remove their shoes, as when entering the Baha'i shrines in Acre and Haifa and almost all of the Buddhist, Hindu, Muslim, or Jain shrines of India. In some shrines pilgrims, and especially women pilgrims, are required to dress modestly. Talking is often prohibited. In the past no menstruating women could enter a Muslim saint's shrine area.

Medieval Christian pilgrims to Santiago de Compostela were warned not to rob or fight inside the cathedral, but to no avail. A twelfth-century sermon decried the commotion taking place inside the sacred space, and in 1207 things got so out of hand when people jostled to get a good place near the altar that blood was shed and the cathedral had to be closed and reconsecrated.

In Islam, during the hajj several prohibitions take effect once the pilgrims have entered the sacred zone around Mecca. They are clearly stipulated in the mandate for the hajj from Muhammad's time. Pilgrims shall not fight among themselves, they shall kill no animal (and thus do not eat meat); they shall not indulge in sexual activities. Additionally, hajj pilgrims do not cut their hair or fingernails, and they wear no perfume or jewelry. Muslim Oromo pilgrims to the tomb of Sheikh Hussein in Ethiopia follow guidelines similar to those for Mecca-bound pilgrims. They additionally do not sleep indoors during their journey.

Likewise, Hindu pilgrims forego sexual activities and the use of luxury goods. In the past, a sincere Hindu pilgrim would not ride in motorized transportation to the pilgrimage shrine. Nowadays, this last restraint is less followed, since trains, buses, and airplanes allow Hindus to reach desired important shrines at a further distance from their homes.

Above all, pilgrimage requires decorum, even self-imposed. In June 1997 a group of Israeli army officers were visiting several Nazi holocaust camps in Poland. When it was learned that several of the officers were gambling and playing cards on the bus, an investigation was initiated. As a result, the colonel who was leading the tour suspended himself, giving as his reason that the gambling seemed inappropriate for a journey to such important places.

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Adam

Adam and Eve were the first created humans according to the Jewish Bible (Gen. 1:27). They were expelled from the Garden of Eden by God for having violated his command not to eat the fruit of the tree of knowledge. Adam was condemned to labor for his living, while he and Eve and their offspring wandered the face of the earth. In the Middle Ages both Judaism and Christianity interpreted Adam as the prototypical human, and his wandering became a symbol of pilgrimage, of imperfect humanity

seeking the path of return to the good graces of the creator.

See also

Life as Pilgrimage

Adam's Peak (Sri Lanka)

Buddhism; Hinduism; Islam; Christianity

A 2,243-meter mountain in south central Sri Lanka sacred to four religions, in part because of the nearly 2-meter-long footprint-like depression found on the mountain's summit. To Buddhists it was left by the Buddha; to Hindus, Siva; to Muslims, Adam, after his expulsion from Eden and banishment to Sri Lanka, the place on earth most resembling Paradise; and to Christians, Saint Thomas, the apostle who is reputed to have evangelized southern Asia. Anthropologists believe that even before these imported religions, the peak was sacred to the local Vedda community, who considered it the home of one of their guardian deities.

Pilgrims from all four religions climb Adam's Peak (Sri Pada in Singhalese) from December until late April, after which the monsoons begin. At the top is a small temple enshrining the footprint. Pilgrims frequently leave votive offerings, a favorite being a coiled silver strip as long as the devotee is tall. They may bring a small vial to take home rainwater that has collected in the footprint, reputed to have extraordinary healing power.

Adherents of each religion climb to the mountaintop during the night along a lighted stairway. From the peak they watch the sun rise, and then turn to the west to observe how with the rising sun the shadow of the peak moves across the mists that clothe the jungle.



A crowd of pilgrims assembled on Adam's Peak to witness a sunrise (Tim Page/CORBIS)

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Ādi Granth

Sikhism, Sixteenth Century

The holy book of the Sikh religion.

Because he thought important hymns used in worship were being lost, the Sikhs' fifth guru, Arjun (1581–1606), compiled a work called the Ādi Granth (First Collection), also called the Guru Granth Sahib. He himself wrote half of the pieces; the other half are hymns by Sikh founder Nānak and other gurus. In the early eighteenth century, the tenth guru, Gobind Singh, added hymns by Arjun's successor.

The contents are entirely in various verse forms. Most of the holy book is written in Hindi, although some pieces in the last section of the work are in Sanskrit. The Granth contains about 1,430 pages. The first pages of the Ādi Granth contain the important long opening prayer, the "Mui Mantra," the evening prayer, and the prayer recited before rest. These daily prayers are followed by more than 6,000 hymns, arranged by musical modes.

At his death Gobind Singh did not name a human successor. Instead, he told the Sikhs to follow the teachings of the Granth as their guru. This has made the work especially precious, and its presence in any building makes the space one of worship, a *gurdwara* (literally, gateway to a guru). The original Granth, kept in the Har Mandir, the Golden Temple in Amritsar, India, is treated with devout care and is a focus of pilgrimage.

See also

Har Mandir; Sikhism and Pilgrimage

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African Religions and Pilgrimage

Pilgrimage traditions in Africa are strongest among Muslims and Christians, who now constitute more than 85 percent of the continent's population (http://www.adherents.com). African Muslims are committed to the traditions of hajj to Mecca and in addition make pilgrimage to the shrines of the numerous Sufi saints interred in various parts of Africa. Christian Africans hold sacred a number of sites where their coreligionists were martyred for their faith, and other sites where people believe the Virgin Mary has appeared to the faithful. In addition, African Jews, who until the mid-twentieth century had strong communities all across North Africa, made individual and group pilgrimages to the tombs of their saints. This tradition was particularly important in Morocco. African Hindus, with important population centers in the countries of eastern and southern Africa, routinely travel on pilgrimage to temples of their particular sect, as do the somewhat lesser numbers of Jains, Sikhs, and Zoroastrians. The pilgrimage traditions of these important religions are discussed elsewhere.

Among the minority of sub-Saharan Africans who are still principally adherents of their traditional religions, the concept of pilgrimage varies according to group custom. Although it is difficult to summarize the varied traditional religious cultures of the more than one thousand native African peoples—sometimes called tribes—who live south of the Sahara, some beliefs and practices are fairly widespread. Important for the study of pilgrimage is the fact that most religious practices are an integral part of tribal identity. The Yorubas of Nigeria believe in the Yoruba gods and worship according to the Yoruba fashion. The Kikuyus of Kenya have their own tribal deities and rituals. The similarities between different tribes' concepts of their deities and their worship practices do not change the fact that their religions are local. The holy places that from time to time become the focus of their religious behavior are also local. Traditional African religions do not venerate pan-tribal, regional, or pan-African holy places in the ways that the worldwide religions often do. Because the catchment areas for holy places are defined by the tribe's geographical distribution, the journeys to those holy places tend to be short. In many instances the holy places are literally next door. Worship at the shrine, then, does not require the separation from familiar circumstances, the liminality of travel to a privileged locale, or the reentry into normal society of a spiritually changed traveler that are common characteristics of pilgrimages to major shrines of the world religions.

What sorts of holy places draw traditional African worshipers? Many African religions esteem some creator or life-giving high deity. This figure, sometimes personified, is often manifested in and approached through subsidiary figures: lesser gods, fetishes, inanimate objects, and especially potent places. Perhaps reflecting the influence of the missionary religions, the high god is sometimes thought to reside in the sky or on mountain tops. Many tribal religions, particularly in West and Central Africa, also recognize a number of subsidiary deities, each with a specialized sphere of influence. Most believe that divinity is especially manifest in salient geographical features: caves (Bavenda, Shona, and Butawa cultures), springs and rivers, mountains (Gikuyo and Shona), large trees and sacred groves (Akamba, Barundi, and Gikuyu). The ruins of ancient stone buildings in Zimbabwe also serve these purposes. In most cases, the physical spaces associated with these deities are located near the resident villages of the practitioners.

Most African religions also maintain some sort of ancestor veneration. Many African peoples feel a close contact with the spirits of their departed ancestors. In some cases the tribal or village gravesites receive visits from family members who want to pay homage to or communicate with their predecessors. Ancestors are thought to be reachable at other sites as well. Along the coast of Kenya, for example, the Digo and Swahili peoples commune with their ancestors in certain abandoned mosques or in caves or rock shelters. The Mbaraki Pillar, the remnant of a mosque near Mombasa, is one

such site. Large baobab trees are also thought to be associated with the spirits of the departed. Pilgrims to these sites often leave red, white, and black flags tied to bushes or trees to mark their visit. In Madagascar the sites of tombs of ancient kings are thought to be especially propitious for touching one's departed ancestors. As is the case with deities, ancestors' spirits are said to be particularly approachable at salient natural features such as caves, lakes, springs, mountains, or large trees. The Dogon peoples of Mali gather periodically at the Bandiagara cliffs to pay homage to their mythical progenitors, to honor their literal ancestors, and to consecrate the merging of the spirits of their recently deceased with the ranks of their ancestors.

Frequently African religions' holy places have more than one function. Some sites, in addition to connecting with departed ancestors, are known for their curative functions. Others, such as the Msati Rain Shrine in Malawi, are thought to exert power over the conditions of climate that affect agriculture. People may visit any of these holy sites to give thanks for something, or to ask the gods for increased economic prosperity, protection on a journey, or assistance in conceiving a child. In Nigeria, to cite just one example, Yoruba women travel from distant villages to sacrifice goats or cocks at the baobab tree in Iya-Olomo that is said to cure barrenness. Some sites are especially favored because of their history of facilitating the granting of such requests. Many sites are the focus of festivals that are held at various points of the agricultural cycle. In many traditional cultures, the religious activities at holy sites include the sacrifice of animals and the offering of foodstuffs or valuable personal items as some combination of thank-offering, gift, and act of propitiation or communion.

In some traditional African societies, such as the Kaonde, the Lozi, the Shilluk, or the Bavenda, the chief or king is thought to be close to the deity or to have a special ability to mediate with the deities. In such cases the house of the chief is in some respects holy, and visits to the chief serve both secular and religious purposes.

Other holy places are of particular importance for reaffirming clan or tribal identity. This is particularly true for sites used in rituals that mark key events in the human life cycle such as birth, marriage, and death. The Bambara people of Mali, for example, journey to sacred groves on the western sides of their villages to conduct elaborate initiation ceremonies for their young. At sites like these the participants engage in a process that is in many ways akin to the traditional long-distance pilgrimages of the world religions. After suitable preparation, the young people leave the familiar surroundings of their childhood. Although the distances they travel may be short, their journey separates them from their former lives, and the rituals in the holy place spiritually transform them and initiate them into their new lives as tribal adults.

Many African religions esteem diviner-healers. These men or women (depending on the tribe) fulfill the roles of physician, herbalist, moral advisor, spiritual counselor, oracle, diviner, and righter of the adverse conditions that can negatively impact a worshiper's life. In their role as religious psychologists, they may interpret dreams, or release a devotee from a crippling curse, or protect him or her against malevolent spirits or witches. Most diviner-healers function in or perform their services for relatively local tribal groups, but some particularly famous faith healers have attracted large numbers of adherents who come to them on pilgrimage to be cured. In the 1970s, for example, Ma-Radebe, known as the Mother of Cancele, attracted hundreds of pilgrims to her Transkei home in South Africa.

See also

Ekuphakameni; Hinduism and Pilgrimage; Islam and Pilgrimage; Judaism and Pilgrimage; Morija

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Ahmed Yasavi Mausoleum (Turkistan, Kazakhstan)

Islam, Twelfth Century

Once called Yasy, Turkistan holds the tomb-shrine of the twelfth-century Muslim saint Ahmed Yasavi (sometimes spelled Akhmed Yasawi; 1103–1166), founder of one of the first Sufi mystical orders. The shrine of this poet, mystic, and teacher is considered the most important pilgrimage site in Central Asia.

Ahmed Yasavi studied Sufi philosophy and then was leader of the Sufis in Bukhara (Uzbekistan) for a time before settling in Yasy to preach. His sermons and poetry were addressed to the masses, and he became a goal of pilgrims even during his life. Some say that in honor of the prophet Muhammad, who died at the age of sixty-three, Yasavi himself moved to an underground chamber when he turned sixty-three years old and continued to preach from there.

When he died he was buried in a small tomb. Tamerlane began the construction of a large shrine in the 1390s, which became a focal point for large pilgrimages. Some believed that three pilgrimages to Turkistan were equal to the hajj to Mecca.

The building measures 65 by 47 meters and has several domes and multiple rooms. The huge shrine had a two-ton decorated sacred vessel, made of seven different kinds of metal, which stored holy water. The container was taken to the St. Petersburg (Russia) Hermitage Museum during World War II. It was returned to Turkistan in 1989. In the late 1990s the government invested millions of dollars in renovations of the decrepit shrine.

See also

Islam and Pilgrimage; Ziyara

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Ajanta and Ellora Caves (Maharashtra, India)

Buddhism; Hinduism; Jainism; 200 B.C.E.

Two sets of extraordinary caves that were major Indian pilgrimage sites for the thousand years beginning roughly 200 B.C.E. Though today they no longer actively draw pilgrims, they are among India's most interesting tourist attractions, and for their size, aesthetic quality, and uniqueness are listed by UNESCO as World Heritage Sites.

Ajanta

From about 200 B.C.E. and for the next 800 years, Buddhist monks dug caves into the cliffs along this bend of the Waghore River, today some 165 kilometers northeast of Aurangabad. With meticulous planning they cut and removed countless tons of stones from twenty-nine caves, leaving in situ in the bedrock porches, columns, ornamental panels, prayer niches, large geometrically perfect rooms, and dozens of statues of the Buddha reclining, sitting in the lotus position, and preaching in the Deer Park, as well as various scenes from his life. Even more impressive than the carvings are the wall paintings, narrative murals that depict legends connected with the Buddha.

The precise function of these caves remains a mystery. They are too far off any beaten path to have served as travelers' shrines. They are far too rich and large and numerous to have been merely an isolated retreat for a community of ascetic monks. By process of elimination, and because of their wealth of anecdotal detail about the Buddha, many religious historians consider them to have been one of the major Buddhist pilgrimage sites on the subcontinent for most of the first millennium.

Ellora

The caves at Ellora, about 30 kilometers northwest of Aurangabad, were cut into a 2-kilometer-long escarpment at the edge of fertile valley,



Ellora Caves (David M. Gitlitz)

with ample water, at the junction of two major trade routes. These caves were carved after the Ajanta complex, during the period in which Buddhism had begun to decline in India. The site was sacred to three religions, whose monks seem to have occupied the hillside more or less simultaneously: twelve Buddhist caves were carved from 600 to 800 C.E.; seventeen Hindu caves from 600 to 900; and five Jain caves from 800 to 1000. These data suggest both that the site was holy to Indians even before these religions were established and that the 400-year period during which the caves were occupied was a period of relative religious tolerance. It is clear that ever since they were carved, the Ellora Caves have attracted visitors, for references abound in Arab and European travelers' diaries.

The Buddhist Caves

The earliest Buddhist caves here appear to be simple monasteries with multiple cells for the monks, while the later caves are large and elaborately decorated, perhaps to compete with the Hindu caves with which they are contemporary. As in Ajanta, there are spectacularly carved façades, stone tables and benches, and impressive statues of the Buddha.

The Hindu Caves

As an engineering feat, these caves are one of the world's marvels. Cut from the top down into solid rock, these multistoried cave temples required a sophisticated vision of the whole and meticulous planning of details before the first chisel was hammered into the rock. Some of the Hindu caves reutilize earlier Buddhist excavations. Although most of the temples are dedicated to Siva, the entire Hindu pantheon is represented in the elaborate carvings on the panels, friezes, and columns.

In the courtyard of Cave 16 stands the world's largest monolithic sculpture, the elaborately carved and painted Kailas Temple. It was completed circa 765, after 150 years of labor by more than 7,000 workmen. It is dedicated to the manifestation of Siva found on the sacred Himalayan Mount Kailas (hence its name). The principal sanctuary, some 18 meters above the courtyard floor, is a Siva *lingam* set into a *yoni*.

As in other Hindu temples, pilgrims remove their shoes, ring the bells, and bring a variety of offerings to present to the god. These gifts include milk, holy water, and ghee (clarified butter), as well as flowers, fruits, coconuts, sandalwood, and money. The caretaker receives the gifts from the pilgrim and approaches the lingam, where he chants and applies or gives the gifts to the image. When milk, holy water, or ghee is poured over the image it flows through a conduit and emerges at the back of the sanctuary through a carved animal's head. There devotees can collect the now holy liquid and take it home to apply it to their own household images.

The Jain Caves

These five caves were dug during the twilight of Indian Buddhism and toward the end of the Hindu period at Ellora. The Jains imitated both the general architectural layout and the decorative style of their predecessors. For the most part the caves are smaller in scale than the others, suggesting that the community was reduced and somewhat less wealthy, or perhaps that these caves were a local monastery rather than a major pilgrimage site.

See also

Buddhism and Pilgrimage; Hinduism and Pilgrimage

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Ajmer (Rajasthan, India)

Islam, Thirteenth Century

Site of the tomb of Mu'in-ud-din Chisti (1142–1236), famous twelfth-century Sufi mystic; an important pilgrimage site.

Khwaja Mu'in-ud-din was born in Persia and studied with important Sufi masters there before moving to Ajmer in 1192. Ajmer is located about 135 kilometers southwest of Jaipur and was a center of Muslim rule in India. While living there, Mu'in-ud-din established the Chisti order of Sufism in India, the most important Islamic order on the subcontinent. He was considered a powerful and wise man, capable of working miracles, and thus was called a *pir* (saint) by twelfth-century Muslims. Numerous early hagiographies recorded his sayings and teachings.



Muslim pilgrims walking through a bazaar en route to the dargah (tomb) of Mu'in-ud-din Chishti (Jeremy Horner/CORBIS)

His *dargah* (tomb), located a short distance outside of Ajmer, is so famous that in Rajasthan the word *dargah* refers only to Mu'in-ud-din's tomb. The large tomb complex has an outer courtyard where two huge kettles receive pilgrims' donations of rice, which in turn is given to the poor. In an inner courtyard stands the tomb in a marble chamber surrounded by a silver fence. Most of the marble complex was financed in the late sixteenth century by the Mogul emperor Akbar, who had made several pilgrimages to the tomb himself.

Some pilgrims sit and read the Qur'an in a special place near the shrine. Most pilgrims circumambulate the tomb, bow, and kiss it. Pilgrims scatter rose petals over the tomb. More affluent pilgrims donate cloth tomb covers, especially for the annual festival. Horse dealers often nail horseshoes to the walls of the entry. Petitioners tie strings to the grille work. Later, when their requests have been granted, the same pilgrims will return to remove the strings. Pilgrims also visit various places in Ajmer related to the saint's life.

The most important time of the year for pilgrimage to the dargah is in the seventh lunar month (May/June) for the *urs,* the commemoration of his death. The celebrations, attended by several hundred thousand pilgrims, continue for several days. There are special official recitations, often accompanied by music, usually

drums, trumpets, and oboes. On the ninth day of the urs, the saint's shrine is washed with rose water, which is saved and then distributed to or sprinkled on the pilgrims.

The market around the shrine caters to pilgrims' needs, offering rose petals, rose water, a variety of cloth covers for the tomb, hats to wear while in the shrine, and collections of the saint's sayings to take home.

See also

Dargah; Islam and Pilgrimage; Saints and Pilgrimage

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Ajodhya (Uttar Pradesh, India)

Hinduism; Buddhism; Jainism

Ajodhya (or Ayodhya), on the right bank of the Saryu River in the Indian state of Uttar Pradesh, is one of the seven holy cities of Hinduism.

Ajodhya appears several times in the *Ramayana* epic, written between 400 and 200 B.C.E., which narrates the life and adventures of Lord Rama, the seventh incarnation of the god Vishnu. Rama was born in Ajodhya. The section called "The Banishment" tells that because the two princes Rama and Bharat were rivals for the throne of Ajodhya, Bharat's mother arranged for Rama to be banished to Nasik. Later portions of the epic describe the reign of Lord Rama and his wife, Sita, in Ajodhya and eventually his death and cremation in that city.

Three of Ajodhya's temples are much visited by Hindu pilgrims. The Hanumangarhi Temple, dedicated to the monkey god Hanuman, is enclosed by a small fort. Enormous numbers of rhesus monkeys live in the area of the temple. The Kanak Bhawan Temple's principal deities are statues of Rama and Sita wearing gold crowns. The Swarg Dwar Temple marks the traditional place where Rama's body was cremated.

Buddhists revere Ajodhya because tradition has it that Buddha spent time in the city, and a twig that he used as a toothbrush and threw on the ground grew into a tree. Early Buddhist pilgrims Fa-hsien (fourth century C.E.) and Hsuan Tsang (seventh century C.E.) both mention the tree. In the mid-seventh century, Ajodhya boasted 20 Buddhist monasteries and 3,000 monks.

Ajodhya is also sacred to Jains because five of the Jain holy leaders, or Tirthankaras, were born here.

Because of conflicts over its holy sites, Ajodhya is also a major point of contention between Hindus and Muslims in India. The conflict dates from 1528, when Muslim conquerors erected a mosque over the site where Hindus believe Rama was born. Under the British Raj the smoldering conflict flared into violence, and in 1859 the British built a strong fence to separate Hindu from Muslim worshipers. In 1949 images of Rama appeared inside the mosque. Muslims were incensed, and to quell rising tensions the British locked both groups out of the site. In the early years of Indian independence a truce was maintained, but in 1984 Hindus from the VHP party organized an effort to remove the entire holy site from any Muslim influence. Five years later they laid the foundations of a Rama temple right next to the Muslim area. In 1992 Hindus tore down the mosque, provoking riots in which more than 2,000 people lost their lives. Early in 2002 Prime Minister Vajpayee, of the BJP party, attempted to bring the feuding religious leaders together, but in March Hindu activists from the VHP party converged on Ajodhya to begin construction of the Hindu temple. Muslims set fire to the train bringing the activists, and more than 50 people were killed in the ensuing riot.

See also

Buddhism and Pilgrimage; Jainism and Pilgrimage; Nasik

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Aksum (Ethiopia)

Ethiopian Orthodoxy

Aksum (also spelled Axum), in the northern region of Ethiopia near the border with Eritrea, is Ethiopia's holiest city. It was Christianized in the early fourth century on the conversion of King Ezana, considered a saint in both the Roman Catholic and Ethiopian Orthodox traditions. Aksum's Church of Saint Mary of Zion is the city's most revered shrine.

The Ethiopian Orthodox Church, which claims to have been founded as a result of the preaching of the apostle Matthew, in fact seems to have originated as an offshoot of the Alexandrian Coptic Church in Egypt in the fourth century. Until the 1974 socialist revolution in Ethiopia it counted more than 800 monasteries, most inhabited by farmer-priests. Ethiopian Orthodoxy varies from the other Eastern Orthodoxies in preserving several Jewish customs, notably the Saturday Sabbath, infant male circumcision, and dietary customs that distinguish between clean and unclean meats.

The legendary origins of the Ethiopian Orthodox Church are also tied to the Queen of Sheba. About the year 1000 B.C.E., she is thought to have journeyed to Jerusalem and to have borne the biblical King Solomon an illegitimate child, Menelick I, who was the founder of the dynasty that ended with Haile Selassie in 1974. When the queen returned to Ethiopia, she is said to have taken with her the Ark of the Covenant. Biblical scholars and archaeologists, on the other hand, believe that the Ark disappeared from Solomon's Temple in Jerusalem sometime prior to the Babylonian conquest of the city in the sixth century B.C.E. The Ethiopian claim has little support outside of the country, despite its having been popularized by Graham Hancock in 1982, who believed that the Ark had been carried across the Red Sea to Elephantine, on the upper Egyptian Nile, and from there to Tana Kirkos in Ethiopia's Lake Tana, and eventually to Aksum. Regardless, in Christian times the Ark became the most important relic of the Ethiopian Orthodox Church.

By the sixth century, Aksum had become the capital of an important Christian empire, which vied with both Rome and Persia and prospered from trade in ivory and other African luxury products. The Church of Saint Mary, built in the early fourth century, originally housed the Ark. Rebuilt and desecrated several times since, its survival is felt to be a symbol of the tenacity of beleaguered Ethiopian Orthodoxy. All Ethiopian emperors through the last, Haile Selassie, have been crowned there.

Today the Church of Saint Mary is a small square crenellated structure enclosed by a colonnade where priests dance during religious services. Since 1965, a chapel next to the Church of Saint Mary houses the fabled Ark of the Covenant. What Ethiopians call the Ark is a white stone tablet on which have been inscribed the Ten Commandments. Replicas of this Ark, called *tabots,* are venerated in every Ethiopian Orthodox church. Women may not enter the church proper, and no one has access to the original Ark but a single priest, who holds the post of guardian for life and whose second most important duty is to name his successor.

Pilgrims come in largest numbers to Aksum for the festival of Christ's baptism, January 19 on the Julian calendar. The sacred tabot is carried around the city in a procession led by the church's head priests to the accompaniment of drums, singing, dancing, and hypnotic chanting of the name "Mariam, Mariam." Other religious officials, dressed in white with white turbans, carry T-shaped prayer sticks as they dance behind the priests. The tabot is kept in a tent overnight, while thousands of pilgrims stand vigil, praying and singing hymns. In the morning there is a ceremony of baptism. Most of the pilgrims are women, come to ask Mary for assistance. They chant her name, kiss the stones of her church, or stand long hours in silent supplication.

Near the church of Saint Mary of Zion pilgrims may visit the tomb of Saint Kaleb, whose stone cover is a granite slab weighing over one hundred tons.

Aksum's famous giant stone stelae, representing multistoried temples, are also venerated

by pilgrims. Most believe them to have been carved in pre-Christian times. Their exterior surfaces are carved to resemble multistory buildings. The largest lies in ruins, but when it stood it was 38 meters tall, making it the largest monolith of the ancient world. The largest intact stele, of the hundreds that once stood here, was taken to Italy in the 1930s by Mussolini and placed next to the Arch of Constantine in Rome, where it still stands.

See also

Lalibela

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Alamo (San Antonio, Texas)

Secular Political, 1836

Old Spanish mission in San Antonio, Texas, heroically but unsuccessfully defended by 189 Texans against the army of Mexican general Antonio López de Santa Anna in March 1836. ''Remember the Alamo" became the rallying cry of Texas troops during the war for Texan independence, and the Alamo itself is revered as the cradle of Texan liberty and the sacred shrine of Texan identity.

In March 1836 a small force of men, led by three colonels (William Travis, Davy Crockett, and Jim Bowie), barricaded themselves in the Alamo, an old Franciscan mission in San Antonio, in an attempt to slow down the advance of Santa Anna's army, which was inexorably crushing the Texas independence movement town by town. A similar force of 400 men had been slaughtered at Goliad, Texas, not much earlier. The men in the Alamo knew that Sam Houston's army in eastern Texas desperately needed time to prepare its defenses, and that their task was to halt—however temporarily—the Mexican advance. They held out from February 23 to March 6. The story is told that the night of March 5 Colonel Travis drew a line in the sand with his sword and asked all who were willing to stand and die for liberty to cross over, and that all but one, named Louis Rose, did. The next morning the Mexicans overran the mission and killed every one of its 189 remaining defenders, including the handful who surrendered at the end.

Today all that is left of the Alamo is its church, now called "the shrine." Its dusty walls are overshadowed by San Antonio's towering modern buildings and traffic sounds. Most of the original buildings of the Franciscan mission have long since disappeared. The Alamo is maintained by the National Park Service, with volunteer docents from the Daughters of the Republic of Texas. Those who enter are asked to remove their hats and to whisper. Stained glass windows add to the churchlike atmosphere. The docents repeat the story of Travis's line in the sand, emphasizing that the Alamo defenders had all made a conscious commitment to value their fledgling nation's freedom above their personal safety. They ask visitors to imagine the courage of the men who waited quietly in the crowded rooms the night before the battle, knowing that they would most likely die the next morning. They point out the bullet holes in the walls that give testimony to the fierce fighting that took place inside.

Texans spare no hyperbole in extolling the bravery of the Alamo defenders. They routinely compare them to the 300 ancient Greek Spartans who sacrificed themselves at Thermopylae to slow the advancing Persians or to the Jewish Zealots who held Masada against the besieging Romans. Travis, Crockett, and Bowie are treated as demigods. The story has been told over and over again, most popularly in a 1954 Walt Disney/ABC television production with Fess Parker and in a 1960 film *The Alamo* starring John Wayne as Davy Crockett (also the movies *Last Night at the Alamo,* 1983, and *Alamo: The Price of Freedom,* 1988, and the television



Mexicans overrun Texan defenders of the Alamo on March 6, 1836, during the Texas War for Independence. (Library of Congress)

movies *The Battle of the Alamo,* 1996, and *The Alamo: Thirteen Days to Glory,* 1997). Contributing to the myth was the 1950s song "The Alamo," which sold over 10 million copies, and in whose aftermath a generation of children put on coonskin hats in imitation of Parker-Crockett.

Because of its significance, the Alamo has also been a magnet for political protest. In the early 1970s anti–Vietnam War protesters gathered there. In 1980 members of the Mao Revolutionary Communist party staged a symbolic takeover of the mission-shrine, which they termed an affront to Mexican Americans.

Among the crowds who visit the Alamo are school and civic groups whose intention is to derive a spiritual uplift from the story of the Alamo martyrs. They frequently speak of their visit as a pilgrimage. On the April 21 anniversary of the 1836 Battle of San Jacinto, in which Sam Houston's Texans finally defeated the Mexican army, they bring wreaths of flowers to lay against the Alamo's walls.

See also

Masada

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Alfred P. Murrah Federal Building (Oklahoma City, Oklahoma)

Secular Political, 1995

Without warning on April 19, 1995, a well-placed car bomb destroyed the façade of the federal building in Oklahoma City, killing 168



Visitors viewing the 168 chairs, one for each of the Oklahoma City bombing victims, at the memorial, April 16, 2000 (Reuters NewMedia Inc./CORBIS)

people and injuring several times that many. The building was deemed unsafe and completely demolished shortly thereafter.

This was not the first bombing by groups opposing the American government in the United States or abroad. The Oklahoma City bombing, however, brought three important aspects about national security together for the first time. The building was a federal building filled with civilian employees. The building was located in the center of the United States, in an area traditionally patriotic and seemingly secure. The suspects, Timothy McVeigh and Terry Nichols, were natives of the United States. The fact that the high loss of life included nineteen children in a day-care center in the building added to the outrage at the attack on innocent civilians. It was the worst terrorist attack on U.S. citizens prior to the September 11, 2001, World Trade Center destruction. McVeigh was found guilty and executed in June 2001. Nichols is serving a life sentence.

The outpouring of grief was immediate and immense, and the ruined building served as a symbol of the fragility of life and of the realization by the relatively secure American people of their own vulnerability to dissenting groups with easy access to arms. As such it has been transformed into a national pilgrimage site. First, a large metal fence was constructed around the site of the former building. Mourners have left more than 9,000 items, including flowers, poems, and babies' toys, as tribute. In April 2000 the U.S. government dedicated a $29 million, 1.2-hectare memorial site with 168 bronze sculptures of empty chairs that evokes the desolate sadness that resulted from the bombing.

See also

Grief Shrines

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al-Hamil (Algeria)

Islam, Nineteenth Century

Site of the tomb of Lalla Zainab (circa 1850–1904), where pilgrims have been going since the late nineteenth century. It is also the headquarters of the Algerian Sufi order, the Rahmaniyya, founded by Zainab's father.

Lalla Zainab was born about 1850 in al-Hamil, but little is known of her early life. She evidently spent her youth in the village, and her father probably taught her as he taught other students in the Sufi order's *medrasa* (school). Her father, Sidi Muhammad ben Abi al-Qasim (1823–1897), founded a lodge of the Rahmaniyya order in al-Hamil in 1863. He was considered a mystic, saint, and knowledgeable scholar, and his fame spread quickly. By the beginning of the twentieth century, the village of al-Hamil and the order boasted a library, a mosque, a school for children in addition to the medrasa, and a hostel for pilgrims. Additionally, the order offered an extensive series of social charitable services for the thousands of followers.

Nearing death, Muhammad ben Abi al-Qasim apparently did not clearly designate a successor to run the order. Most followers and the ruling French colonial government expected that a male cousin would take over, but they did not reckon with the founder-saint's daughter, Zainab bint Shaikh Muhammad ben Abi al-Qasin, called familiarly Lalla Zainab. She quickly filled the void that her father had left, administering the order's funds and services, and traveling through much of Algeria to do so. She also found herself having to defend her control of Rahmaniyya against other claimants as well as the French authorities.

By 1902, Lalla Zainab was considered a living saint (*murabita*); she was portrayed as an ascetic completely devoted to others' needs, and she became an object of devotion on the part of the pilgrims who made the journey to visit her. Although she died in 1904, her fame continues to live, resting on reports of her saintliness, charity, and miracles.

See also

Islam and Pilgrimage; Pilgrimage to Living Beings; Saints and Pilgrimage

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Aliyah

Judaism

Central to Judaism's concept of pilgrimage is the term *aliyah,* or "going up." Aliyah has three quite different historical meanings. First of all, the term has geographical significance, because Jerusalem, Judaism's most holy city, is at the highest point of Israel's central mountain range. By the time King David made Jerusalem his capital, in the tenth century B.C.E., the term *aliyah* referred to the thrice-annual pilgrimages to that city to offer a portion of the harvests to priests at the Temple. The rites associated with these three pilgrimage festivals—Pesach, Shavuot, and Sukkot—are described in some detail in Exodus 23:17 and Deuteronomy 16:16. After the destruction of Jerusalem by the Babylonians, and later by the Romans, the dispersed Jews of the Diaspora could no longer perform the acts of worship embedded in the agricultural pilgrimages to Jerusalem. In their stead, aliyah came to refer to an individual male's being called up before the congregation to read aloud from the Torah. With some modification, the term retains this meaning today. Lastly, from the birth of Zionism in the late nineteenth century until now, the term also signifies a Jew's post-Diaspora return to live in Israel: someone who makes aliyah is immigrating. Successive waves of immigration are referred to as the First Aliyah, the Second Aliyah, and so forth. Although today the term's use is principally secular, it still exudes the aura of pilgrimage, of the journey to the holy homeland.

See also

Judaism and Pilgrimage

Allahabad (Uttar Pradesh, India)

Hinduism

Located 135 kilometers west of Varanasi, this ancient city is the site where two of India's important rivers, the Ganges and the Yamuna, merge. Hindus believe that a third, mythical or



Hindu woman praying in the Ganges River during the Kumbh mela, January 14, 2001 (Reuters NewMedia Inc./CORBIS)

underground, river called the Sarasvati (river of enlightenment) joins the other two here as well. Because these rivers are so important, their confluence, known as the *sangam,* is a site of great significance in Hinduism. It is considered a *tirtha,* a crossing point or ford that connects the material world to the transcendental. It offers a place for one not just to cleanse the soul, but to achieve immortality.

Allahabad, formerly called Prayag (Great Sacrifice), has a long history of pilgrimage: the Chinese Hindu pilgrim Hsuan Tsang described his visit in 634 C.E. It is important to Hindus for several reasons. Brahma is believed to have performed a great sacrifice (*yaj*) here. Many Hindus believe that the confluence of the rivers is the vagina of the earth goddess, and that the *doab,* the point of land bounded by the Yamuna and Ganges rivers, is earth's mons veneris. The most important Hindu legend relates that a pot (*kumbha*) containing the nectar of immortality emerged from the river of chaos. When the divine physician Dhanawantari grabbed it, the gods and demons ran after him, fighting over the pot. The nectar spilled out of the pot at four places. One is Allahabad; the three others are Ujjain, Haridwar, and Nasik. Once in every twelve-year cycle a great festival, called the Kumbh mela, is held at each of these sites. Allahabad hosts the festival when Jupiter is in Taurus (1977, 1989, 2001, 2013). So many pilgrims converge on Allahabad during the Kumbh mela that tent cities spring up along the shores of the rivers, with the usual problems inherent in the great numbers of people coming together in one place. In 1954 more than 500 people were killed in a stampede to get to the waters. Over 15 million people bathed in the waters in the festival in 1989. In 2001 the 42-day festival drew 30 million people. An annual festival (*magh mela*) during each of the intervening eleven years may draw as many as a million pilgrims.

Pilgrims come to bathe in the confluence of the holy waters. Hindus also leave the ashes of their family members in the rivers' confluence, as it is one of the most holy sites to return to the elements. Bathing in the Yamuna River gains absolution for one's entire family. Pilgrims begin their journey to the confluence by hiring a boat. When they reach the rivers' junction, the pilgrims climb aboard specially constructed platforms so that they can bathe safely in the deep water and swift current. Here, guided by Brahman priests, they perform their pilgrimage activities: they bathe and offer rice, flowers, and lighted candles on ceramic plates; they may scatter ashes of a deceased family member; they pray and make donations. Many Hindu pilgrims shave or tonsure their head in Allahabad. Women often cut off a large hank of hair and throw it into the river as an additional offering.

On the shore of the Yamuna River a huge sixteenth-century fort encloses a more ancient temple, the Patal Puri. There Hindu pilgrims have been visiting an ancient, "immortal" banyan tree, the Akshaya Vata, since at least the seventh century. The tree, thought to be the royal umbrella that shades the sacred region of Prayag's head, is under Siva's special protection. The tree trunk, now underground, is decorated with colored paper, fresh leaves, fresh rose petals, and incense. The tree itself has sometimes been a focus of religious suicide. Since at least the seventh century, the tree has been the

one place on the continent where Hindus could commit suicide with the approbation of the religious community. Eyewitnesses mention having seen Hindus jump out of the tree to their deaths. Pilgrims descend to a series of corridors, each with several areas housing statues of many Hindu gods and goddesses. The caretaker-priest intones blessings there, placing fresh coconuts or roses in the pilgrims' hands, and pouring water over the pilgrim and the tree trunk. Pilgrims offer oil, flowers, and money. Pilgrims also circumambulate a nearby Siva lingam and embrace it.

Although the principal tirtha is the place where the rivers join, the entire region around Allahabad is considered holy. As a result, more than two dozen other sites in the city's environs have become secondary pilgrimage destinations, or subtirthas. Each has special characteristics, requires certain rituals, and confers certain benefits. Pilgrims sometimes circumambulate the entire Prayag region, a walk of ten days, visiting a number of these subtirthas along the way. Bathing at the Agni-tirtha, on the south bank of the Yamuna, is believed to confer entrance to heaven, and pilgrims fortunate enough to die at the site are freed from the cycle of rebirth. Nearby is the Anaraka-tirtha: pilgrims who bathe there seven days after the new moon are absolved of their sins. A pilgrim who bathes at Dasasvamedhika, on the bank of the Ganges, is assured of spending the next life as a wealthy, handsome, virtuous person. Drinking the water of the Yamuna at Kambalasvatara Nagas, and propitiating the Siva lingam there, brings salvation to ten generations of a person's ancestors. Pilgrims who spend three nights at the Samudrakupa Well, and who are sexually abstinent and dispassionate of spirit, are assured of being freed from the burden of their sins.

The confluence of the sacred rivers at Allahabad is so important, and bathing in holy water is so important to Hindu ritual, that Hindus regard Prayag as a prototype of holiness. Thus, for example, the junctions of five rivers in North India with the Alakananda River are considered to be Prayagas: the Deva Prayaga (where the Bhagirathi meets the Alakananda), the Karna Prayaga (where the Pindara enters), the Rudra Prayaga (the Mandakini), the Nanda Prayaga (the Nanda), and the Visnu Prayaga (the Visnu Ganga). So, too, is the confluence of the Progo and the Elo Rivers at Borobudur in Indonesia.

See also
Haridwar; Hazards of Pilgrimage; Hinduism and Pilgrimage; Kumbh Mela; Lingam; Nasik; Ujjain

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Althorp Estate (Great Brington, Northampton, England)

Secular Popular, 1997

Burial place of the extremely popular and charismatic Princess Diana (née Spencer, 1961–1997), first wife of Britain's Prince Charles.

From her marriage to Prince Charles in 1981 to their separation in 1992 and divorce in 1996, Princess Diana captivated the media and the public, who avidly fixed on her every move. The bride was characterized early on as a perfect Princess Charming, toning up Britain's somewhat dowdy royal family, and the marriage was seen as a fairy tale come true. Over time, the cracks that developed in the

marriage were publicized for all to see. In the long run, Diana came to be seen as the victim. Her popularity grew. She became known for her charity work throughout the world. Her death in Paris in a car accident on August 31, 1997, seems, ironically, to have resulted from the media's relentless drive to record all facets of her life.

The immediate and immense outpouring of affection and mourning revealed not only the shock over Diana's death, but also the extent to which common people identified with her. Mounds of flowers, candles, and written messages lined the accident route, as well as the gates of Buckingham Palace. Throngs of people congregated outside the funeral church and along the cortege procession route.

Diana's brother, Earl Spencer, opened the family estate, Althorp, 110 kilometers northwest of London, in the summer of 1998, and has reopened it each succeeding summer. The gates open on Diana's birthday, July 1, and close on August 30, the eve of her death. Tickets are sold and visitors are limited to 2,500 per day. Tickets sell out long before the opening day. Proceeds go to the Diana, Princess of Wales Memorial Fund for use in charity.

Visitors tour a six-room museum that exhibits family pictures, Diana's clothing, her wedding gown, and her personal papers. Visitors follow a walkway to the edge of the lake with the small island on which Princess Diana is buried. At the lake's edge, they may place flowers or other mementos at a small chapel. Nearby stand a café and gift shop.

Interviews with visitors reveal that many consider the visit to Princess Diana's burial site a pilgrimage. The similarity between this pilgrimage and those to the tombs of other important media figures, such as Jim Morrison, has not gone unnoticed. The most analogous may be the pilgrimage to Graceland (Memphis, Tennessee), where Elvis Presley is buried. In both instances family members manage the physical environment to educate the pilgrim visitors, creating an aura of near sanctity about the dead figure, so that the final act of the visit, the view of the gravesite, becomes an intense, quasi-religious emotional experiment.

See also

Grief Shrines; Secular Pilgrimage

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Altötting (Bavaria, Germany)

Roman Catholicism, 1489

Bavarian Catholic pilgrimage site on the Austrian border, 88 kilometers east of Munich, known for its statue of the Virgin Mary and its fifteenth-century reliquary of the golden horse. It became famous as a healing shrine in the late fifteenth century and is today visited by more than a million pilgrims each year.

When Saint Rupert baptized the Teutonic prince Otto in the late seventh century, legend holds that he adopted a local pagan shrine as his church (in the center of the monastery's cloister). Two centuries later, the Holy Roman Emperor Karlmann (Charles the Bald) founded a Benedictine monastery in the village, which by then was known as Old Otto's Town (Altötting). The monastery's most prized possession was a statue of Mary, supposedly carved by Saint Rupert himself. The statue was allegedly saved when a Hungarian army burned the monastery in 907. The monastery buildings lay in ruins until the early twelfth century, when the Wittelsbach family reestablished the community with the octagonal Church of Our Lady in its center. The village grew up all around it. In the 1330s a statue of Mary carved in the thirteenth century was brought into the church to replace the lost statue carved by Saint Rupert. By the fourteenth century, when the Black Death ravaged Europe, a pilgrimage to Altötting was thought to stave off the plague. In 1489 two spectacular miracles drew attention to Altötting: a drowned child was restored to life, and a child crushed by a workman's cart was completely healed. From that moment Altötting became one of Europe's most important pilgrimage destinations. As traffic increased, successively larger churches were built. Until 1921 the monarchs and dukes of Bavaria favored this shrine as a final resting place: most of their hearts are interred there.

Pilgrims to Altötting focus their attention in several areas. Everyone worships at the church's

solid silver main altar, which displays the thirteenth-century statue of Mary carrying the infant Jesus. The faces of both mother and child are blackened with centuries of soot from votive candles. Other pilgrims recite their prayers before one or another of the paintings of Mary in the church or the more than fifty thousand ex-voto tablets that have been erected at the shrine, some dating from as early as the thirteenth century. Many of these painted tablets depict miraculous rescues: from illnesses, sinking ships, exploding or nonexploding bombs, automobile crashes, collapsing buildings, or wartime dangers. Most pilgrims visit the ancient chapel in the cloister, shouldering one of the wooden crosses placed by the entrance and carrying it around the cloister as a symbolic act of penance. A highlight of the pilgrim visit is a moment in the monastery treasury to see the fifteenth-century golden horse reliquary. On it are a solid gold Mary and child with a gem-studded lamb at their feet, all of them surrounded by angels. Many pilgrims stop to say a prayer at the cell and tomb of Saint Conrad of Parzham (1818–1894), a Capuchin lay brother who served in Altötting.

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Amarnath Cave (Jammu and Kashmir, India)

Hinduism, Twelfth Century

The word *Amarnath* means deathless god Siva, and this cave, sacred to Siva, stands high in the Himalayan Mountains at 3,888 meters, some 140 kilometers east of Srinagar. It attracts about a hundred thousand pilgrims each year during the short season in which it is accessible, principally the months of July and August.

According to tradition, when Siva told his consort Pārvati about the secret cave in the mountains, he was overheard by two amorous doves, which flew to the cave, mated, and are there reborn over and over for all eternity. Other legends recount the cave's discovery. A sadhu (wandering holy man) gave the Muslim shepherd Buta Malik a sack of coal, which by the time he had reached home had turned to gold. Malik went back to thank the sadhu, but found only the sacred cave. Another version is that the cave was discovered when a great ancient lake was drained to create the Valley of Kashmir.

Since at least the twelfth century, pilgrims have journeyed to the cave to see its ice-lingam, sacred to Siva. This stalactite of ice, hanging from the roof of the cave, is flanked by two others, said to represent Pārvati and their son Ganesha.

Most pilgrims depart from Srinagar, where they first undergo a formal ceremony of leave-taking (*chari mubarak*). After praying, they are given walking sticks to sustain both their bodies and their faith. From there they go by vehicle, in groups, to Pahalgam. Most serious pilgrims walk to the cave from Pahalgam, 45 kilometers distant, making the round trip in five days and camping out at predetermined sites along the way. At Chandanwari, the first stop, pilgrims visit a bridge that is covered with ice year round, even when the rest of the valley has none. The second stop, Wawjan, overlooks glacier-fed Sheshnag Lake, with the towering Sheshnag Mountain in the background. Pilgrims frequently bathe in the icy waters. The third day's trek takes pilgrims over the 4,600-meter Mahagunna Pass to Panchtarni meadow. From there it is a relatively easy walk to join the lengthy queue of pilgrims waiting to enter the cave.

At the cave pilgrims sing religious songs, called *bhajans,* make offerings of food or small clay lamps, and invoke Siva's blessings. In a custom more prevalent a half-century ago, some, transported by emotion, strip off their outer clothes and throw themselves onto the ice.

After the act of viewing the ice lingam, pilgrims begin the trek back to Pahalgam, generally accomplished in a day and a half.

In recent years political violence between India and Pakistan over the Kashmir has affected this pilgrimage negatively. Until 1994 Muslims provided most of the support services for the Hindu pilgrims. That year a grenade attack in Srinagar disrupted the flow, and armed

troops accompanied those pilgrims brave enough to make the journey.

See also

Hinduism and Pilgrimage; Sadhu

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Amber Fort (Jaipur, Rajasthan, India)

Hinduism, Sixteenth Century

Site of a regional shrine to Kāli much visited by Rajasthani Hindus.

The Amber Fort, 11 kilometers north of Jaipur, is one of Rajasthan's principal tourist attractions. The palace-fort itself, whose construction was begun by Raja Man Singh in 1592, sits on a mountaintop adjacent to the village that once was the capital of the state of Jaipur. The fort's sumptuous reception halls and private apartments overlook a lake, formal gardens, and the steep cobbled road up which trains of elephants lug camera-toting tourists.

The Kāli Temple, just to the right of the hall of public audience, preserves an aura of sanctity despite the press of tourists. Many pilgrims prostrate themselves at each of the three steps leading up to the temple courtyard. Others touch their hands to each stair, and then place their hands on their heads and stomachs as they pray for the gifts of inner vision and inner peace. At the entrance to the courtyard they ring the temple bells three or more times to announce themselves to the god. They prostrate themselves again at the step that leads to the altar where the black statue of Kāli the Destroyer is displayed, dressed in red and garlanded with flowers.

In this temple pilgrims offer the god flowers or *barfi,* a sweet made from milk and sugar. They give the offerings to the priests, who take out one piece of barfi and hand the rest back to the worshiper, along with rose petals or a garland of fresh flowers. Once the offering has been made, pilgrims may linger in the courtyard, prostrating themselves in prayer or sitting in contemplation. Some worship at the glass-covered wall painting of Kāli the Warrior wearing her necklace of severed heads. Pilgrims leave flowers or spread barfi on the glass. Typically pilgrims back down the steps out of the courtyard, repeating the obeisance they made upon entering.

See also

Hinduism and Pilgrimage; Prasad

An Najaf-e-Ashraf and al-Kufa (Iraq)

Islam, Seventh Century

Two neighboring towns in south-central Iraq where 'Alī ibn Abī Tālib (circa 600–661) lived and died. 'Alī's close familial ties with Muhammad—he was both cousin and son-in-law—and his pivotal role in the development of Islam have made these towns primary pilgrimage destinations for Shī'ite Muslims.

It was 'Alī's father who fostered the homeless Muhammad as a child. When 'Alī found himself in similar circumstances, the now-grown Muhammad welcomed him into his own home. 'Alī was one of the first converts to Islam and was devoted to the prophet Muhammad to the point of risking his own life for his cousin. 'Alī was the fourth and last of Muhammad's companions who led the young Muslim religion in the decades after Muhammad's death. 'Alī's death caused a crucial split among the followers of Islam, as they tried to decide who would lead them. Those who favored a regime descending from Muhammad's family advocated 'Alī's two sons, Muhammad's grandsons, as the successors. This sect became known as Shī'ites, and they consider 'Alī ibn Abī Tālib as their first imam. The places where he lived and died have special importance.

As the traditional burial place of Adam and Noah, An Najaf was considered to be holy even before 'Alī ibn Abī Tālib's tomb was placed there. The Shī'ite legend is that following

‘Alī’s own instructions his body was put on a camel, and he was buried where the animal first knelt down. ‘Alī’s actual burial site was unknown until the late eighth century, when either the caliph Hārūn al-Rashīd or the great teacher Ja’far al-Sādiq announced the tomb’s location to the public. A tenth-century Arab geographer reported that a domed shrine was built over ‘Alī’s tomb in the first decades of the tenth century. Pilgrimage remained popular throughout the next ten centuries. Fourteenth-century author Ibn Battuta referred to the large numbers of pilgrims in An Najaf, especially those sick pilgrims who came seeking miracles. Sixteenth-century writer al-Majlisi gave the text of eight long prayers that were used during the pilgrimage to An Najaf.

Al-Kufa contains several mosques and important tombs, but the most important buildings for the pilgrims are connected with ‘Alī’s life and death. ‘Alī lived and ruled there, and his house is still standing. In the home pilgrims may approach the well and drink the water, which is considered a source of health. ‘Alī was assassinated in the mosque during daily prayers; the spot has been decorated with a gold and silver screen. Pilgrims also visit the shrine of ‘Alī’s daughter, Sayyida Khadījatul Sughra, which is located outside of Al-Kufa proper. Many Shī’ites bring their dead to the shrine and walk around it carrying the coffin. It is considered holy to be buried in An Najaf, and there is an immense cemetery on the town’s outskirts.

Some Shī’ites believe that the twelfth imam, who disappeared and is called the hidden imam, will return one day. They think that he appears every Tuesday during sunset prayers at the Wadi-us Salaam mosque, so they go there hoping to catch a glimpse of him.

An Najaf became a center of Shī’ite learning, although when Baghdad was founded (754–775), most of the school moved to the new city. An Najaf continued to be an important site for several centuries, and even today Shī’ite mystics often come there to live. The Ayatollah Khomeini lived there from 1965 to 1978. He led the opposition to the Iranian shah who was ousted in 1978. Saddam Hussein recaptured the city in 1991 from rebels and began reconstruction of the damage that his own forces wrought on the town, although much of it has been desecrated by the anti-Shī’ite government.

See also

Islam and Pilgrimage; Mazār-e Sharīf

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Anandpur (Punjab, India)

Sikhism, Seventeenth Century

Founded by the ninth Sikh guru, Tegh Bahādur, in 1664, this city is a focal point of Sikh history and devotion. Called the City of Bliss, it has two temples that contain important relics of the development of Sikhism.

Guru Tegh Bahādur was decapitated in 1675. His son, Gobind Singh, was living in Anandpur when he received his father’s head, which was then cremated and buried at the site of the present temple, the Gurdwara Sis Ganj.

In 1699, Guru Gobind Singh returned to Anandpur and founded the Khālsā, a casteless brotherhood of initiated Sikhs, bound by a code of discipline based on ideals of justice and bravery. It was originally founded to combat the Mogul attacks against Sikhs. Khālsā Sikhs practice a strict code of behavior and are distinguishable by their wearing five items: a sword, a turban, a comb, short drawers, and a steel bracelet.

The doubled-edged sword, the Khanda, that Gobind Singh used to prepare the sweet water for the first Khālsā initiation ceremony is kept—along with other Sikh weapons—in the *Takht* (temple) Sri Kesgarh. This temple was constructed between 1936 and 1944 along the slope of a hill. The gateway is two stories tall, opening onto a square courtyard 30 meters in length. The complex includes rooms for pilgrims. In the 1980s another building was added to hold the large groups that congregate for important festivals.

As many as 500,000 Sikh pilgrims come to this site yearly, many in early March for the

special festivals of Holi and Hola Mohalla. Although both festivals are held at the same time, they have different aims. The Holi festival is associated with the Hindu devotion to Krishna and has a carnival-like ambiance, with dancing, bonfires, and games. The Hola Mohalla festival, first held in 1700, is especially important to the Khālsā. It was originally designed to be a time of military training. Now, participants take part in meetings, conferences, and pilgrim-related activities such as prayers and processions.

See also
Sikhism and Pilgrimage

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Ancestor Worship and Pilgrimage

Pilgrimage to ancestor shrines results when the locus of worship is at a considerable distance from the place of residence.

The worship of ancestors as part of a pantheon of deities has been widespread among preliterate peoples, particularly in sub-Saharan Africa, Melanesia, and in some parts of the Indian subcontinent. Some literate, nontribal societies also esteem ancestor worship. The ancestor-deities might be one's personal parents or grandparents, the heads of clans, or mythical progenitors from whom all human beings are believed to be descended. Certain modern religious pilgrimages continue to visit sites related to ancient ancestor worship, such as the Jewish and Muslim visits to the tombs of Abraham and Sarah in the Cave of Machpelah and the reverence for Adam's Peak in Sri Lanka, where Adam and Eve are believed to have gone after their expulsion from paradise. Some Muslims believe that An Najaf is the burial site of Adam and Noah. Some scholars see in the Muslim hajj, the pilgrimage to Mecca, elements of ancestor veneration, as pilgrims circumambulate the Ka'ba and reenact Hagar's frantic search in the desert for water to give to her son Ishmael.

Ancestor shrines, generally located in or near one's house or village, have traditionally housed cult items that range from physical relics of the deceased ancestor (skulls, ashes), to objects associated with them (a favored weapon or symbol of office), to symbolic representations of the ancestor, such as photographs, pictures, or statues, or a variety of abstractions.

At the heart of ancestor worship is the conviction that the dead continue to exist, that in some way they continue in close relationship with the living, and that they are capable of intervening in human affairs. Ancestors are venerated most commonly at home altars, in temples, and at gravesites. Often the ceremonies involve acknowledgment of the importance of the departed ancestors, prayers, conversations with the dead about the affairs of the living, and symbolic offerings of food and drink.

In widely dispersed societies, such as those in modern urban cultures, a periodic visit to an ancestor's tomb may fulfill the requisites of ancestor worship, of honoring a vow or a cultural obligation, or of reinforcing ethnic identity. The visits may be keyed to an annual festival, such as Mexico's Day of the Dead celebrations on November 1, or the periodic ancestor festivals held at the Bandiagara cliffs by Mali's Dogon people, or Taiwan's Tomb Sweeping Day. They may coordinate with the anniversary of an ancestor's death, or may even depend on the availability of travel time, happening, for example, during an annual vacation.

See also
Adam's Peak; African Religions and Pilgrimage; Cave of Machpelah; Home

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Ancient Religions and Pilgrimage

See Andean Religions and Pilgrimage; Animism and Pilgrimage; Greek Religion and Pilgrimage; Mesoamerican Religions and Pilgrimage; Native American Religions and Pilgrimage; Tribal Religions and Pilgrimage.

Andacollo (IV Región, Chile)

Roman Catholicism, 1676

Chile's most important pilgrimage is to the Virgen del Rosario (Virgin of the Rosary) de Andacollo, a 90-centimeter-tall image of Mary

brought to the town from Peru in 1676. The festival of the Virgin of the Rosary on December 24–27, in the middle of the Chilean summer, draws more than 150,000 pilgrims from all over Chile.

At the desert city of La Serena, about 300 kilometers north of the Chilean capital of Santiago, pilgrims begin their two-day march to Andacollo. Because of the heat most pilgrims walk at night. Many of them dress in the traditional costumes of their region. Once they reach the city they head for the Old Church, erected in 1789, where the statue of the Virgin, encased in silver, sits on the main altar. They descend to an underground chapel, called the crypt, where they pray and deposit their offerings. They may visit the New Basilica, built in 1893, which is large enough so that 10,000 pilgrims can hear mass at one time.

After they have prayed, most pilgrims set up camp on the surrounding hillsides and enjoy the many commercial diversions attracted to Andacollo for the festival. There are parades, open-air cafes, rides for the children, cockfights, and places to gamble, as well as innumerable street vendors hawking food, plastic goods, and religious souvenirs.

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Andean Religions and Pilgrimage (South America)

Modern Andean pilgrimages, and in fact most pilgrimages in catholicized Native American societies, are characterized by a syncretism between pre- and post-Columbian belief systems and practices and between official, hierarchically sustained orthodoxies and popular religious manifestations, often grounded in pre-Catholic customs. The syncretism of these worlds and the tensions between them are infinitely varied.

Traditional Andean agricultural communities still feel themselves dependent upon the *apus* (nature spirits) that inhabit neighboring mountains and other salient geographic features. Many are associated with various pre-Hispanic deities, such as the weather god (Tunupa to the Aymara, Illapa to Quechua speakers), the creator god Viracocha, the sun god Inti, or the earth mother Pachamama. These spirits are believed to govern both the fertility of their lands and flocks and the spiritual well-being of the human inhabitants. Each village is also protected by its particular Catholic patron saint, as well as by the patron saint of the municipality of whose district they form a part. As often as not, these saints, or their images, are understood to have emerged from the mountains just as the pre-Columbian deities did (Ecuador’s Virgen de Quiché from Quito’s Mount Oyacachi, the Virgen de Baños from Mount Tungurahua, Peru’s Chalpón Cross from Mount Chalpón, etc.). Sometimes the focus is reversed, and the Catholic saint or image of Christ or the Virgin is thought to have created certain mountains or lakes (as with Mount Imbabura and Cerro Chivo or Lake San Pablo, near Quito).

All of the protective forces, both apus and saints, must be honored, in part by visits to holy sites associated with them. Thus the religious landscape of the Andes is also characterized by the existence of numerous local, regional, national, and transnational pilgrimage centers. Almost always these are Catholic sites dedicated to Jesus or Mary in one of their many manifestations. As a rule the sites themselves derive from pre-Columbian holy places, sometimes called *huacas,* often associated with powerful apus. Frequently the sites sit astride major trade routes linking different cultural, linguistic, or ecological zones. Typically the myth of the shrine’s origin is ascribed to transcendental events, often the miraculous appearance of a crucifix or image of the Virgin. Behind these stories one can often discern the conscious efforts of the missionary priests to co-opt a pre-Columbian holy place for Catholicism. This bonding of Christian and pre-Christian traditions is the salient characteristic of the Andean religious experience.

Some pilgrims to these shrines come as individuals to ask a personal favor of the controlling deity. In accord with the thaumaturgic aspects of the shrines, individuals may supplicate the deity, ask for particularized favors, express thanks for requests granted, fulfill vows, or seek some general sense of grace. In this respect they

are like pilgrims to shrines of many religions in many parts of the world.

But at the same time, the Andean pilgrimages are more frequently events in which communities affirm their spiritual grounding in a specific geographic space. Commonly the inhabitants of a village, an *ayllu* (commune), or a large hacienda, or some other individuated group, will make a series of visits during the year to the pilgrimage sites sacred to the nature deities (now somewhat Catholicized) who account for their physical and spiritual well-being. These sites may circumscribe the natural geographic area in which the community commonly carries out its activities.

The pilgrim bands are referred to as *naciones,* and, contradicting Victor and Edith Turner's ideas about *communitas* (i.e., that a group of pilgrims tends to form a socially undifferentiated band), they are tightly structured in accord with the social and economic networks that bind the village into a community. Villages appoint or elect a sponsor, who is responsible for making and paying for appropriate logistical arrangements. This position carries with it great honor and social status, while it imposes significant financial burdens. A pilgrimage master (*maestro*) is chosen to direct the rites and ceremonies attendant on the journey. Dancers are selected from among the sponsor's social, economic, and kinship networks to accompany the pilgrims and participate, along with dancers from other villages in the region, in the elaborate, complex rituals associated with the shrine. Musicians are engaged.

Villages often bring a portable icon, either a simple *lámina* or a more complexly decorated *demanda,* to the pilgrimage center to be "recharged" with the transcendence of the site. During most of the year the icon is kept in the community's chapel. Prior to the pilgrimage it may be moved to the home of the pilgrimage's sponsor. The icon accompanies the pilgrims to the shrine, and they pay it homage with prayers, songs, and dances at key moments on their pilgrimage.

Andean pilgrimages also play an integral role in the processes of production and commodity exchange, some of them going back to pre-Columbian times. In this regard, they have also come to be a principal interface between the agrarian peasant society and the urban-based capitalist market economy.

See also

Cahuachi; Chavín de Huántar; Copacabana; Cuzco; Nazca Lines; Pachacamac; Qoyllur Rit'i

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Angkor Wat (Siem Reap Province, Kampuchea)

Hinduism, Ninth Century; Buddhism, Twelfth Century

Angkor Wat is an enormous shrine in the Kampuchean (formerly Cambodian) jungle, built to honor the Hindu god Vishnu and perhaps to entomb the remains of King Suryavaram II (reigned 1113–1150), one of the most powerful Khmer monarchs, who was considered a god by his people. It is the world's largest single religious building.

The capital of the Khmer state of Chenla was established in the sixth century at Angkor, 320 kilometers north of Kampuchea's current capital, Phnom Penh. Its wealth was based on rice and other agricultural products, whose production was sustained by an extensive and sophisticated system of canals and reservoirs that also supplied the city with fish. Although the early monarchs favored Hinduism, in their great city both Hinayana and Mahayana Buddhism also flourished. The city's principal monuments, however, were Hindu. By the ninth century the Angkor monarchs were erecting huge artificial "god-mountains," pyramidal Hindu temple mounds that soared above the surrounding jungle. When in the 1170s the Cham people invaded Indo-China and captured Angkor, the Khmer rulers felt they had been let down by their protective Hindu divinities. Most of the principal temples, including Angkor Wat, were adapted for Buddhism. The city of Angkor prospered for several hundred


Temple at Angkor Wat (Corel)

years before being destroyed in 1431 in a war with the neighboring Thai people.

Suryavaram II's memorial *wat* (temple) is by far the most important of ancient Angkor's more than seventy surviving monuments. It overwhelms the pilgrim with its size. The wat itself is surrounded by a moat measuring 1,290 meters by 1,477 meters. Water gardens, pathways, and courtyards extend the sacred zone and involve approaching pilgrims in the religious experience long before they reach the wat proper. Worshipers approach over a 200-meter causeway traversing a wide reflecting pond. The causeway is lined with sculptured cobras and lions. After proceeding under a five-story *gopura* (gate), where they may offer flowers to a large statue of the god Vishnu, worshipers travel along a second 400-meter causeway leading to a five-tiered temple that rises more than 60 meters. The base of the central temple complex is a rectangle measuring 850 by 1,000 meters. The entire structure was once highlighted with gold.

The shrine is constructed along classic Khmer principles, although, unlike most Hindu temples, which face east toward the source of life in the rising sun, Angkor Wat faces west, the direction associated with sunset and with death. The tower shrine is at the same time a god-mountain, with five lofty towers symbolizing the five sacred peaks of Mount Meru, the legendary axis of the universe and home of the Hindu gods. The temple's seven levels symbolize Hinduism's seven heavens. The central tower rises 214 meters. Curiously, the wat has no central sanctum, no place where priests present the pilgrims' offerings to the gods. It is, instead, a place to render homage to the Khmer monarchy and the god-king Suryavaram II.

Gargantuan measurements and symbolic meanings aside, the most impressive feature of Angkor Wat is the quantity and quality of its intricately sculpted stone decoration. The four staircases marking the four axes of the temple are lavishly decorated with low and high reliefs and freestanding statues of mythological figures, deities, lions, and elephants. The turrets,

terraces, gates, and galleries contain the Khmer civilization's most striking examples of sculpture. One frieze, depicting battle scenes from the Hindu epics *Mahabharata* and *Ramayana,* is 1.5 kilometers long. These carved panels, and others depicting scenes of heavenly delights and hellish torments, provide the pilgrim with a complete education in Hindu mythology, including the creation myth and the principal exploits of Vishnu, Siva, Brahma, Hanuman, Ravana, Lakshmi, and the rest of the pantheon. The thousands of carved *apsaras* (divine female attendant dancers) suggest that pilgrim ceremonies honoring the king must have included both music and dance.

Angkor seems to have functioned as a shrine and pilgrimage center during the king's life and for the next hundred years. Eventually it was overgrown with jungle. It was cleared only after its discovery by French archaeologists in the 1850s, when it again became an important pilgrimage center for both Hindus and Buddhists.

See also

Hinduism and Pilgrimage; Mount Meru

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Animism and Pilgrimage

Animism is the belief that objects have spirits (or souls or essences) that in some way affect the lives of humans. Some forms are similar to pantheism in posing the existence of a supernatural spirit outside of this world that is at the same time manifest in the diverse particulars of this world. Many anthropologists speculate that as early peoples struggled to understand and to control the natural forces on which their lives depended, they tended to formulate animist beliefs. The earliest cultures of the Indian subcontinent, for example, seem to have recognized five sorts of deities manifested in the salient features of their world: Agni (fire), Jala (water), Vayu (wind), Prithvi (earth), and Akash (space). Benevolent forces inhabited springs, rivers, and large trees. Similar beliefs infuse many traditional religions that continue to have adherents today. Some Australian Aboriginal people hear the voices of the deceased in the sound of wind in the treetops. Many African, Southeast Asian, and Native American tribes believe that certain (or all) animals have spirits that must be worshiped, as do various prominent geologic features.

Often the borderline has become blurred between the belief that a place itself is in some meaningful way animate and the belief that spirits or deities inhabit that place. Are Greece's Mount Olympus, Japan's Mount Fuji, and Peru's Mount Asungate themselves animate, or are they the abodes of deities? That successive religions tend to appropriate to themselves the places held holy by earlier beliefs only complicates matters: are Western Europe's holy wells themselves animate, are they inhabited by benevolent sprites or fairies, or have the wells been sanctified through events having to do with some Christian saint? This custom of appropriating ancient sites suggests why so many of the international religions' holy places have geologically prominent locations, particularly heights (mountains, crags, freestanding rocks), water (rivers—especially the confluence of rivers—wells, springs), and entrances to the underworld (caves, pits, chasms). Mary Lee Nolan and Sidney Nolan judge that of the 48 percent of Europe's active major shrines that are associated with a prominent geographical feature, 38 percent are located on the top or the slope of a hill, 28 percent are associated with water, and 8 percent with caverns (306–307). While recognizing their animist origins, some anthropologists tie these sites to the concept of fertility, seeing some as reflecting male characteristics (phallic mountains, large trees) and some female ones (flowing water, womblike caves).

Animism involves pilgrimage when the natural feature to be worshiped is located at a significant distance from the worshiper's residence. When dealing with long-vanished cultural groups, we often can only speculate about the nature of the deities supposed to infuse a site or the rites associated with the site.

The decorated caves in the French and Spanish Pyrenees (Lascaux, Altamira), on Malta (Gantija), or in Turkish Anatolia (Çatal Hüyük) invite such speculation. Megalithic alignments of massive rocks (Carnac, Avebury) are presumed to relate to the deities of the place.

Just as shrines may be thought of as contact points between the physical world and the transcendental world of deity or of spirit, shamans are human intermediaries between the spirit world and the material universe. They use their abilities to advise, to foretell the future, to sanctify or confer authority, and to heal. In some cultures shamans are thought of as medicine men, witches, magicians, or sorcerers. Often the communication is achieved during trances induced by asceticism, meditation, chanting, drumming, or drugs. There are many sources of the shaman's power, including, in some cultures, pilgrimage to a privileged locale where the shaman's abilities are granted or periodically refreshed. An illustrative example comes from Nepal, where each year during the full moon of Saun (which occurs in July or August, at the start of the monsoons) shamans trek to mountaintops like Kalingchok, near the Tibetan border, to welcome the gods back from their sojourn in the underworld and to receive from them an infusion of healing power. Shamans of Alaska's Tlingit and Yakutat tribes visit certain holy glaciers to be empowered by the spirits who dwell there. Navajo medicine men are similarly empowered by their visits every twelve years to New Mexico's San Francisco Peaks.

Some broad-based animist-related pilgrimages continue today. To mention just five illustrative examples: followers of the old Hawaiian religion recognize the fire goddess Pele in the Mount Kilauea volcano and periodically make pilgrimages to the mountain with offerings to appease her. Most Andean peasant communities rely on the benevolence of *apus* (spirits) that dwell in mountains or other prominent geological features, to which they make periodic pilgrimages of supplication to ensure fertile harvests, healthy flocks, and community harmony. At Pagan, in the Myanmar jungles, animist worship of spirits called *nats* has fused with Buddhist and Hindu practices. Pilgrims to one or another of the many temples and geologic features that make up the sprawling sacred complex are likely to perform rites from all three traditions. Many of the Shintō-Buddhist mountain and forest pilgrimage shrines of Japan have an indisputable relationship to animist worship. And in Bali, at certain specified times rice farmers go on pilgrimage to the lakes whose water irrigates their fields to pay homage to the lakes' spirits and to take home containers of water to place on their home altars and to mix with the water of their irrigation ditches.

See also

Mount Kilauea; Pagan; Tribal Religions and Pilgrimage

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Anit Kabir (Ankara, Turkey)

Secular National, 1953

The tomb of Turkey's first president, Atatürk (1881–1938), in Ankara. As Turkey's principal

national shrine, it draws thousands of secular pilgrims each year to honor the memory of the founder of modern Turkey.

In World War I Ottoman Turkey fought on the side of Germany. The young army officer Mustafa Kemal distinguished himself during the war by bottling up the combined English, Australian, and New Zealand expeditionary forces on the Gallipoli Peninsula. When the victorious Allies carved up the Ottoman Empire after the war, Turkey was humiliated. When their long-time foe, Greece, occupied Izmir (Smyrna) in 1919 and subsequently pushed inland into Anatolia, Kemal organized the resistance that sparked the eventually successful Turkish War of Independence. In 1923, in the euphoria of victory, Kemal abolished the sultanate and the Ottoman Empire, established the Turkish Republic, of which he became the president, and moved the capital to Ankara. The old order was rapidly demolished. Under Kemal's leadership, polygamy was abolished, the old Arabic script was abandoned in favor of the Latin alphabet, the state was secularized, wearing the fez—the symbol of traditional Islamic values—was abolished, and women were given the right to vote. In 1935 a law was passed requiring for the first time that Turks have both a first and a last name. The Turkish Parliament gave Kemal the last name *Atatürk* (Father Turk). By the time of his death in 1938, Atatürk was revered as the creator of this new secularized nation.

After his death, the nation held a seven-day mourning period. So many people passed by his funeral bier and so strong were the emotional outbursts that several people were trampled to death there. Although Atatürk had wanted to be buried on his private property, government leaders quickly saw that his wish could not be fulfilled, as his tomb was destined to be a shrine for the nation. They designed and, between 1944 and 1953, built a large monument, Anit Kabir. Meaning literally the Monumental Tomb, it crowns a small hill about 3 kilometers southwest of the citadel in Ankara's center.

Turks call the trip to the tomb a visit to "our Ka'ba," equating it to a pilgrimage to Mecca, the sacred city in Saudi Arabia. Schoolchildren learn a song that includes the verse "Atatürk is not dead, he still lives." A visit to his tomb in Ankara is the final school trip of elementary education. Students cluster on the steps or in front of the tomb for group pictures. Villagers from all over Anatolia come to Ankara in their best clothes to be photographed near their hero's tomb.

Pilgrims to Anit Kabir cross a broad courtyard between ranks of neo-Hittite lions before climbing the steps to the rectangular mausoleum. Guards in dress uniform remind visitors to remove their hats. The mausoleum interior's clean lines, red marble walls, patterned mosaics, and simple marble cenotaph create a dignified atmosphere that infuses visitors with quiet reverence. In the western colonnade of the Anit Kabir is the tomb of modern Turkey's second president, Ismit Inönü (1938–1950). On the east side is a small museum with Atatürk memorabilia, ranging from his childhood schoolbooks to gifts from foreign heads of state while he was president. A gift shop offers infinitely varied trinkets bearing Atatürk's portrait.

Other sites throughout Turkey that are related to Atatürk have become pilgrimage sites as well, although to a lesser extent. People travel to see a mountain near Eruzün, in northeast Anatolia, where once each year the shadow of a neighboring peak appears to be the silhouette of Atatürk's head. Of some importance, too, is the house in the Greek city of Thessaloniki where he was born.

See also
Gallipoli

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Anthony of Egypt, Saint

Christianity, Fourth Century

Early Christian ascetic, whose life formed the model for Christian monasticism. His relics were prized in the Middle Ages as facilitating a cure from ergotism, a poisoning with gangrene-like

effects, caused by eating barley bread infected with a fungus generating the alkaloid ergotine, which reached epidemic proportions in Europe from the eleventh to the fourteenth centuries.

Born in Upper Egypt, by the age of twenty Anthony (251–356) had sold his possessions to live with ascetics. Already famed as a pious man, from 286 to 306 he lived as a hermit in a deserted fort in Pispir (now Dayr al-Maymun, Egypt). During those twenty years he saw no one, but visitors (pilgrims) came and threw food to him over the fort's walls. His growing fame attracted disciples, inducing the holy man to leave his solitude to become their teacher, building a monastic community nearby. His organization and rules are considered the basis of the first systematized monastic community in Christianity. After nearly six years, Anthony once again returned to solitude, this time to a desert mountain that bears his name, Der Mar Antonios, where he stayed forty-five years, although with less rigor than in his earlier life. He received visiting pilgrims and twice went to Alexandria to work with Christians (in 311 and 355). Evidently a learned man, he was also considered to be a miracle worker. He is said to have been tempted in the desert by demons, who appeared to him as soldiers, animals, monsters, and beautiful women, and these temptations became a favorite subject for medieval painters.

Anthony died at the age of 105. At his request, two disciples buried him in an undisclosed place so that his body would not become a site of veneration. However, by 561 his relics had been found and sent (translated) to Alexandria. Later, both Constantinople (Istanbul) and La Motte (France) claimed his relics. The Order of the Hospitallers of Saint Anthony was founded about 1100 in La Motte and became a pilgrimage center for those who suffered from ergotism, popularly known as Saint Anthony's fire. Pigs and bells became a part of Anthony's iconography thanks to the order: their pigs were allowed to roam the streets freely, and the monks rang bells to request alms. The same bells later were hung around animals' necks to protect them from ergotism. He became the patriarch of monks, healer of men and animals (the term *anthony* comes from him and refers now to the smallest pig in a litter and the smallest pealing bell).

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Antipolo (Rizal Province, Philippines)

Roman Catholicism, 1626

The carved image of Our Lady of Peace and Good Journey (Birhen Ng Antipolo; Nuestra Señora de la Paz y Buen Viaje), 29 kilometers east of Manila, was brought to the Philippines in 1626 by Spanish Jesuit missionaries. The monks attributed the survival of their fragile ship on the long voyage from Spain to the protection of the image of the brown Virgin, who thenceforth was known as the patron of travelers. From the 1640s to the 1740s the mariners carried the image on eight round trips from Manila to Acapulco, with each successive safe journey enhancing the image's fame. Today the small stone church that houses the statue is routinely visited by Philippine Catholics prior to taking any kind of long trip.

In former times the climb to the highland church was arduous and took several days. Pilgrims took a ferry from Manila to the base of Antipolo Mountain. The wealthy hired horses to carry them up to the church; middle class pilgrims engaged hammocks or palanquins, and were carried up the hill between two bearers. The poor walked. Today most pilgrims make the climb by jeepney, the ubiquitous Philippine rural motorized transport.

The formal crowning of the image of Our Lady of Peace in 1926 attracted 100,000 pilgrims. During the Japanese occupation in World War II, the church was burned to the ground. The brown Virgin, however, was hidden safely in Manila. It was returned at the war's end to Antipolo, where a new church, a cathedral, was built.

Pilgrims come to Antipolo year round. On weekdays, when the crowds are relatively small, pilgrims can hear mass in the church and climb a staircase behind the altar to touch the miraculous image. On weekends and festival days, so

many pilgrims frequent the church that the resident priests bring the image out to present to the throngs four times each day. Each evening there is a solemn procession. Pilgrims are especially attracted to the month-long church festival in May. The pilgrimage is a pleasant day trip from Manila, and after worship the pilgrims can picnic with their families away from the heat of the capital city, swim in the Hinulugang Pool at nearby Taktak Falls, or shop for religious or other trinkets in the street markets that surround the shrine.

In the United States an Annual National Filipino Pilgrimage Day has been celebrated in June at the Catholic Cathedral in Washington, D.C., since 1998.

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Anuradhapura (Sri Lanka)

Buddhism, Third Century B.C.E.

Founded in the fifth century B.C.E., Anuradhapura was chosen 200 years later as the Singhalese Buddhist capital of Ceylon. Located 160 kilometers north of Sri Lanka's present capital of Colombo, it remained the political and religious center of the country for nearly 1,500 years. Buddhists have cherished Anuradhapura as the nucleus of Sri Lankan Buddhism, and as such it has been the goal of Singhalese Buddhist pilgrimage.

Ancient Anuradhapura prospered in part because of the sophisticated engineering talents of its hydraulic engineers, who built a system of canals, reservoirs, and pumps unequalled by engineers until modern times. Nineteenth-century excavations have uncovered a city that may have had a population of over 200,000 in an area of about 777 square kilometers. The city's two main boulevards each extended at least 14 kilometers.

The city's extensive ruins contain stupas and remains of temples and monasteries. The protruding rock face of nearby Mihintale was carved out to provide monasteries and temples for scores of hermits, and great freestanding statues of the Buddha were produced. A stairway with over 1,800 granite steps led pilgrims to the top of the rock. A ceremonial roadway from the Mihintale to the city center was lined with Buddhist monuments. In ancient times these monuments simultaneously proclaimed the power of the monarchy and the sublimity of the Buddhist religion and collectively became a popular goal for Buddhist pilgrims. The infrastructure to assist pilgrims included both hostels and hospitals. At its heyday, the religious establishment of the city included more than 50,000 Buddhist monks.



Seated Buddha at Anuradhapura (Corel)

The city was largely destroyed by war with the Tamils of India, primarily Hindus, in 993 and was subsequently abandoned in the thirteenth century. The ruins were rediscovered in 1823. After resolving initial conflict between the British archaeological teams and groups of Sri Lankan Buddhists about the methods and goals of the excavations, most of the important structures have now been uncovered. Protests broke out when land around the Buddhist monuments was sold or rented to non-Buddhists and included businesses incompatible with Buddhist beliefs (such as meat markets). Subsequently the whole area has been proclaimed a sacred space. During the nineteenth and twentieth centuries, Anuradhapura again became an important Buddhist pilgrimage destination, as Kandy declined in importance.

After 1948, when Sri Lanka became an independent nation, early legislation ensured that Anuradhapura would be given primary importance in the continuing struggle for Buddhist nationalism. It is now protected as a UNESCO World Heritage site.

The principal pilgrim attraction in Anuradhapura is a *Ficus religiosa,* or pipal tree, called a bo tree from the Sanskrit *bodhi,* enlightenment." It was grown from a slip taken circa 250 B.C.E. by Sanghamitta, the daughter of the Emperor Aśoka, at the behest of Sri Lankan king Tissa, from the tree under which the Buddha gained enlightenment in Bodh Gayā. It is known as the Jama Sri Maha Bodinvahanse (the Victorious, Illustrious, Supreme, and Sacred Bo Tree). As is the case with the parent tree in Bodh Gayā, an iron railing surrounds the platform on which it stands. The site is considered so sacred that wheeled traffic is prohibited, and pilgrims must enter on foot. Although pilgrims come year round to meditate at the bo tree, the annual festival, called Poson, occurs in June during the full moon that is considered the most important time to visit Anuradhapura for Buddhists, who regard this city not only as a religious center but also as their center of national and ethnic identity. Unlike many other religious pilgrimage festival days elsewhere, Poson does not feature elaborate ritual spectacles. Buddhists come to meditate and to listen to sermons on doctrines and values.

The enormous importance attached to the bo tree can be seen in the rituals that the monks and other attendants as well as pilgrims lavish upon it daily. It is cleansed with scented water. Coconut oil lamps, flowers, and milk rice are the offerings left at its base. Pilgrims tie strips of colored cloth to the railing and the branches of the tree as a tangible symbol of their visit and their prayers. During Poson pilgrims tie heavy gold ornaments on the tree. Pilgrims leave their offerings and then circumambulate the tree three times, reciting prayers.

The most impressive monument in Anuradhapura is the Ruwanweli (or Ruvanvälisäya) Dagoba, which, because it was originally gilded, was known as the Gold Dust Dagoba. *Dagoba* is the Sri Lankan term for a monumental stupa containing relics of the Buddha or other religious figures. When Ruwanweli was built in the third century it was Asia's largest stupa. Its stone bell, 78 meters in diameter, is capped by a rectangular structure and a conical spire that rises to 55 meters and was probably originally nearly double that. The spire, now painted white, rises above the surrounding jungle and dominates the landscape for many kilometers around. Up close, the most spectacular feature of the monument is the great frieze of elephant heads that sustains the dagoba's base. In December 1932, when relics were reinserted in the dagoba, 200,000 pilgrims attended the event.

Many other individual monuments also attract the attention of pilgrims. The bell-shaped Thuparama Dagoba, built originally in the third century B.C.E. and repaired many times since, is thought to contain a collarbone and the alms bowl of Gautama Buddha. The bowl-shaped brick Mirisweti Dagoba has fine decorative sculpture. The Abhayagiri Dagoba, finished in the second century, is even larger than the Ruwanweli, and the Jetavana Dagoba, from the fourth century, is larger still, with a diameter of 100 meters.

Pilgrims also visit the Isurumuniya Vihara, the rock-cut monastery at the edge of the Tissawewa, Anuradhapura's largest reservoir tank. On the rock side of the tank, cut in low relief, are figures of the Buddhist sage Kapila and of a trumpeting bathing elephant. After performing their ablutions in the tank, pilgrims enter the temple to worship before a number of seated stone Buddhas.

See also

Aśoka; Bodh Gayā; Buddhism and Pilgrimage; Kandy; Stupa

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Aparecida (São Paulo, Brazil)

Roman Catholicism, 1717

City roughly halfway between Rio de Janeiro (256 kilometers) and São Paolo (176 kilometers) with a clay statue of Our Lady of the Immaculate Conception that receives over 5 million pilgrim visitors each year.

In the summer of 1717 three fishermen in the Paraiba were trying unsuccessfully to provide fish for a banquet for a visiting nobleman. When João Alves, Felipe Pedroso, and Domingos Garcia fished up the body and then the head of a statue of Mary as Our Lady of the Immaculate Conception, they were astounded. Their amazement grew when after praying to Mary their nets were suddenly full of fish. They took the statue home and built a small chapel to house it. When the story of their miraculous fishing trip spread, the statue began to attract pilgrims. A larger church was built on the top of a hill in their village of Guaratingueta in 1745, but it, too, was insufficient for the crowds of visitors. Another church opened in 1888 and by 1895 was receiving 150,000 pilgrims a year. By the turn of the century large organized groups of pilgrims were visiting the shrine: a mule-drawn tram carried them from the train station up the hill to the church. A third, cross-shaped church, with a tower rising 67 meters and an interior area of nearly 8,000 square meters, opened in 1946; it can easily accommodate 40,000 worshipers, more than the entire population of the city of Aparecida, which split off from Guaratingueta in 1928.

The small bare clay statue of the Virgin was fashioned in São Paolo by Brother Agostino de Jesus around 1650. Though no one knows when or why it was thrown into the Paraiba River, it evidently lay there long enough to lose all of its decorative paint. Because of its fortuitous discovery, it was soon known as Nossa Senhora Aparecida (Our Lady Who Appeared). The image was formally crowned in 1904. In 1930 Pope Pius XII designated the Aparecida the principal patroness of Brazil. In 1978 the statue was attacked and smashed into more than a hundred pieces, but it was soon restored. In 1980 Pope John Paul II prayed at the shrine during his visit to Brazil. In 1998 nearly 8 million pilgrims visited the shrine, with 330,000 of them arriving on the statue's feast day of October 12.

The Redemptionist Fathers who administer the Aparecida shrine opened their own radio station in 1951. It has become one of South America's most successful missionary efforts, with a network today of 120 stations and a support club with nearly a million members.

In 1999 Italian and Brazilian entrepreneurs inaugurated the $70 million Aparecida Magic, Cultural, Religious, and Recreational Park to capitalize on the flood of pilgrim traffic to Aparecida. In addition to the thrill rides that are standard fare at amusement parks, this park includes a computer-controlled animated Nativity scene with eighty-four life-sized figures. Other famous monuments replicated at the park are the Leaning Tower of Pisa, Paris's Arch of Triumph, Washington's Jefferson Memorial, Philadelphia's Independence Hall, Canada's Parliament Building, Great Britain's Stonehenge, Egypt's Pyramids, and Peru's Machu Picchu. There is also a cross-shaped shopping mall.

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Apparitions

Apparitions are supernatural manifestations of people or things. When people perceive them as representing divine forces in some way, they sometimes consider the site of the apparition to be sanctified. Such places are deemed to have powers similar to sites of relics or miraculous statues or icons. They are points of contact with the divine. They can facilitate prayers being heard and answered. Pilgrimages to such places can confer religious merit.

Most religions treat apparitions as intensely personal experiences that depend more on the individual's relationship with the supernatural than on the place where the vision occurs. In some Native American religions, for example, young people go on a journey to seek a vision that will guide their adult religious lives. Although some areas are privileged as places where such visions are likely to occur—South Dakota's Bear Butte or Wyoming's Bighorn Medicine

Wheel, to cite two such places—the journey is not to a place where an apparition occurred, but to a place where a vision might occur.

There are occasional examples in the world's religions of shrines that have been hallowed by the apparitions of sacred figures. Sufi Muslims in Somalia, for example, visit local shrines where one or another of the pan-Islamic or local saints is said to have appeared. Yoruba animists in Nigeria often visit the trees, groves, mountains, or lagoons where certain spirits are said to have manifested themselves. Among the legends that invest many Hindu shrines with sacredness are stories of apparitions of one or another of the Hindu deities. The prayers of the sixteenth-century Hindu contemplative Mira Baj at the Jagatmandir shrine in the Indian city of Dwarka are said to have summoned forth an apparition of Krishna, an event that contributed to the site's popularity with pilgrims. Shīʾite Muslims who await the reappearance of the twelfth imam al-Mahdī (who disappeared circa 879) go every Thursday to a mosque in An Najaf (Iraq), hoping to catch a glimpse of him.

Of all the world's major religions, it is Christianity that gives the greatest importance to apparitions. The tradition claims scriptural authority. Both the Jewish and Christian Bibles chronicle the deity's appearing at significant historical moments. God himself appeared to Abraham (Gen. 12:17, 17:1, 18:1), to Moses in the burning bush (Exod. 3:2), to Solomon (1 Kings 11:9, 2 Chron. 1:7), and to Elijah and Elisha in a chariot of fire (2 Kings 2:11). An angel appeared to Zechariah to announce the birth of John the Baptist (Luke 1:11) and another to announce Jesus' birth to Mary (Luke 1:26). After Jesus' Crucifixion an angel appeared to the three Marys to tell them Jesus had risen (Mark 16:7; Luke 24:4), and Jesus himself appeared to his apostles on the road to Emmaus (Luke 24:15) and to Paul on the road to Damascus (Acts 26:16).

Christian apparitions generally play one of two roles: as rescuers or as messengers. From the religion's inception, Christians have felt comforted by the thought that the deity in some visible form would be accessible to them in times of need. Saint James the Greater, known in the Hispanic world as Santiago, appeared to assist Christian armies at Spain's Clavijo, Peru's Sacsayhuamán, and New Mexico's Acoma, to cite just three appearances, although none of these sites has become a shrine per se. On the other hand, the militant Archangel Michael's appearances at Italy's Monte Gargano (fifth century), Britain's Saint Michael's Mount, and France's Mont-St-Michel (both eighth century) all led to important pilgrimage cults. The apparition of Jesus' mother Mary at France's Le Puy-en-Velay and Spain's Zaragoza (first century) also created pilgrimage cults, as have the many apparitions of Mary in later centuries.

From the days of the Roman Christian persecutions right up until the beginning of the nineteenth century, most Christian pilgrimage centers featured relics or miraculous statues or icons. Beginning in the 1830s, in an industrialized Europe wracked by international wars, where faith and traditional values felt themselves increasingly under siege by the forces of secularism, a number of miraculous apparitions took hold of the popular Catholic imagination. Between 1830 and 1933 there were nine major apparitions: Rue du Bac (Paris, 1830), La Salette (1846), Lourdes (1858), Pontmain (1871), Pellevoisin (1876; all of these in France), Knock, Ireland (1879), Fátima, Portugal (1917), Beauraing, Belgium (1932), and Banneaux, Belgium (1933). There were a host of others apparitions as well. In each of these cases the Virgin Mary appeared to one or more visionaries, generally young women, and gave them a message to be relayed to humanity. The messages were remarkably similar: people must return to traditional religious practices and values; prayer is the essential medium of salvation; Mary is humanity's chief advocate with the deity, and therefore her cult merits great emphasis. The messages were also permeated with a millenarian theme: wars and destruction are signs of the end of days, but there is still time to be saved.

After carefully assessing the validity of the apparitions claimed at these sites, the Roman Catholic Church has invested much energy and resources in promoting pilgrimage to them. All of the shrines have acquired a reputation for facilitating miraculous cures, and these too are scrupulously investigated by church authorities. All have developed a significant

infrastructure that aids religious tourism. Today some of these shrines—the most popular being Lourdes and Fátima—draw upwards of 4 million pilgrims each year.

Since World War II the Marian apparitions have continued, but with a much wider geographical scope. Increasingly the church has adopted an attitude of skepticism and, in the face of what it deems extravagant claims, has withheld formal approbation from some of the apparition sites. However, this seems to have little effect on the enthusiasm of worshipers, who promote them via newsletters and the World Wide Web and continue to flock to them as pilgrims. Typical of the trend are two recent Puerto Rican sites where large numbers of people claim to have witnessed apparitions of Mary. In 1953 the Virgin of the Rosary appeared thirty-three times to three children in Sábana Grande, in Mayagüez. A church now accommodates pilgrims to the site. In the Diocese of Caguas, near San Lorenzo, in 1982 the Virgin appeared on a hill now known as Montaña Santa (Holy Mountain). Thousands of people, among the tens of thousands who have flocked to the site, claim to have seen her, including a number of Protestant Pentecostals who have since converted to Catholicism. A group of women who were the first visionaries have remained at the site to assist and inspire worshipers.

Similar Marian pilgrimage centers, some with and some without approval, have developed in Garabandal, Spain (1961), Zeitun, Egypt (1968), Akita, Japan (1973), Binh Loi, Vietnam (1974), Betania, Venezuela (1976), Cuapa, Nicaragua (1980), Medjugorje, Bosnia (1981), Kibeho, Ruanda (1981), the Talbot Farm in Ecuador (1987), and Sarapiquí, Costa Rica (1993). Mary is reputed to have appeared at dozens of other sites that have so far garnered only moderate pilgrim attention. In addition, there are a few sites, such as Krakow, Poland (1921–1925); Rome, Italy (1987–1995); Conyers, Georgia, United States (1987–1998); and Cincinnati, Ohio, United States (1993–present), where the apparition is of Jesus rather than Mary.

See also

Bear Butte; Betania; Bighorn Medicine Wheel; Conyers; El Cajas; Fátima; Incubation; Lourdes; Luján; Medjugorje; Our Lady of All Nations; Puy-en-Velay, Le

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Arāmgāh-é Ester va Mōrdekhāy (Hamadān, Iran)

Judaism, Fifth Century B.C.E.?

Reputedly the shrine of Esther and her uncle, Mordecai, a Jewish pilgrimage site in the city of Hamadān, Iran.

The Bible's Book of Esther tells the probably legendary story of the Jewish girl who became the wife of the Persian king Xerxes I (485–464 B.C.E.; called Ahasuerus in English translations of the Bible) and, with the help of her uncle, risked her life to expose the treachery of the prime minister Haman and thus saved the Jewish residents of the empire from slaughter. This story is the basis of the popular Purim festival celebrated every spring in synagogues and Jewish homes across the world.

Hamadān is the biblical Ecbatana (Ezra 6:2), the summer capital of King Darius (522–486 B.C.E.). Iranian sources ascribe the founding of Hamadān's Jewish community to the fifth-century B.C.E. Jewish queen Shushandokht, who persuaded her husband, King Yazdegerd I, to permit a colony of Jews to settle there. Hamadān was also called the Town of Shoushan as a result. In the popular tradition, however, Shushandokht was conflated with Esther. Esther's grave is said to be in Hamadān because when Xerxes I died his successor did not accept her, so she and Mordecai moved to the Persian royal summer capital in exile. As early as the twelfth-century visit of Benjamin of Tudela, two tombs in the city's center were identified as those of Esther and Mordecai. However, thirteenth-century Hebrew inscriptions on the tombs that are today the focus of pilgrimage suggest that two Jewish physicians are buried there.

For nearly a thousand years Iranian Jews

have been making pilgrimage to the site, believing it to contain the remains of the two biblical heroes. Many Jewish women used to gather weekly at the shrine to read the Torah. Because the site is related to important figures, many others are buried around the outside of the main chamber, some of them also respected and revered.

Because Esther fasted the night before she persuaded the king to save the Jews, pilgrims to Hamadān often fast in order to make their petitions and prayers more worthy. Pilgrims remove their shoes and enter through a small antechamber, where they formerly lit candles, a practice now discontinued because of the danger of fire. Pilgrims pass into another small chamber, through a low doorway that requires them to bow in a sign of respect. A crypt with the two tombs lies 4 meters below the floor; a hole between the two elaborate sarcophagi above the tombs allows pilgrims to see the tombs, and pilgrims often throw money through the hole, money that is collected and given to the poor on a regular basis. The two ornate sarcophagi are covered with embroidered cloths. Pilgrims pray as they walk around them. They frequently bring cloths to lay on the tombs as a sign of their visit. When they are finished, pilgrims back out of the chambers as a sign of respect.

Among the residents of Hamadān there is the belief that until World War II Esther's tiara and jewelry were displayed from the dome. According to one account, a British officer bribed the shrine's caretaker for the jewels, and they were whisked away to a British museum. The caretaker suffered for his rash act: the paper replica that he used to replace the jewels caught fire, exposing his activities; he broke his leg and limped for the rest of his life; his father died soon after, and many of his children died in a car accident.

The current structure is said to date from the thirteenth century; the ornate sarcophagi, designed by Enayatolla Touserkari, date from the sixteenth or seventeenth century. The shrine, with a small synagogue attached, is located in a small garden called Kuche-ye Tabataba'i, reconstructed in the 1980s by architect Yassi Gabbay (who later moved to Beverly Hills, California). Although the site is no longer indicated on Iranian maps, the shrine, located near the town's center, is a reflection of the integral part that the Jews played in the area's history.

See also

Benjamin of Tudela

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Arremdt (Morocco)

Islam, Fifteenth Century?

One of several places claiming that Sidi Chamharouch, a Sufi master, lived there for a while, making it the focus of a popular regional pilgrimage.

Sidi Chamharouch is thought to have been an important Sufi master with at least one hundred houses spread across Morocco and other African countries, including one in Fès (Morocco), another in Senegal, and a third in Algeria. He may even be a fictitious figure, as little is known about him, not even the century during which he lived. Accounts place him from the eleventh century to the fifteenth. He left no school or brotherhood; no writings are extant.

This particular shrine of Sidi Chamharouch is located in a small old mosque in Arremdt, in the area of Imlil, 60 kilometers south of Marrakech. The master is well known in the area around Arremdt, which is the homeland of the Ait Mizane, a conglomeration of four clans of Berber people. In the early twentieth century, about 3,000 pilgrims might visit the shrine annually. Since the paving of the road into Imlil, pilgrims from a wider area can travel to the shrine, and the cult has grown. Pilgrims come especially on the saint's day in late August. A visit to this saint's Moroccan shrines is especially favored by people suffering from mental disorders, because Sidi Chamarharouch's *barakah* (grace) is said to be especially powerful in combating psychological ills.

See also
Islam and Pilgrimage; Saints and Pilgrimage

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Art and Pilgrimage

See Visual Arts and Pilgrimage; Literature and Pilgrimage.

'Ashūrā

Islam, Seventh Century

Throughout the Shī'ite world, an annual pilgrimage festival called 'Ashūrā (because it occurs on 'Ashūrā, the tenth day of the Muslim month Muharram) celebrates the death of Husayn, the grandson of Muhammad.

The commemoration of Husayn's death is important for Shī'ites, who consider him to be the third imam (leader of the faithful). However, since Sunnis do not accept Muhammad's lineal descendants as their rulers, the festival is often a point of contention between the two segments of Islam.

Many Shī'ites make pilgrimages especially on 'Ashūrā to Karbala, where Husayn was martyred, and to Damascus and Cairo, where both mosques claim to possess his head. Processions and passion plays, called *ta'ziyah,* are performed in many cities. Several kinds of processions and storytelling events take place in many Islamic communities. In Trinidad, the celebrations and parades are second only to the Christian Carnival. Many Shī'ites also believe that, because Husayn was willing to accept death for his beliefs, they should show support by flagellating or mutilating themselves. Some beat themselves with their own hands; others strike their backs with chains, and others have their foreheads slashed, a service performed by town butchers in specially set-up tents. So many pilgrims bleed so profusely that medical workers also have to set up tents to take care of those who faint because of blood loss. This activity is especially popular in Lebanon and Iran.



Members of the Muslim Shī'ite movement Amal beating themselves during 'Ashūrā Beirut, Lebanon, April 15, 2000 (Reuters NewMedia Inc./CORBIS)

See also
Cairo; Damascus; Islam and Pilgrimage; Karbala; Ta'ziyah

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Aśoka

Buddhism, Third Century B.C.E.

Aśoka (also written Ashoka) was the Indian monarch whose actions had the greatest impact on pilgrimage in the Buddhist religion.

Aśoka (lived circa 304–232 B.C.E.; reigned circa 273–232) was the third monarch of the Mauryan dynasty that gradually conquered

India in the third century B.C.E. in the wake of the military expeditions of Alexander the Great. After the bloody battles in which he defeated the Orissan Kalinga people and extended Mauryan control to the Bay of Bengal, Aśoka renounced violence and embraced Buddhism. He aggressively promoted his newfound faith and its ethical system by inscribing edicts on rock faces, cave walls, and especially erected stone pillars throughout his empire. The edicts stressed doing good deeds and avoiding violence. Aśoka prohibited the slaughter of animals and promoted vegetarianism, pardoned criminals, and endowed public works, particularly the infrastructure of travel (roads, inns, reservoirs, and canals), which facilitated pilgrimage as well as commerce and military control. His activities on behalf of Buddhism included patronizing monasteries and temples and presiding over the Buddhist council that standardized the religious canon. He is said to have dispatched missionaries, including some of his own children, to the corners of his empire and beyond to spread the Buddhist way of life. Thus Tibet, Nepal, Kashmir, Sri Lanka, Pakistan, and Myanmar, among others, may all owe their initial contacts with Buddhism to him.

Most important from the point of view of pilgrimage, Aśoka is credited with having collected the physical relics of the Buddha—teeth, hair, clothing, and the like—and having distributed them to reliquaries, called stupas, in India and wherever Buddhism had spread. By tradition some 84,000 relics were thus distributed. Each became a pilgrimage site.

In addition, Aśoka did much to directly foster the custom of pilgrimage. He himself visited the four principal Buddhist shrines in northern India—Lumbini (now in Nepal), Bodh Gayā, Sarnath, and Kuśinagara—and an additional twenty-eight sites connected in some fashion with the Buddha's life. These thirty-two holy places were celebrated in a second-century Sanskrit poem, the *Ashokavadana,* extolling Aśoka's deeds, and encouraging the faithful to emulate their monarch by visiting the holy sites.

See also

Buddhism and Pilgrimage; Helena, Saint; Stupa

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Assisi (Umbria, Italy)

Roman Catholicism, 1226

Home of Saint Francis of Assisi (1182–1226), founder of the Franciscan Order, and since the early thirteenth century one of Europe's most popular pilgrimage destinations. Although the Umbrian hilltop town was holy in ancient Roman times—there are remains of a theater and an amphitheater, a forum, a cistern, and a temple to the goddess Minerva—this is not a case of a Christian shrine appropriating an earlier cult. Assisi's glory stems from Saint Francis.

Son of a wealthy cloth merchant, as a young man Francis was trained to take over his father's business. One day, while praying in the Church of Saint Damian, outside the walls of the city of Assisi, Francis heard a voice coming from the crucifix on the altar saying, "Go and repair My house which you see is falling down." The young man interpreted the words literally, selling some of his father's inventory of cloth to repair the crumbling building. His father sued him. In a dramatic confrontation, Francis returned his nobleman's clothes to his father, removing them to reveal the penitent's hair shirt he was wearing underneath.

Eventually Francis came to understand the metaphorical import of the vision's command, leading to his dedicating his life to reform. After repairing Saint Damian's, Francis restored a deserted Benedictine chapel called the Portiuncla. Praying by a grotto in a nearby forest, he often preached to the birds and the animals. At the Portiuncla he gathered his first disciples, and in 1209 he organized them into the Order of the Friars Minor. His order of preaching friars brought monasticism out of the cloister and into the streets. His friars were not monks, not reclusive contemplatives, but activists advocating Christian spirituality wherever they preached. Francis himself took to the missionary road. He began a period of wandering, in 1214 journeying to Santiago de Compostela as a pilgrim. Five years later he went on pilgrimage to the Crusader kingdoms in the Holy


St. Francis in the Desert, *by Italian Renaissance painter Giovanni Bellini, circa 1480 (Frick Collection, New York)*

Land, where he was greatly disillusioned by the Crusaders' worldliness. Along the way Francis befriended the poor and lepers, and gradually took on himself the world's suffering. When he returned he found that his order had grown to more than 5,000 members and was in itself urgently in need of reform.

In 1216, while praying in the Portiuncla, Francis had a vision that ordered him to ask the Pope to grant indulgences to anyone who confessed and received the sacraments in that church. Pope Honorius III granted the request—for which at that time there was no precedent—but limited the granting of the pardon to one twenty-four hour period each year, from vespers on August 1 to sunset on August 2. This was the beginning of the Pardon of Saint Francis. Although the privilege was later extended to any Franciscan church (and in areas where there are none, to a church so designated by a bishop), the Portiuncla remains the center of this practice.

Several events of Francis's later life also launched pilgrimages. At the Umbrian town of Greccio, near Rieti, he preached the gospel at the inauguration of a Christmas crèche in 1223, launching a Christmas tradition that has persisted to modern times. On September 17, 1224, on Mount La Verna, 25 kilometers from Arezzo, in an ecstatic transport Francis received the stigmata, wounds mirroring the five bleeding wounds in Christ's hands, feet, and side inflicted during his crucifixion.

Assisi is also the principal locus of the cult

of Saint Clare (1193?–1253), who was also born into a noble family and who was moved to a religious life after hearing Francis speak in 1212. Following his example, she left her family to found a parallel order of Franciscan nuns, called the Poor Clares for their dedication to a life of poverty.

Despite Saint Francis's commitment to simplicity and poverty, in 1228, a bare two years after his death, the friars commissioned a monumental church in his honor. Its design was radical: a lower Romanesque church, enclosing the rock-carved crypt with the saint's tomb, and a single-aisled upper Gothic church to accommodate the expected throngs of worshipers. The churches were completed in record time, with the lower church dedicated in 1230 and the upper in 1253. No expense was spared in their construction or their decoration. The narrative mural of the life of Saint Francis, painted by Giotto and his pupils, is one of the most lavish and important examples of early Renaissance art. Unfortunately, they were extensively damaged in the earthquake of September 26, 1997, and are currently undergoing reconstruction.

Pilgrims to Assisi generally visit a number of shrines in addition to the Church of Saint Francis. The most important is the Church of Saint Chiara, which, in addition to containing the tomb of Saint Clare, displays a number of items associated with Francis and Clare: his breviary, some church vestments that she embroidered for him, and so forth. In the twelfth-century *duomo* (cathedral) on the town square, pilgrims venerate a fifteenth-century German terracotta statue of Mary. Two kilometers to the southeast is the Convent of Saint Damiano, in which Saint Francis three times received from the crucifix on the altar the spoken command that changed his life, and where Saint Clare founded the order of Poor Clares. The complex includes both Saint Clare's oratory and the room where she died in 1253. On the plain below the city is the Basilica of Saint Mary of the Angels, built to enclose the Portiuncla, which was also where Saint Francis died in 1226. Four kilometers to the east of Assisi is the Hermitage of the Prisons (*delle Carceri*), a small oratory in the woods above a grotto where Saint Francis used to come to pray.

Though pilgrims stream up the hill to Assisi all year round, the shrine's largest events are his feast day on October 4 and at the Portiuncla the pilgrimage of the Pardon of Saint Francis (August 2), a celebration of forgiveness and expiation founded by Saint Francis himself.

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Auriesville (New York)

Roman Catholicism, Seventeenth Century

Shrine honoring an Algonquin-Mohawk woman whose conversion to Catholicism and later pious comportment led the church to beatify her, calling her the "Lily of the Mohawk."

Kateri Tekakwitha (1656–1680) was born in Ossernenon, present-day Auriesville, in a Mohawk settlement that ten years earlier had killed Jesuit missionaries for their proselytizing activities. She was left partially blind and disfigured by a smallpox epidemic in her early childhood. Later she moved to another settlement, near today's Fonda, New York, directly across the Mohawk River. Although her mother was already a Christian, young Kateri was raised to follow the Indian ways. However, despite her family's disapproval, she was baptized at age twenty, taking the name Kateri, and she became a devout Catholic. She then moved to Kahnawake (sometimes spelled Caughnawaga), a Mohawk reservation in southern Quebec, Canada, where she died at age twenty-four and was buried.

It wasn't until the late 1800s that interest grew in developing a shrine. In 1885 a chapel was built on the site of the former Mohawk reservation of Ossernenon to commemorate the deaths of the two Jesuit missionaries, Rene Goupil (killed in 1642) and Isaac Jogues, called the "Apostle of the Mohawks," and layman

John Lalande (the latter two killed in 1646). The three were canonized in the 1930s. Auriesville is known as the National Shrine of the North American Martyrs.

The Auriesville shrine also commemorates the birth of Kateri Tekakwitha, but the site at Fonda seems to hold more importance for those who follow her cult. In Fonda, pilgrims may buy some of the shrine's earth and water. In 1884 a monument was erected in her honor at her burial site.

The Auriesville church is a large round wooden structure with seventy-two doors to facilitate the entrance of the eight to ten thousand pilgrim worshippers it can hold. Special pilgrimages are held in July for Polish pilgrims, in August for Italians, and in September for Mohawk Indians, with masses given in the native languages. At various times of the year, other pilgrimages are organized around specific themes or feast days and sometimes include a three-day walk from Fonda to Auriesville. At Auriesville, pilgrims may visit two small museums, one dedicated to the martyrs, another to Kateri. The 243 hectares surrounding the shrine buildings allow ample space for meditation and retreats.

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Avukana (North Central Province, Sri Lanka)

Buddhism, Ninth Century

The 13-meter-tall, rock-cut statue of the Buddha at Avukana, in north-central Sri Lanka, draws pilgrims from all over the island and from southern India. It was cut free of the surrounding rock in the ninth century and has been a magnet for Buddhist worshipers since then. The statue has the rigid features of the Singhalese style of sculpture.

See also

Anuradhapura; Buddhism and Pilgrimage

B

Baba Sali (Netivot, Israel)

Judaism, 1984

Famous Moroccan Jewish *tzaddik* (holy man) who was the object of cult veneration during his lifetime and whose grave in Israel became a pilgrimage center after his death in 1984.

Baba Sali is the revered nickname of Rabbi Yisrael Abuhatzeira (also spelled Abihssira; 1890–1984). Born into a family of rabbis, Torah scholars, and mystics, Yisrael Abuhatzeira distinguished himself from an early age as a charismatic person with power to transform people with his blessing. As a master of the Talmud and of the Jewish esoteric teaching of the Kabbala, he followed his father as rabbi and as head of their yeshiva (religious school). He became known as Baba Sali, Arabic for "our praying father," recognized for prophecy and miraculous powers. In Morocco he was visited by many people, especially Sephardic Jews, who sought his advice, his healing touch, and his blessing for their children. Many attributed miracles to him.

Abuhatzeira immigrated to Israel and settled in the village of Netivot, just east of the Gaza Strip. Before long he attracted a similar following there. His close relationship with the charismatic Lubavitcher Rebbe Menachem Schneerson, leader of a powerful Ashkenazi mystical movement, added to his status.

When he died in 1984 his funeral attracted more than 50,000 mourners. Instantly his gravesite became a popular pilgrimage site, and each year in January on the anniversary of his death tens of thousands of Orthodox Jews visit his grave. This *hillula,* as such celebrations are called, lasts several days and features music, dancing, and feasting. The Baba's son Baruch, who administers the site, provides Baba Sali amulets to the pilgrims. Typically, pilgrims ask the Baba to intercede for them by asking God to grant them a request.

In 1999 the Israeli government honored Baba Sali by putting his portrait on a postage stamp.

At least two other members of the Abuhatzeira clan have their own cult following. The Baba's cousin, Meir Abehsera, a founder of the American macrobiotic healing movement, was born in Morocco and educated in Paris as a civil engineer before he settled in New York. His restaurant, writings, and macrobiotic center attracted a large following in the 1960s, including Bob Dylan and the folk singing group Peter, Paul and Mary. Gradually his work and teaching became infused with Judaism, in part because of contact with the Lubavitcher Rebbe. He moved to Binghamton, New York, and then to Flatbush, before eventually migrating to Jerusalem. Baba Sali's son Baruch, in addition to looking after his father's gravesite, is an influential member of the right-wing orthodox Israeli Shas (Sephardic Torah Guardians) party, for whom the annual pilgrimage to Baba Sali's grave has become almost a political rally.

See also

Hillula; Jewish Sephardic Saints in Israel; Judaism and Pilgrimage; Politics and Pilgrimage; Tzaddik

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Babi Yar (Ukraine)

See Holocaust Sites.

Badrinath (Uttar Pradesh, India)

Hinduism, Ninth Century

Home of a Vishnu temple in an area known as Uttarkhand. Badrinath is cited as a pilgrimage center in the earliest Hindu texts.

The Vishnu temple at Badrinath, in the foothills of the Himalayas near India's border with Tibet, is the northernmost of the four *dhams,* the cardinal points that, when visited, confer religious merit on the pilgrim. The city is spectacularly sited between the Nara and Narayan mountain chains, with the peak of Mount Neelkanth in the background.

The Badrinathji Temple was founded in the ninth century by Sri Shankaracharya to honor Vishnu. According to legend, Vishnu and his wife Lakshmi, disgusted with the meat-eating monks of central Nepal, came to the bank of the Alakananda River to meditate. His meditation went on for so long that his wife took the form of a large Badri tree to shelter him: thus the name of the city. The current temple, built by the kings of Garhwal, is some two centuries old. Like many Hindu temples, it has three parts: the holiest center (*garbha griha*), accessible only to priests; the area where rituals are conducted (*darshan mandap*); and the external room, where pilgrims and other worshipers gather (*sabha mandap*).

Pilgrims visit Badrinath for a viewing (*darshan*) of the image of the deity, which is carved of black stone in a seated position flanked by the two mountains, and which has a large diamond in its center. Most also bathe in the Alakananda River or its nearby tributaries as an aid to purifying their souls. Some bathe in or take water from the hot springs in front of the Vishnu temple or from other springs in the area.

The pilgrimage season in Badrinath is from May to October. The temple is closed the rest of the year because of subzero temperatures and heavy snows. During these six winter months the principal statue is taken to Joshimath.

Pilgrims used to walk from Joshimath to Badrinath, but after the 1962 Sino-Indian war, the Indian government built an all-weather road up to the holy city. With wheeled traffic have come the accoutrements of tourism: hotels, restaurants, and tourist agencies. Pilgrims with the resources to visit the four *dhams* tend to come from the upper classes. They often combine a visit to Badrinath with visits to other holy sites in the region: favorites are Haridwar, Yamunotri, Gangotri, and Kedarnath. Nowadays Badrinath is also a jumping-off point for trekkers who visit the spectacular valleys of the Himalayas.

See also

Dham; Gangotri; Haridwar; Hinduism and Pilgrimage

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Baha'i World Center (Haifa, Israel)

Baha'ism, Twentieth Century

Situated on the slopes of Mount Carmel amid magnificent gardens affording a vista of the Mediterranean Sea, the site of the tomb of the Bāb, the prophet of the Baha'i faith, which is the holiest site of the Baha'i.

The Bāb (Mirzā 'Alī Mohammad, or Bāb ud-Din; circa 1819–1850) was executed in Tabriz, Iran, in 1850. His body was brought to the center in 1909 by 'Abd ol-Bahā, son of Bahā Allāh, the faith's founder. Construction of the tomb began in 1948 and was completed five years later. It is an imposing structure with a tall nine-sided dome (reflecting the number of divine emissaries, or prophets, from the supreme deity) of white marble and a gilded tile roof.

Baha'i pilgrims come at any time during the year, but the holy days are especially important. They include the anniversaries of the birth, death, and translation of the Bāb's body (that is, when it was brought from Iran in 1909), and some of the important holidays of other faiths as well. On holy days several ceremonial acts are performed at the shrine. On all days, pilgrims and visitors may enter the shrine containing the Bāb's tomb, accompanied by a Baha'i guide. As when visiting the Baha'i shrine in Acre, visitors enter barefoot and women with their head covered to silently gaze on the harmoniously designed interior. Some Iranian

pilgrims kiss the doorposts and touch walls and other objects in the shrine. They also bring in and open a box of sweets to absorb the shrine's *barakah* (grace); later the food is given to sick people because of its curative powers.

Shoghi Effendi, the Baha'i leader from 1921 to 1957, discouraged the display of pictures so that they could not become objects of veneration; there are no photographs of the faith's founders in the shrine, and picture taking is not allowed there. Pilgrims bring no gifts to the holy places. No candles or mementos like the popular ex-votos evident at Christian holy sites are apparent here.

Baha'i pilgrims have an almost proprietary sense of responsibility toward their shrine. One oral tale relates that a pilgrim once arrived at the shrine's grounds carrying a stone. He asked where there were others like it. Another pilgrim twenty years earlier had taken the stone from the path in the Haifa gardens when she was on a pilgrimage and didn't feel worthy of the stone any longer, so he was returning it for her.

On the property are two more buildings: the House of Justice, which administers the worldwide faith, and the archives, where pilgrims may enter to see the only known portraits of the Bāb and Bahā Allāh and to visit the museum, which contains relics of those who have died because of the faith.

See also

Acre; Baha'ism and Pilgrimage

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Baha'ism and Pilgrimage

The Baha'i religion evolved from Islam beginning in the early 1840s. The tombs of its prophet and its founder, both located in northern Israel, attract Baha'i pilgrims from around the world.

In Iran in the early 1840s Mirzā 'Alī Mohammad, a member of the Twelver sect of Shī'ite Islam, began preaching that he was a modern *bāb* (gateway) to Shī'ism's hidden imams (teachers). He believed that God had chosen to educate people through great prophets such as Moses, Zoroaster, the Buddha, Christ, Muhammad, and Confucius. Calling himself Bāb ud-Din (Gate of the Faith) and his followers Bābis, he announced the coming of another person even greater than himself who would bring peace and unity and complete the work of reform and righteousness that he had begun. When he claimed that his writings were equal, if not superior, to the Qur'an, and when he called himself a prophet, the political and religious powers could no longer ignore him. He was executed in 1850. In 1909 the Bāb's remains were taken to Haifa by his followers, who termed him the Martyr-Herald of the Faith.

In 1863, another Muslim, Mirzā Husayn 'Alī Nūri, who took the name Bahā Allāh (Glory to God), continued the Bāb's work, announcing that he was the twelfth great imam, whom the Bāb had prophesied. Advocating an encompassing view of religion, the unity of God, and the essential harmony of all prophecy, he called for unity of all religions, even though Baha'i represents the supreme truth. The Bāb's teachings were based closely on Islamic codes and observances. Bahā Allāh expanded those ideas—and added a modified set of ritual activities, creating what is now called Baha'i. His writings are the sacred book of the Baha'i. Bahā Allāh's teachings were so popular in Persia that the government expelled him. For years he preached throughout the Middle East. The Turks held him prisoner in Acre, Palestine (now Israel), where he died in 1892.

Envisioning the guardianship of the religion as hereditary, Bahā Allāh named his son, 'Abd ol-Bahā, as the next leader. The son expanded interest in Baha'i by sending missionaries to Europe and the Americas. Upon his death in 1921, grandson Shoghi Effendi became the leader. He died suddenly in 1957. He named no single successor, and since then guardianship of the Baha'i faith has been in the hands of a nine-person council. In 1998 there were more than 3 million Baha'i in Asia, and 6.7 million Baha'i worldwide.

Partially because it developed from Islam, the Baha'i religious rituals stem from, but do not entirely copy, Muslim practices. The Bāb

mandated pilgrimage for males to his house in Shīrāz (Iran), calling it by the Muslim term *hajj*. He also conceived of other lesser pilgrimages (*ziyarat*) to several sites related to his followers. His writings prescribe some specific activities, including special clothing and purification. Bahā Allāh's early writings also encouraged the male faithful to go on pilgrimage to the places where Baha'i grew, especially to the Bāb's house in Shīrāz and to his own home in Baghdad, where formalized rites were to be performed. He detailed the procedures for making the pilgrimage to both houses, specifying prayers to be recited at certain sites and listing purifying activities (complete immersion in water, clipping nails and mustache—activities similar to those specified for the hajj). Pilgrims are instructed to circumambulate the house seven times. Between the Bāb's death and 1979, the Bāb's house in Shīrāz underwent several changes and suffered earthquakes and mob attacks. It was destroyed in 1979. Although Bahā Allāh's home was damaged during World War I, it was repaired shortly thereafter, and numbers of Baha'i began visiting in 1920. At that time, Shī'ites seized the house, and for political reasons it is no longer accessible to Baha'i.

Thus, the tombs of the Bāb (in Haifa, Israel) and of Bahā Allāh (in Acre, Israel) have become revered pilgrimage sites for all Baha'i. Both are surrounded by acres of spectacularly landscaped gardens, designed to encourage a sensation of peace, harmony, and grateful awe before the divine creator. Pilgrims recite their personal prayers in the richly carpeted buildings enclosing the tombs. By visiting these sites, Baha'i believe they come as close as they can to the divine. Many young Baha'i go to Haifa or Acre to work on the grounds of the two important temples, some spending as much as a year in voluntary service there. Some organized pilgrimages occur over a nine-day period, recalling the sacred number of prophets. The first organized pilgrimage to Haifa occurred in 1898, departing from the United States.

See also

Acre; Baha'i World Center; Shoghi Effendi

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Bāmiyān (Bāmiyān, Afghanistan)

Buddhism, Seventh Century

Site of three ancient huge statues of Buddha and an intricate complex of hermitage cells in mountains cliffs that functioned as a place of learning and a pilgrimage site in the early Middle Ages.

The cliffs are situated above the Bāmiyān River, about 100 kilometers northwest of Afghanistan's capital of Kabul. They are located on the once thriving trading road connecting Persia, India, and China. Although not much is known with certainty, it is clear that the trade route brought Buddhism to the area by about the fourth century C.E. Dating of some of surviving decorations indicates that the artistic monuments were not begun until the fifth century. Chinese Buddhist pilgrim Fa-hsien (circa 400 C.E.) described a gathering of the king and monks in sumptuous surroundings. Buddhism continued to be practiced in the area until at least the eleventh century. The Mongols fought over the area in 1221, and Genghis Khan destroyed most of it in retribution for the death of his favorite grandson there.

The sandstone cliffs are pierced by hundreds of caves, some 6 or 7 meters deep, which functioned as the monks' cells and shrines, some still with vestiges of painting. The caves are similar to and date from approximately the same period as the Ajanta and Ellora Caves in Maharashtra, India, which were also a center of Buddhism on an important trading route.



One of the giant stone Buddhas at Bāmiyān destroyed in March 2001 (UNESCO/F. Riviere)

What made Bāmiyān memorable were three giant statues of the Buddha carved into the cliffs. Two were relatively close together; the larger of these measured about 53 meters tall, 7 meters taller than the Statue of Liberty from its base to its torch. A third Buddha was carved in the cliff 2 kilometers east of Bāmiyān. According to Chinese pilgrim Hsuan Tsang, who saw them in 630, they were painted gold and red.

The existence of the imposing Buddhas has long offended Muslims, who have sought to deface what they have called idolatrous sculptures. When Genghis Khan attacked Bāmiyān, a cannon ball blew off a leg of the taller standing Buddha. In the seventeenth century, Indian ruler Aurangzeb ordered the statues attacked. In 1998 the face of the smaller Buddha was dynamited. In March 2001, Taliban leader Mullah Mohammad Omar ordered their complete destruction. Though representatives from UNESCO attempted to contest the decree on artistic grounds, the two statues were destroyed. One soldier reported that it took four days to demolish the larger Buddha.

See also

Ajanta and Ellora Caves

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Banneux (Sprimont, Belgium)

Roman Catholicism, 1933

Marian apparition site 16 kilometers southeast of Liège and one of the most popular Roman Catholic pilgrimage destinations in the Benelux countries.

Eleven-year-old Mariette Beco saw her first vision of Mary through a window of her house in Banneux on January 15, 1933. Although the parish priest was skeptical—the much publicized apparition at Beauraing had occurred only twelve days earlier—the child insisted that the vision was genuine. Several days later the apparition led Mariette along the road to a place 100 meters from her home. When the child touched the ground, a spring gushed forth. Subsequently, the apparition asked that a chapel be built on the spot. Mary then reported that she had come to help relieve humanity's suffering. In all, Mariette reported eight visions between January and March. Then the visions ceased. From then on, nothing truly extraordinary happened to Mariette Beco again, and she married a café owner and continued living in Banneux.

Three months later the first miraculous cure was attributed to the spring's water. As is the case with Lourdes, the waters soon attracted large numbers of afflicted pilgrims seeking to be healed. In 1949 the bishop of Liège acknowledged the authenticity of the happenings at Banneux. The small chapel built by the villagers in 1933 over the site of the first apparition was soon insufficient for the throngs of pilgrims. A spacious pilgrim church has been erected next door.

As with most major European Catholic healing shrines, the architecture and layout of the site is complex, offering pilgrims multiple activities and a variety of venues in which to pray. The principal focus of devotion is the Chapel of the Apparitions, erected over the spot where Mariette Beco saw the vision. The walls of the chapel display over 1,000 ex-voto plaques donated by pilgrims grateful for cures. Many worshipers remain until the evening

recitation of the rosary, a practice that has continued without interruption since 1933. Another popular site consists of two stone circles on the church floor that mark the place where young Mariette knelt before the vision of the Virgin. Another is the Beco house, behind which now stands a chapel dedicated to Saint Joseph. The main gathering place for pilgrims is the Esplanade, which has a Chapel of the Message on one side. Nearby are a Chapel of the Sick, a Chapel of Saint Michael, and the Queen of Prophets' Chapel, whose statue of the Virgin of Rwanda is the focus of worship for African pilgrims to the shrine. Close by are a Chapel of Saint Michael and a Way of the Cross. There is also a hospital, a senior citizens' residence, and a hospice for poor pilgrims.

Although pilgrims come to Banneux year round, the traffic increases markedly in the summer months, beginning in early May. The largest single day's crowds come for the Feast of the Assumption on August 15. In total, some 500,000 pilgrims visit the shrine each year.

See also
Apparitions; Beauraing; Lourdes

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Ban-Yatra

Hinduism

A kind of circular pilgrimage performed by the Vaishnava Hindus of southern India, who worship Krishna as the supreme reality.

Ban-yatra is an ancient form of pilgrimage, practiced as early as the sixteenth century. Pilgrims trek about 320 kilometers, passing through Mathura, Badrinath, and Bhadraban. Officiating guides set a specific route, usually preferring to traverse at least a portion of the forests of Krishna around Mathura.

The ban-yatra is differentiated from more traditional kinds of pilgrimage, called *tirthayatra* in Hindi, because pilgrims do not travel to reach a specific goal. Instead, they travel in a circular pattern in the land associated with Krishna's youth, much like a pilgrim circumambulating a single shrine image.

See also
Mathura and Vrindavan; Parikrama

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Barakah

Islam

Arabic term whose most fundamental meaning is "blessing."

Barakah is considered to be a miraculous power bestowed by God on special human beings, who then can transmit the grace, or blessing, to other persons. These special people become known and sought out for their power and are often called *walis* or *marabouts* (something like the English "saints"). Many Muslims believe that barakah continues to be transmitted through a saint's tomb after his or her death, thus making it a pilgrimage goal.

See also
Islam and Pilgrimage; Saints and Pilgrimage; Ziyara

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Bari (Apulia, Italy)

Roman Catholicism, 1078

Site of the Church of Saint Nicholas, one of the most popular pilgrimage shrines in southern Italy.

Despite the widespread appeal of this saint's cult, almost nothing is known of the historical Nicholas other than that in the fourth century he was probably bishop of the southwest Turkish city of Myra, in the region of Lycia. Myra was a safe harbor and important port of call for sailors in the eastern Mediterranean, who prayed to the ancient Greek gods Artemis and Poseidon in seaside temples there. It may be that Nicholas's popularity with sailors—who

even today invoke his protection—stems from association with that cult.

Most of what is believed about Nicholas stems from a ninth-century fictitious biography that relates a number of appealing legends. He is said to have saved three poor young women from a life of prostitution by giving them, anonymously, three bags of gold for their dowries: hence Nicholas as giver of gifts, and the three golden bags (or balls) that became the emblem of pawnbrokers. He reputedly saved three young boys (or clerks) who had been drowned in a vat of brine, as well as three criminals unjustly condemned, and three drowning sailors: hence his appeal to people in desperate straits, particularly mariners. People believed that a heavenly perfume or a form of myrrh oozed from his shrine: hence his patronage of perfumers. Drops of this precious liquid, taken home as souvenirs by pilgrims, became cult objects all over Europe.

In 1078 some sailors (in other versions, businessmen) from Bari, trading in southern Turkey (which by then was largely under Muslim control), tried to purchase the relics of Saint Nicholas from churchmen in Myra. When their offer was refused, they stole the bones and took them to their home city, where their success in having seized them was deemed to prove that the saint had no objections to the move. Naturally, churchmen in Myra denied that the relics had been stolen and continued to venerate bones there—and advertise them to pilgrims—for the next several decades. Venetian traders, cognizant of Nicholas's increasing popularity, claimed that the bones had been taken not to Bari but to Venice. Pilgrims sometimes prayed before the Nicholas reliquary in Venice's Saint Mark's Cathedral, but they often made the journey to Bari as well, just to be sure (though there is no record of Bari pilgrims attesting to a need to cover themselves by visiting Venice).

With the translation of the relics, Bari boomed as a pilgrimage destination. Several popes favored the cult and showered gifts and prestigious endorsements on the city. Pope Urban II consecrated a splendid new basilica in 1089. The flow of Nicholas's myrrh continued unabated in the relics' new home. The twelfth century was the apex of the European pilgrimage tradition, with hundreds of thousands of pilgrims taking to the roads. In the same way that the Benedictines of Cluny organized the routes to Compostela, the Norman Crusaders' network supported the Bari pilgrimage with churches and hospices. Nicholas became one of the most popular names in Western Christendom for baby boys.

The Bari pilgrimage waned with the Protestant Reformation in the mid-sixteenth century, although the Nicholas cult remained popular in northern Europe. The Dutch variant of Nicholas's name—Sinterklaas—joined with the Norse traditions of a child-protecting saint who rewarded good children with gifts and punished misbehaving children, was particularly popular in the American colonies.

Although pilgrims still travel to Bari to pray at the saint's relics, in recent years his cult has taken on a markedly tourist flavor. On May 9 each year Bari reenacts the arrival of the saint's relics with a flotilla of small vessels sailing out of the Bari harbor to welcome them. Pilgrims to the basilica descend to the crypt under the altar to view the tomb of the eleventh-century Abbot Elia, who is generally credited with seeing that the basilica got built, and Saint Nicholas's relics. In one corner of the crypt is a "miraculous" column, which some believe was brought to Bari by Saint Nicholas himself.

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Basilica de Bom Jesus (Goa, India)

Roman Catholicism, Sixteenth Century

Goa, on the southeast coast of India, was the headquarters of Portuguese efforts to Christianize southern Asia. It was the administrative center for both East Timor and Macao, as well as the Indian subcontinent. The Jesuit missionary Saint Francis Xavier worked three years in Goa, with the result that it is one of the most holy Catholic sites in Asia. Old Goa preserves a number of churches, but the one that draws pilgrims is the Basilica de Bom Jesus, for it holds the remains of Saint Francis Xavier. It is

also the most spectacular Baroque church in India.

Saint Francis died on the Chinese island of Sancian in 1552. Legend has it that although his body was drenched in quicklime to hasten its decomposition, his flesh remained unaffected. By the time it was returned to Goa from Sancian, word of the miracle had spread, and pilgrims began to visit the site where it was kept. Over the next hundred years, relic mongers removed and distributed various parts of his body: parts of one arm are venerated in Japan and in Rome; bits of internal organs repose on church altars all through southern Asia. By the end of the seventeenth century, Goan Jesuits embalmed what was left and put the remains in a glass coffin. Since the 1850s it has been displayed to the faithful every ten years. In 1994–1995 more than 1 million pilgrims came to view the bones.

Today the remains lie encased in a silver casket, which was formerly encrusted with jewels. On the church walls is a mural depicting scenes from the saint's life. All of the major festivals of the Roman Catholic liturgical cycle draw pilgrims to Goa, but they are especially attracted to Saint Francis Xavier's feast day on December 3. The other churches in Goa—the cathedral, the convent and the churches dedicated to Saints Francis of Assisi, Cajetan, Augustine, and Monica—draw more tourists than pilgrims.

See also

Velanganni

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Bath (Somerset, England)

Prehistoric; Ancient, First–Fifth Centuries C.E.

Natural hot mineral spring sacred to pre-Roman Celts and to the Romans, who turned the spring into a major spa, healing center, and pilgrimage site.

The natural spring, deep in the winding valley of the Avon River in southwest England, produces over a million liters of 59-degree centigrade water each day. Particularly in chilly weather, a cloud of condensation forms over the bubbling pool. Archaeological evidence shows that late Mesolithic hunters visited the hot spring circa 5000–4000 B.C.E. By the first century B.C.E. it was regularly visited by the Celtic inhabitants of southwest Britain, who considered it sacred to Sulis, their goddess of water and of the underworld.

When the Romans conquered the area in 43 C.E., they recognized the local goddess as a manifestation of their own water deity, Minerva. The attractive syncretism of the two cults was a factor in the rapid Romanization of the region. The Romans called the fortified city that they established on the site Aquae Sulis (Sulis's Waters). It lay at the crossroads of several important highways and rapidly developed into a wealthy trading center.

The sacred spring lay close to the center of the city. Roman engineers stabilized the ground around it and enclosed it in a tall, vaulted building. To one side they built a temple to the goddess Sulis-Minerva. On the other side they erected one of the empire's more splendid bathing complexes. The baths were known all over Britain and even in Gaul (France) for their healing powers. Their ruins today are visited by well over a million tourists each year.

It was the temple of Sulis-Minerva that drew pilgrims in large numbers. The temple had two parts: an inner sanctum, which was a dark, mysterious room enclosing the sacred spring, and the temple, with a large forecourt on which the altar of sacrifice stood. Worshipers were given a glimpse of the watery portal to the underworld through three windows cut into the southern wall. They were permitted to ascend a narrow staircase to the sacred chamber where they could pray and drop their offerings into the sulphurous waters. Archaeologists have recovered more than 15,000 coins from the spring, most of them shaved to indicate they had been given in offering and could therefore not be used for commerce. In addition to the coins, several pewter vessels made by artisans in Aquae Sulis to be used as offerings, and often with inscriptions to so indicate, personal items like combs and spindle whorls, cut gemstones, and examples of almost every imaginable small item of value have been found at the shrine. The most interesting votive objects are curses, written on thin sheets of pewter by temple scribes, and

then rolled tight to be cast into the waters. More than a hundred similar to the following have been deciphered: “To Minerva, the goddess of Sulis, I have given the thief who has stolen my hooded cloak, whether slave or free, whether man or woman. He is not to buy back this gift unless with his own blood” (Museum of the Roman Baths).

Pilgrims were also expected to offer prayers and sacrifice at the temple of Sulis-Minerva. They would purchase a goat, sheep, or pig, taking care to select one that was perfect in every way. They would lead it to the temple steps and tether it next to the altar stone, which bore the likeness of Minerva, as well as those of Hercules, Jupiter, and Bacchus. The attendant priest would sprinkle the animal with flour, and then, as a flautist played sacred melodies, chant prayers on the pilgrim’s behalf. At the proper moment he would slaughter the animal and turn its entrails over to the temple augur, who would study them to get glimpses into the pilgrim’s future. Then the meat would be burnt on the altar—the smell of roasting meat being especially pleasing to the gods—before being shared out among the supplicant, the temple staff, and the poor.

The pilgrim complex at Aquae Sulis flourished through the fifth century, when the Roman Empire began its decline. In the early Middle Ages, Christian missionaries built a church, and then an abbey, over the Roman ruins. The monks, too, exploited the spring, encouraging pilgrims, who with prayer and the curative waters might be relieved of their ills. Eventually a Norman cathedral was built in the town (now known as Bath), which still later became an important abbey. In the eighteenth century British royalty rebuilt the complex, turning it into an elegant spa that in its day attracted ill people and vacationers from Britain’s upper classes. The importance of the spa as an ancient religious site was forgotten until 1727, when a workman digging a sewer found a life-size gilded bronze head of Minerva. Over the last 250 years, a series of archaeological excavations under the modern city have uncovered much more of the sacred Roman complex.

Today Bath mainly attracts tourists, large numbers of whom continue to throw coins into the hot bathing pools, either as a hedge against fortune or in unthinking echo of an ancient custom that originated at sacred pools like Bath.

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Bear Butte (South Dakota)

Native American

Bear Butte is a volcanic laccolith, a column of solidified magma, rising out of the plains just to the east of South Dakota’s Black Hills, near the city of Sturgis. It is sacred to the Sioux and the Cheyenne and figures prominently in both their tribal legends and their religious practices. Artifacts found in the area suggest that Bear Butte has been a special space for 10,000 years.

For the Lakota Sioux, who call the butte Mato Paha (Bear Mountain) or Wakinyan Hohpi (Thunder Next Mountain), the butte is related to tribal origins. At the time of the great flood, an eagle rescued a young woman and took her to Bear Butte and married her. Their twin children are considered the progenitors of the Sioux Nation. In other versions, the female water monster Uncegila defeated a great bear on the site and imprisoned him under the mountain where he still hibernates, preserving the dreams of the Sioux Nation. Bear Butte is a favored spot for Sioux vision quests. Men climb the butte and for several days pray, fast, and meditate while they wait for a vision that will foretell the future or in some way give them spiritual power. Often they leave the spirits offerings of ritual objects or cloth strips tied to trees. One tribal story relates that Crazy Horse was strengthened by such a quest and took his braves there for a Sun Dance just before they slaughtered Custer’s cavalry in 1876 at the battle of the Little Bighorn. The butte is also the locus of many tribal ceremonies.

The Cheyenne call the butte Noaha-vose (Good Mountain) and consider it the center of the earth and the place where the Creator-God Maheo gave their leader and prophet Sweet Medicine the sacred arrows that give the tribe power over the buffalo and over their human

enemies. Cheyenne men still return to the mountain for vision quests in times of great need, as they did before going off to fight in World War II and the Korean and Vietnam Wars. They cover bent saplings with hides to form sweat lodges; inside they build a fire over stones that they sprinkle with water and sage to produce intoxicating vapors. They honor the spirit Inyan, who created the earth, by placing stones in the crotches of trees. It is also the site of the Northern Cheyennes' annual renewal ceremonies.

In 1940 the Sioux invited sculptor Korczak Ziolkowski to create a monument on Bear Butte to Crazy Horse, who defended the Black Hills against encroachments by the United States Cavalry in the 1870s. Ziolkowski sketched out the monument in 1948 and began to carve what was to be the world's largest sculpture, a 185-by–173-meter representation of Crazy Horse mounted on his war pony, with the inscription, "Where my dead lie buried." Ziolkowski died in 1982 and his sons still work sporadically on the monument.

Over the protests of several Native American groups, in 1962 Bear Butte became a South Dakota State Park. Out of respect for Native American religious traditions, it closes to the general public when it is in ceremonial use. On the other hand, tourist facilities in and near the park draw over 100,000 visitors annually. The infrastructure of tourism—parking lots, restaurants, and even a viewing platform—has gone a long way into turning religious practices into tourist spectacle. The tribes who hold the site holy protest that these accoutrements are blasphemous, as is the United States Interior Department's leasing of nearby areas for coal and uranium mining. Nevertheless, Native American visitors from the Cheyenne, Lakota, and other tribes still come to Bear Butte and have dotted the mountain's sides with offerings and prayer flags.

A variety of other sites in the area of the Black Hills around Bear Butte are sacred to the Mandan, Arikara, Kiowa, and Crow tribes.

See also
Native American Religions and Pilgrimage

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Beauraing (Namur, Belgium)

Roman Catholicism, 1932

Marian apparition shrine in southeast Belgium.

On November 29, 1932, five Belgian school-children perceived an image of the Virgin Mary beneath a hawthorn tree near their school in Beauraing, 80 kilometers southeast of Brussels. Mary appeared sporadically some thirty-three times between then and January 3, 1939, when she showed the children her heart of gold. Each of the children reported receiving messages from Mary requesting that human beings increase their praying, that a chapel be built in Beauraing, that pilgrims come to visit her, and in return promising the conversion of sinners.

Within a week of the initial apparition, pilgrims began to converge on the site. Fifteen thousand assembled on December 8, the Feast of the Immaculate Conception. In fact, more than 2 million pilgrims visited the hawthorn tree during 1933. The widespread enthusiasm awakened an equally enthusiastic skepticism. The bishop of Namur launched an investigation. Ten years later, with Vatican approval, he sanctioned the apparitions and attested to the validity of the miraculous cures. Pope Pius II authorized the cult of the Virgin of Beauraing in 1949. The five children grew up, married, and had children of their own. One of the five, Albert Voisin, served as a schoolmaster in the Belgian Congo.

Pilgrims seek out Beauraing in part because of its fame as a healing shrine. The church built on the site in 1968 can accommodate 7,000 pilgrims. A number of activities engage their attention while at the shrine. In the Hawthorne Garden they may pray at the site of the first apparitions or place a votive candle on the enormous candle stand in front of the tree. Many pray at the sculpted Stations of the Cross. In the Chapel of the Blessed Sacrament they may hear mass in any one of a number of languages. They may pray their beads in the Rosary Chapel. After worship, pilgrims may visit the village's

Marian Museum, which preserves some of the visionary children's clothing and displays other artifacts related to the apparitions.

Over a million pilgrims come to the shrine each year. The two busiest days are the Feast of the Immaculate Heart of Mary (August 22) and the anniversary of the apparitions (November 29).

See also

Apparitions; Banneux

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Benjamin of Tudela

Twelfth-century Jewish traveler who among many other things gave eyewitness information about pilgrimage activities in Rome and Crusader-occupied Palestine.

Benjamin of Tudela's *Book of Travels* (Hebrew: *Sefer ha-Massa'ot*) is lamentably short of personal information about the author, not even including the exact dates of his journey, which after several years seems to have ended in his native Spain in 1172 or 1173. His journey took him through Aragon and Catalonia, southern France, Italy, the Balkans, Greece, Turkey, the islands of the Eastern Mediterranean, Egypt, Palestine, Mesopotamia, and Persia. He also writes of India and China, but that section of the book is largely fanciful, and most likely includes information garnered from other travelers' tales.

Benjamin's *Book of Travels* is replete with detail about the many sites he visited and is a major primary source for medieval historians. His descriptions of Rome, Baghdad, and Constantinople are among the most interesting of the age. In Rome, for example, he comments upon the well-preserved bodies in the catacombs and the two bronze pillars from Solomon's Temple said to stand in the Lateran Cathedral, where each year on the ninth day of Ab, the Jewish holiday that commemorates the destruction of the Temple, they exude a watery liquid. In Constantinople, Damascus, and Baghdad he was amazed by the opulence of those cities' buildings and entertainments. He is the first non-Arabic writer to mention the Druze people. Little of his data has been challenged by other sources.

Benjamin also describes holy places in Palestine and Mesopotamia, for example the alleged tombs of the biblical Esther and Mordecai in Hamadān, Iran. Although he rarely mentions pilgrimage explicitly, he enumerates and frequently describes the principal sites venerated by pilgrims. For example, on Mount Carmel "is the cave of Elijah, where the Christians have erected a structure called Saint Elias. On the top of the mountain can be recognized the overthrown altar that Elijah repaired in the days of Ahab. The site of the altar is circular" (80).

As is to be expected, Benjamin lavishes particular attention on Jerusalem, and he is careful to cite monuments sacred to all three of its religions. "[Here] is the great church called the Sepulcher, and here is the burial place of Jesus, unto which the Christians make pilgrimages." With regard to the Dome of the Rock, he writes: "Upon the site of the sanctuary Omar ben al Khataab erected an edifice with a very large and magnificent cupola, into which the Gentiles do not bring any image or effigy." Below it is the so-called Wailing Wall: "In front of this place is the western wall, which is one of the walls of the Holy of Holies. This is called the Gate of Mercy, and thither come all the Jews to pray before the wall of the court of the Temple'' (83).

Several times Benjamin notes the time-honored habit of pilgrims of scratching their names on the monuments' walls. For example, with regard to Rachel's tomb, near Bethlehem, he writes: "All the Jews that pass by carve their names on the stones of the pillar" (86). In the Galilean towns of Sepphoris, Tiberias, and Meron he takes special note of the graves of important rabbis.

See also

Arāmgāh-é Ester va Mōrdekhāy; Jerusalem: Jewish Pilgrimage; Memoirs; Meron; Rachel's Tomb

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Pilgrims at tree planted in 1657 by Pedro de Betancur, 1998 (David M. Gitlitz)

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Bergen-Belsen (Germany)

See Holocaust Sites.

Betancur, Pedro de San José (Antigua, Guatemala)

Roman Catholicism, Seventeenth Century

Seventeenth-century Franciscan friar, whose humble, charitable activities during his short life earned him a Central American following that has lasted for three centuries.

Pedro (circa 1626–1667) was born in a small village on Tenerife in the Canary Islands to a poor family. On the Iberian Peninsula he first heard of the New World. He took a boat to Havana (Cuba) when he was twenty-four years old and soon after settled in Antigua, the capital of Guatemala. In 1655 he entered the Third Order of Saint Francis, committing himself to the religious rules of poverty, obedience, and chastity, as he practiced faith, hope, and charity living in the secular world. As a monk he took the name de San José Betancur (sometimes spelled Betancourt or Bethencourt).

Apparently his sincere religious nature was noted by all, and as time passed he became famous for his many acts of penitence, including flagellation and lying on a cross as well as denying himself sleep. Brother Pedro also attempted to fill gaps in the city's social services, founding a hospital for the poor, the Hospital de Belén; a school for poor children; and a religious order to run the benevolent organizations, the Orden de Belén. The religious order still exists, and in Antigua an offshoot of the hospital is open to all.

The Church of San Francisco in Antigua, undergoing reconstruction since the 1960s from earthquake damage and neglect, boasts two tombs for Pedro de Betancur, the original

seventeenth-century tomb and a newer one dating from 1990. Pilgrims visit both. They approach the old tomb and knock three times, sometimes more. Many pilgrims carry candles, which they rub on the tomb and then rub on their or their children's bodies, usually the forehead, neck, and sometimes shoulders. They then go to the north nave where the newer tomb stands. Worshipers say prayers in front of the tomb, where a small tablet gives the text of a novena. Many pilgrims repeat the activity with the candles already performed at the older tomb. The older tomb and the wall around it are covered with plaques of thanks, pictures, small votive wax figurines, shoes, and requests for Pedro's intervention.

The sacristy, still partially in ruins, has become a museum dedicated to Brother Pedro. Inside visitors find a myriad of pictures, crutches and canes, and other mementos left by thankful pilgrims. The sacristy also contains many relics of Brother Pedro, such as clothing (a cloak, one shoe, some underwear, a shirt), his large rosary, and a skull he used when he meditated on death.

The case of Brother Pedro de Betancur exemplifies how religious and political motives combine in the development of pilgrimage sites. Although he was nominated for sainthood in 1729 and pilgrims came to his tomb in some numbers after his death, interest in his cause dwindled in the nineteenth century. In the 1960s an effort was begun to promote devotion to Brother Pedro, carried out by a combination of Franciscans, who logged miracles attributed to Brother Pedro's intercession and who began a lobbying campaign with the Vatican, and government officials, who provided funds for the reconstruction of the ruined church. It is clear that local and political authorities have a great interest in the development of this pilgrimage site. When made a saint, Pedro de Betancur will be the first Central American saint in the Roman Catholic Church. In 1980 Brother Pedro was beatified by the pope, the first step in being formally named a saint.

See also

Politics and Pilgrimage; Saints and Pilgrimage

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Betania (Miranda, Venezuela)

Roman Catholicism, 1976

This small farm, 15 kilometers from the village of Cúa and about 70 kilometers from Caracas, Venezuela, is owned by María Esperanza Medrano de Bianchini (b. 1928). Since 1976 Ms. Bianchini and others have reported seeing apparitions of the Virgin Mary there and receiving messages from her.

Born in Venezuela, married to Geo Bianchini Gianni, and the mother of seven children, Ms. Bianchini has a reputation for great piety and commitment to the Virgin Mary, and also as a person who has been privileged to receive many divine favors. Every Good Friday her hands and feet are said to display the stigmata of the wounds of Christ on the Cross, which she first received in Venezuela on September 23, 1968, when Padre Pio, her spiritual advisor, appeared to her as he lay dying in his friary in San Giovanni Rotondo, Italy. People claim to have seen her rise off the ground during mass and to have witnessed her physically present in two places at once.

On March 25, 1976 (Feast of the Annunciation), while she was praying in a grotto dedicated to Our Lady of Lourdes, she experienced the first Marian apparition. The other people with her only saw a disturbance in the surrounding light. Between 1976 and 1984 the Virgin reputedly appeared numerous times, both to Ms. Bianchini and to many of her neighbors and friends, as well as to the increasing number of pilgrims drawn by rumors of the supernatural occurrences.

In 1984 the Virgin Mary appeared seven times for a prolonged period of time (from five to thirty minutes) to a group of about 150 people at Betania. Apparitions continued to occur, with no regular pattern, although more commonly on Saturdays, Sundays, and church days dedicated to the Virgin Mary. The repeated observances by a number of people, including the family priest, and the reports of numerous miraculous cures led to an immediate investigation and official sanction of the apparitions by Archbishop Pio Bello Ricardo in 1987. The approbation is of the site itself, and not of María Esperanza Medrano de Bianchini, and it has led to the increased importance of the farm as a pilgrimage site where devout petitioners

seek out Ms. Bianchini for cures for the illnesses they suffer. On December 8, 1991, during mass in the chapel at the open-air grotto, the Eucharist (the communion wafer) began to emit a red liquid in the hands of the priest. Subsequent chemical analyses concluded that the substance was human blood. This event reinforced the importance of the Betania grotto for believers. It is now a highly visited site, so much so that vigils on the privately owned farm have been limited to the feast days of the Virgin Mary: February 2, March 25, May 13, July 15, August 16, October 12, and December 8.

This is the most rapid official endorsement of a modern apparition. In comparison, the apparitions in Medjugorje (Bosnia and Herzegovina) that have been occurring since 1981 still have not been officially commented on by the church. Thus, Betania—and María Esperanza Medrano de Bianchini—hold a special place in late twentieth-century Roman Catholicism. The messages revealed to her are those common in Marian apparitions throughout the ages. She is exhorted to save her country (Venezuela) by encouraging faithfulness to the church and to spread the message of the need for reconciliation between nations and for conversion to a better Christian life as the only way to avoid war and death.

Large numbers of pilgrims visit the farm, often coming in tour groups from Caracas. The most important day is March 25, which draws up to 20,000 pilgrims to attend mass at Betania. Pilgrims visit the grotto where the apparitions occurred and have decorated it with hundreds of candles and flowers. The large chapel is a simple one with a tin roof. Pilgrims also go to the spring to collect water to drink and take home. Tourist amenities are few—some eateries outside the shrine's entrance—so most pilgrims spend only part of a day there. Thankful pilgrims often leave plaques, which are mounted in rows and columns along walls.

See also

Apparitions; Fátima; Lourdes; Medjugorje

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Bethlehem (Palestinian Authority)

Christianity

Bethlehem, the birthplace of King David of ancient Israel and of Jesus; one of Christianity's most important pilgrimage sites. The village, now a small city, lies high in the Judean hills about nine kilometers south of Jerusalem. From the time of Constantine in the fourth century, no Christians visiting the Holy Land have felt their pilgrimage complete without a visit to Bethlehem. In recent years, buses from Jerusalem, Tel Aviv, and even Aman have brought streams of the faithful to view sites connected with the Nativity. Traffic is particularly high in late December, prior to Christmas, and the governing authorities (formerly Ottoman and British, now Israeli and Palestinian) take special precautions to assist and protect pilgrims. On Christmas Eve, pilgrims crowd Manger Square in front of the Church of the Nativity to hear—and nowadays to view on wide-screen television sets—the multilingual midnight mass. The throngs of pilgrims buy vast quantities of religious souvenirs, so that for hundreds of years residents of Bethlehem have carved olive wood crosses, rosaries, jewelry, and images of the Holy Family for sale to pilgrims. The flow of pilgrims is sometimes interrupted by hostilities between Palestinians and Israelis.

Bethlehem has a number of individual sites venerated by Christian pilgrims.

Church of the Nativity

The manger described in Luke 2:7 is thought to have been located in a small natural cave that served as a stable. Romans tried to obliterate Christian reverence for Jesus' birthplace by erecting a shrine to Adonis on the site, but it did little good and was soon eclipsed. When Constantine accepted Christianity as the religion of the empire in the early fourth century, he immediately began construction of a large basilica ornamented with frescoes, mosaics, and lavish marble columns. By the late fourth century it was drawing large numbers of pilgrims



Christmas pilgrims at Bethlehem, circa 1900 (Collection of Linda K. Davidson and David M. Gitlitz)

from all over the Roman Christian world. The most famous visitor was the papal secretary Saint Jerome, who came to visit in 386 and ended up residing in the town, completing there his Latin translation of the Hebrew and Greek scriptures into what is still known as the Vulgate Bible. The emperor Justinian enlarged the church in the sixth century. Tradition relates that invading Persian armies spared it in 614 when they saw painted images of the three Magi in Persian dress over the door. In the twelfth century the Crusaders enlarged it further, had more frescoes painted, fortified it, and built a monastery next door. After the fall of the Crusader kingdoms returned control of the area to Muslims, the church was maintained and squabbled over by the Greek Orthodox Patriarchate and the Roman Catholic Franciscan Order. Significant repairs were not begun until 1935, under the British, and 1967, under the Israelis.

Pilgrims approach the church across the paved courtyard that was part of the Byzantine atrium. They have to stoop low to enter the church, for the only remaining opening was partially blocked in 1500 to keep riders from entering the church on horseback. This low square entrance, sometimes called the Door of Humility, also prevents many orthodox Jews from entering, since they feel it requires them to bow their heads before a Christian shrine. Pilgrims cross a wide narthex and enter the vast naves of the basilica. A Greek-Orthodox iconostasis, hung with lamps, chains, and icons, screens the main altar from the naves. On the north transept is the Chapel of the Kings, thought to mark the site where the three Magi worshiped the infant Jesus. A small flight of stairs takes pilgrims down to the Grotto of the Nativity, in the center of whose floor pilgrims may kneel to kiss a silver star inscribed with the words: “Here Jesus Christ was born to the Virgin Mary.”

The Milk Grotto

Not far south of the Church of the Nativity is a small, chalky-white cave said to have been turned that color when a drop of Mary’s milk fell on the stone. Both Christian and Muslim mothers of newborn babies come here to scrape the white chalk from the walls to mix with their infants’ food. A community of Franciscans cares for the shrine.

Shepherds’ Fields

Luke 2:9–11 describes how an angel appeared to shepherds near Bethlehem to announce Jesus’ birth. Judging from the archaeological remains of several early churches, the site was on the olive-covered hills just east of the city, a place that in Jewish tradition was where Jacob lived after his wife Rachel’s death (her tomb is on Bethlehem’s outskirts). The Greek Orthodox Church administers the area. A rival Shepherds’ Field, cared for by Franciscans, stands across the road.

Other Sites

The Armenian Monastery, which lies just south of the Church of the Nativity, preserves a colonnaded hall thought to be the place where Saint Jerome preached to his followers. The Church of Saint Catherine, just north of the Church of the Nativity, contains burial caves believed to be the tombs of Saint Jerome and his pupils Saint Paula and Saint Eustochium. Some also believe that the innocent children slaughtered by Herod’s command (Matt. 2:16–18) were at one time buried in this church. Bethlehem also hosts churches of the Copts, Ethiopian Christians, Syrian Orthodox, Roman Catholic Carmelites, Franciscans, and

Salesians, as well as Protestant Lutherans and Baptists.

See also

Jerusalem: Christian Pilgrimage; Rachel's Tomb

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Bhubaneswar (Orissa, India)

Hinduism, Seventh Century

An ancient city, once capital of the Kalinga empire and now capital of the state of Orissa on India's east coast, and a major Hindu religious center and pilgrimage goal.

Some 500 temples remain from the 7,000 it once held. The Lingaraja Mandir is the most frequented pilgrimage site. Begun in the seventh century, and added to substantially in the eleventh, its towers soar nearly 50 meters above the city. The temple is dedicated to Tribhuvaneswar, Lord of the Three Worlds. Each day his image is bathed with milk, water, and *bhang* (dried hemp leaves). The temple also houses the Svayambhu Linga, which combines the essences of both Vishnu and Siva. Like most of the Bhubaneswar temples, the Lingaraja Mandir's central holy shrine (*deul*) is entered through a hall of offerings (*bhogamandir*). The temple is accessible only to Hindus. The temple's major festival is the Sivaratri (February/March). This temple complex is so immense, and so many pilgrims come daily, that 6,000 temple assistants are employed to help pilgrims and to serve them the holy food of *mahaprasad.*

Near the Lingaraja Mandir is the Bindu Sagar Tank, which is said to contain water from every holy stream in India and is thus one of the best places in the country to wash away the corruption of sin. This convention permits poor pilgrims who are unable to make the journey to Varanasi or one of the other all-India pilgrimage centers to satisfy their ritual needs locally. In the tank's center is a pavilion where each year the deities of the Lingaraja Temple are brought to be bathed.

Several other temples in Bhubaneswar are popular with pilgrims. The Siva Temple of Parasurameswara (seventh century) also contains images of Vishnu, Yama, Surya, and seven mother goddesses as well as intricately carved friezes featuring animals, flowers, and amorous couples. The Swaranajaleswara Temple attracts visitors to its elaborate reliefs depicting scenes from the *Ramayana* epic.

The ninth-century Vaital Deul Temple honors Chamunda, a tantric form of the goddess Kāli, the destroyer. The principal image of this goddess sits on a corpse, wears a necklace of skulls, and has a jackal and an owl beside her. The temple also celebrates life in numerous erotic sculptures. Near the temple is a sacred well whose waters are said to cure infertility. The decorative friezes in the tenth-century Mukteswara Temple, dedicated to Siva, narrate episodes from the *Panchatantra* (an ancient collection of sacred Hindu stories). It is sacred to both Hindus and Jains. The Rajarani Temple, built circa 1100, is named for the red sandstone from which it is constructed. It is not dedicated to any particular deity, but draws pilgrims for general worship and tourists who come to see its intricate carvings of lions, elephants, nymphs, and embracing couples. The deul of the eleventh-century Bramheswara Temple is adorned with dancers and musicians. Nearby is a cluster of twenty small temples called Arsurameswar Mandir, the Grove of Perfect Beings.

Ten kilometers from the city are two hills, Udaygiri and Khandagiri, honeycombed with caves sacred to the Jains, which are noted for their carved friezes.

See also

Chamundi Hill

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Bighorn Medicine Wheel (Wyoming)

Native American

The Bighorn Medicine Wheel on a 3,000-meter-high ledge on Wyoming's Medicine Mountain has been sacred to northern plains Native Americans for thousands of years. It continues to function as a pilgrimage site. The site's location high in the snowy Bighorn Mountains means that the medicine wheel is only accessible three months of the year.

The wheel, formed of loosely piled large rocks, has a 25-meter diameter. At its center is a large stone cairn more than 3 meters in diameter that archaeologists believe is the oldest part of the construction. From the center radiate 28 spokes, and along the wheel's circumference are six additional circular cairns, five outside the circumference and one inside. The archaeo-astronomer John A. Eddy has demonstrated that when the westernmost peripheral cairn is used as a backsight, the other cairns neatly mark the sunrise on the day of the summer solstice, and the rising of the bright morning stars Sirius, Aldebaran, and Rigel. He surmised that the medicine wheel may have been consulted by Native American shamans who climbed the mountain to bring back knowledge of the date of the solstice to the tribes gathered below.

The Bighorn Medicine Wheel is currently sacred to members of the Crow, Cheyenne, Kiowa, Blackfoot, Salish, Shoshone, Sioux, and Arapaho nations, each of which has a different myth regarding its creation and meaning. Current users of the wheel relate that, because it is sacred to many nations, it is by tradition a neutral site, and thus no arms may be brought into the area. The medicine wheel serves many purposes. Young Crow males climb to the wheel for vision quests, fasting and praying until they are granted the vision that will shape their adult spiritual life. Others come to give thanks for the bounty of nature. Some tribes leave a buffalo skull at the wheel's center as a thank-offering.

In recent years several attempts have been made to exploit natural resources in the area, and to develop the medicine wheel into a tourist attraction. These attempts have been resisted forcefully, if not always successfully, by the tribes who consider the site holy. In 1993 an American-Canadian intertribal group organized a 400-mile Unity Ride on horseback to visit sacred Native American sites, including the Bighorn Medicine Wheel. The ride was repeated for the next several years. In 1996 a fifty-day Unity Ride, beginning at the Wahpeton Dakota Reserve and ending at the Devil's Tower in Wyoming, brought new focus to the efforts to preserve Native American sacred sites.

In the mid-1990s an alliance was formed between the U.S. Department of the Interior and two Native American groups, the Medicine Wheel Alliance and the Medicine Wheel Coalition, to protect the site. At the Medicine Wheel National Historic Landmark the Department of the Interior supervises more than 50,000 visitors to the site each year and closes the park to visitors during periods when Native American groups visit for ceremonial purposes.

There are dozens of other medicine wheels and other stone structures on high places in the northern plains of the United States and Canada. Eddy and other archaeologists have identified several that appear to have an astronomical function. One is on Moose Mountain, Saskatchewan. Near Minton, Saskatchewan, is a large rock turtle whose nose and tail line up with the rising sun at the summer solstice.

See also

Bear Butte; Native American Religions and Pilgrimage

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Priest blessing pilgrims at Esquipulas, Guatemala, 1998 (David M. Gitlitz)

Blessings

Some religious traditions formally endorse the beginnings of pilgrimages with ceremonies in which special blessings are pronounced.

Jews setting out on pilgrimage recite the blessings that precede any journey. In Turkey, the village imam often blesses Muslims who are setting out on the hajj to Mecca.

Among medieval Catholics such ceremonies were common. In Spain, even during the Muslim occupation, Christian communities recited prayers *pro fratribus in via dirigendis* (for our brothers setting out on the road) and *pro redeuntis de itinere* (for those returning from a journey) over their departing and returning pilgrims. From the early eleventh through the seventeenth century there are records of ceremonies in which the presiding cleric blessed the departing pilgrim's staff and carrying bag. This example comes from the Spanish city of Lérida in the eleventh century:

> Take this staff to support you on your journey and the travails of your pilgrimage, so that you may overcome all of the wiles of the enemy, and safely reach the temple of Santiago [de Compostela], and when your journey is complete, that you may return joyfully to us. May God, who lives and reigns forever, so grant. Amen. (cited in L. Vázquez de Parga, J. M. Lacarra, and J. U. Riu, 1:138; translation D. Gitlitz)

See also

Activities during Pilgrimage

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Buddhist monks praying near the sacred bodhi tree in Bodh Gayā (Hulton | Archive by Getty Images)

Bodh Gayā (Bihar, India)

Buddhism, Sixth Century B.C.E.

Site where the Buddha Siddhārtha Gautama attained enlightenment circa 528 B.C.E., as he sat in contemplation under a pipal tree, called from that time on a bo tree or a bodhi tree, from the Sanskrit *bodhi,* enlightenment. Bodh Gayā is located some 14 kilometers from Gaya, site of a Hindu pilgrimage site dedicated to Vishnu.

Along with Sarnath, Lumbini, and Kuśinagara, Bodh Gayā is one of the four most sacred Buddhist sites in the world. Of the four, it is by far the most active in terms of pilgrimage. For many Buddhists it is the navel of the earth, and the only site privileged to focus the meditations that lead to enlightenment. The Mahabodhi Temple complex is the center of the village.

By tradition, the Buddha spent seven weeks in meditation in the area, each marked by a specific activity. The first week he stayed under the bodhi tree in further contemplation. The second week the Buddha stood staring at the bodhi tree without blinking in a place now called the Animesh Lochan, or the unblinking shrine. The third week he walked back and forth along what is now the north side of the temple, at a place known as the Bejeweled Walk. As he contemplated his new awareness during the fourth week, he emitted colored light at the place known as the Rainbow Shrine. During the fifth week the Buddha broke his fast with milk rice offered by a farmer's daughter, and sat enjoying a sense of infinite peace under the Goatherd's Tree. During the sixth week of meditation, the Lord of Chaos sent a storm to disturb him, but the Serpent King shielded him with his seven hoods as he sat on the shore of Lake Muchalinda. The seventh week, as the Buddha sat under a rajata tree (now extinct in India; one has recently been brought from Myanmar), he decided to use his teaching to alleviate humanity's suffering. Each of these seven sites is the locus of intense pilgrimage worship.

Parts of the Mahabodhi Temple complex have been under construction or reconstruction for about 2,250 years. The first temple was

erected circa 250 B.C.E. by the Emperor Aśoka, the man whose devotion to and material support of Buddhism contributed to the religion's rapid spread. The temple was repaired and enlarged by King Sado in about 450 C.E. and by Burmese Buddhists in the eleventh century. In the nineteenth century King Mindon of Myanmar invested in extensive restorations, which were continued under the British Raj by General Cunningham. The work still goes on. The artfully landscaped brick street that leads to the temple entrance was constructed by Japanese Buddhists in 1997.

At Bodh Gayā's heart is the Mahabodhi Temple. On its west side is the holiest site: the bodhi tree that is said to descend from the tree under which young Siddhārtha sat meditating before he was granted his vision of the four eternal truths and the eightfold path to achieving nirvana. The original tree has long since died, but over the years, people had taken shoots from it. One of these, carried to Sri Lanka by the daughter of Aśoka in the third century B.C.E., is the source of the transplant that was brought here late in 1881 by General Cunningham while he was renovating the temple. The Adamantine Diamond Throne, between the tree and the temple, is considered the precise site where the Buddha sat when he reached enlightenment.

A golden fence, with an entrance and exit gate, surrounds the site. Pilgrims line up patiently to enter the gate, ascend two steps, and touch the stone throne. Many kneel and bow their heads to the stone, believing that Buddha's aura is so strong here that touching one's head on the stone effects a transfer of his power and sense of peace. Both the tree and stone are decorated with red and yellow cloths, and are hung with garlands and flags brought by pilgrims. At each corner of the stone a large pole supports a white parasol, from which hang gold streamers and gold pipal leaves, tokens of gratitude from pilgrims who have had their prayers answered, or who have achieved something special in their lives. Others leave gifts of money. After finishing their prayers, or leaving their offerings, pilgrims back down the two steps and proceed to other parts of the temple for worship.

The temple itself is a large, many-terraced tower. Pilgrims enter from the east, proceeding from wide to narrow corridors and eventually to a central chamber where a tall gold image of the Buddha sits facing east from a shelf some 2 meters above the pilgrims. The image is draped with dark red cloths and is encased in glass. At the foot of the glass case pilgrims may place flowers, small candles, incense, money, fruit, cheese, bags of rice, or any other token of their thankfulness. On the temple's second floor is a veranda housing another small Buddha shrine, from which people can look out over the temple compound. Also on the second floor is a meditation room, where monks intone from the sacred scriptures. Pilgrims may also request time for solitary, silent meditation in this room. Although the Mahabodhi Temple is one of Buddhism's most holy sites, the temple also contains a Siva lingam, donated in the ninth century by a Hindu king, and is therefore sacred to Hindus as well.

There is no set ritual within the shrine itself. As with many major shrines, there are numerous holy sites within the temple building, with activities and modes of worship to suit each pilgrim's individual preferences.

Outside of the temple, but within the grounds, are dozens of stupas, religious monuments traditionally containing relics of the Buddha. Most commonly their shape is a hemisphere topped with a spire. These stupas go back many centuries and were built by various kings or monks in honor of the Buddha. South of the temple is a broken sandstone pillar, one of many erected in India by the emperor Aśoka in the third century B.C.E. with inscriptions detailing the basic tenets of Buddhism or praising Buddhist monastic communities.

South of the temple is a large water tank, called Muchalinda Lake. Many people sit and pray on the steps leading down to the water, or bring grain to feed the carp in the water. Others wade into the tank to pray (or to cool their feet), or splash water on their hands and heads. The tank and the temple courtyard are favorite places for pilgrim group photographs.

The temple, the bodhi tree, the seven shrines, the tank, the stupas, and the gardens are sites of almost continuous religious activity. Many pilgrims focus their devotions through patterned physical movements. Some clasp their hands together in prayer, raise them above

their heads, and lower them in front of their faces and then their stomachs, repeating the cycle up to hundreds of times. Some follow each of these cycles by kneeling on the ground, or on a prayer board, prostrating themselves, stretching their arms above their heads, pushing themselves back onto their knees, and standing up again. Pieces of cloth grasped in the pilgrim's hands soften the impact of prostration and help the pilgrim slide along the prayer board. Buddhist monks or lay Buddhists may make promises to complete 1,000 or as many as 10,000 of these ritual prostrations within a certain time period, and some of the worshipers carry mechanical counters to keep track of their progress toward their goal. Another focusing activity is to throw a handful of rice into a metal pan or ceramic bowl, gather it up in the hand, and throw it in again, carefully noting the number of times the ritual is completed.

Bodh Gayā draws pilgrims from the entire world. Those from India and neighboring countries often travel in buses, which they decorate with flags, spangles, and signs announcing their place of origin. Groups often form on the main commercial street and then march to the shrine behind colorful banners, sometimes playing bells or drums to announce their arrival. There is no dress code or prescribed ritual of preparation for the pilgrimage, although some pilgrims take care to distinguish their visit from their normal activities. Female pilgrims from East Asian countries often wear a sash or V-necked banner around their shoulders. Pilgrims who feel that they have reached a certain level on the Buddhist eight-fold path to enlightenment may dress entirely in white and abstain from various worldly activities, such as wearing perfume, or conducting business, or engaging in sex, for some days prior to and after their pilgrimage.

Bodh Gayā is particularly venerated by Tibetans, who have two monasteries there. In December the Dalai Lama visits, and Tibetan refugees and pilgrims flock to Bodh Gayā by the tens of thousands to congregate in tent cities and to hear his message.

As with many well-managed religious centers around the world, over the centuries Bodh Gayā's guardians have carefully preserved the tranquil nature of the sacred precinct by separating it by a tall wall from the hurly-burly of economic activity that caters to the hoards of pilgrims and tourists. The village streets are lined with guesthouses and meditation centers. In fact, Bodh Gayā is so central to Buddhism that Buddhists from many countries around the world have built meditation centers and monasteries here, many of them in the architectural style of the community's home country. The styles include Chinese, Thai, Nepalese, Bhutanese, and Tibetan. The streets around the temple are lined with stores, vendors, beggars, postcards shops, restaurants, and photographic stands. At the temple administrative offices, just outside the main gate, one can buy permission to take pictures or hire a guide. In addition to the tourist guides, who explain the history, architecture, and basics of Buddhism, Buddhist monks are available to guide pilgrims through the intricacies of ritual.

See also

Anuradhapura; Aśoka; Buddhism and Pilgrimage; Kuśinagara; Lumbini; Sarnath

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Bom Jesus (Braga, Portugal)

Roman Catholicism, 1723

Catholic church and Stations of the Cross, 400 meters high on a hill 6 kilometers east of Braga, Portugal, that is the second most visited shrine in the country, after Fátima.

Statues marking fourteen episodes or stations along Jesus' journey to Calvary became popular in the eighteenth century as devices for focusing religious devotion. Portugal's best-known set is at the Santuario de Bom Jesus. There are no relics or miracle-working statues

at Bom Jesus, which instead is known for its lush gardens, monumental Baroque staircase, and Stations of the Cross.

Yet pilgrims to the Santuario focus most of their attention not on the Stations of the Cross but on the Stairway to Paradise leading up to the shrine church. The several courses of stairs, completed in 1723, intertwine as they zigzag up the steep slope. They have been given allegorical titles: the Stairs of the Five Senses, the Stairs of the Three Virtues, and so forth. Many pilgrims climb these steps on their knees. A number of small shrines mark the stages of the climb, and pilgrims often stop to light candles and pray at each.

At the top of the stairs are the Italian-style formal gardens and the church, designed by the local architect Carlos Amarante in 1811 in the Minho Baroque style.

See also

Fátima

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Bom Jesus da Lapa (Bahía, Brazil)

Roman Catholicism, 1690

Bom Jesus da Lapa, in the dry northeastern state of Bahía, is one of Brazil's most popular pilgrimage destinations, drawing well over 100,000 pilgrims per year. The shrine that holds the miraculous wooden statue of the crucified Christ is built into a natural cavern in an outcropping of limestone that juts above the sandy river plain.

Legend holds that in the 1690s a house painter named Francisco de Mendonça Mar, after an argument with his employer, hefted a wooden cross and exiled himself from civilization as a hermit to the grottos along the upper São Francisco River. There he distinguished himself by good works toward the local population. In 1709 he secured religious training and was ordained as the Catholic priest of the region. As a holy man he attracted many followers during his lifetime. In death, his cave has become the major Catholic shrine of Brazil's Sertão region. Pilgrims come in large numbers all during the May-to-September dry season, but mainly for the festival day of August 6.

Although some pilgrims walk to the shrine, most come as village or family groups, traveling to the shrine in trucks hired—often as a commercial rather than a charitable enterprise—by a self-appointed community leader. Other, wealthier pilgrims come by car or by plane. A few more affluent pilgrims stay in Lapa's hotels; the rest crowd the scores of cheap guesthouses (*pensões*) or sleeping shacks (*rancharias*), which offer little more than floor space for straw mat sleeping pallets, a place to build a cooking fire, and perhaps running water.

At the shrine, pilgrims crowd the plaza to hear open-air masses and sermons exhorting the pilgrims to demonstrate their faith, obedience, humility, and suffering for their religion. Pilgrims may take part in a variety of other activities. Portable booths accommodate confessions. Most enter the grotto and walk briefly by the statue of Bom Jesus. Those who have purchased or brought religious objects from home place them in the grotto or near the open-air altar, where from time to time a priest blesses the accumulated objects with holy water. Some pilgrims purchase votive candles to light. Pilgrims who have come in search of a cure or to give thanks for one leave a small wax replica of the affected part at the altar. These ex-votos are later melted down and made into candles to sell to pilgrims. They may donate a plaque painted with the story of the miracle they have received: a "miracle room" in the grotto displays thousands. On August 5 a mass is held in the cave. On August 6 the main event is a great parade. Chosen parishioners from the town carry on their backs a large platform that supports the holy image. They are flanked by small girls dressed as angels. A priest leads the throng, who at his cue cheer loudly, ''Viva Bom Jesus . . . Viva!" (Long live Good Jesus!).

Like most pilgrimage centers, Lapa attracts a large merchant community, especially for the August festival. Wholesalers supply them with the standard fare of rosaries, lockets, framed saints' pictures, wall plaques, medallions, and charms, as well as cheap, portable consumer goods. The Bom Jesus da Lapa festival also attracts significant numbers of beggars. After the religious activities, pilgrims amuse themselves with the many attractions that have congregated in Lapa for the occasion. There are likely

to be a circus for the children, carnival rides, and gambling tables, as well as numerous restaurants, bars, and brothels.

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Bordeaux Pilgrim

Christianity, Fourth Century

Anonymous author of the earliest extant Christian narrative of a pilgrimage from Gaul (present-day France) to Jerusalem.

In about 333, a male pilgrim from Bordeaux traveled to the Holy Land, recording many specific details of his journey. He traveled through Italy, northern Greece, Macedonia, and the Byzantine cities of Sophia and Constantinople. Until he reached Tarsus, he was content to list the distances in leagues from one place to another and to note the stopover places. In Tarsus he wrote that it was the birthplace of the Apostle Paul. From there through Syria and Palestine he made little specific commentary. Once he arrived in the Holy Land, however, the Bordeaux pilgrim made several observations about Christian history and brief references to the architectural monuments. His return journey took him from Heraclea (on the Hellespont) through Rome and Milan.

His narrative, the *Itinerarium burdigalense,* was written in Latin. It was apparently a popular early guide, as there are several extant manuscript copies. It was printed in 1589 and has had several later editions.

See also

Egeria; Jerusalem: Christian Pilgrimage; Memoirs

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Borobudur (Java, Indonesia)

Buddhism, Eighth Century

Indonesia's Borobudur, on the island of Java's Kedu Plain, 30 kilometers north of Yogyakarta, is the world's largest Buddhist stupa.

A Hindu temple originally stood on this site. The structure was enlarged between 778 and 850, when Borobudur was the center of Java's Vajrayana sect of Tantric Buddhism. Its enormous size reflected the power of Java's Sailendra dynasty of monarchs and served as a compelling advertisement for the Buddhist religion, recently imported from India. It seems to have been abandoned in the late ninth century when the royal power base shifted elsewhere and the region again came under the control of Hindus. It was almost completely destroyed in 1006 by a massive earthquake and the eruption of Merapi Volcano. Borobudur lay undisturbed until the last 150 years, when its splendors have been reclaimed from the jungle through a succession of archaeological campaigns. Although in its heyday Borobudur must have had extensive support systems for the pilgrims who thronged to the site, no trace of these has yet been found.

The geography of Borobudur itself is auspicious and reflects its Hindu roots. Surrounded by mountains, it lies at the confluence of the Progo and Elo Rivers. This geographical setting is believed to replicate that of India's holy Hindu city of Allahabad (Prayag), where the Ganges and Yamuna Rivers join with the spiritual river Sarasvati to create the *sangam,* a place where immortality can be touched.

The artificial mount of Borobudur comprises more than 50,000 cubic meters of stone. Its square base is 153 meters per side. Five square terraces rise from the base. Above them three round terraces culminate in a circular terrace with seventy-two small stupas and a crowning circular stupa. This stupa's top is 32 meters above the ground, although it was formerly undoubtedly much higher.

Taken as a whole, Borobudur is a gargantuan stupa, a monument built to encase a sacred relic of the Buddha that eventually became a sacred structure in its own right. It may well be a *chandi,* a form of stupa enclosing bits of metal, stone, or agricultural material that symbolize the power of the divine. The monument

is also a mandala, a symbolic form schematizing both the structure and the nature of the cosmos. It fulfills this function in three ways. Its shape and size symbolize Mount Meru, the mythical axis of the cosmos and the home of the principal Hindu and Buddhist deities. Its division into a base, body, and culminating stupa reflects the tripartite Buddhist concept of the universe's structure. At the bottom is the Kamadhatu, the realm of worldly entanglements, the sphere of desires and of mortality. Its middle sections are the Rupadhatu, the sphere of the purified, where humans can free themselves of passions but are still bound by earthly forms. Beyond the square terraces of the earth are the circular terraces of the heavens. Here, devoid of adornment, is the Arupadhatu, the realm of perfection and of formlessness, the sphere of the gods.

Pilgrims ascend to the top clockwise along a 2-kilometer spiral path that leads them successively along the terraces through galleries adorned with narrative and symbolic relief carvings until they reach the unadorned uppermost level. Along the way they view the 1,460 narrative panels that adorn the walls of the terraces and galleries. The panels' stories are drawn from five major Buddhist scriptures. They lead the pilgrim ever upward in purpose, through base human existence to enlightenment, by graphically recalling the entanglements of human existence, the purifying path taking by the Buddha and his followers, and the ideal of nirvana at the top. The panels are punctuated by an additional 1,212 elaborately carved decorative panels. On the upper terrace are seventy-two miniature stone stupas, each containing an image of the Buddha behind a carved lattice. Pilgrims reach through the holes to touch them for good luck. At the center of the monument's summit is a simple, large, bell-shaped stupa, whose two empty rooms symbolize the blissful nothingness that is nirvana.

Borobudur is also known for its many statues of the Buddha, seated on a lotus throne that symbolizes his purity. The statues' hands display the *mudras* (stylized positions) that symbolize various aspects of Buddhist philosophy. The stupa's four cardinal points are presided over by four separate representations of the Buddha, each with appropriate stylized gestures. On the east, where most pilgrims enter the structure, the Aksobhya Buddha calls the earth to witness his meditation. On the south the Ratnasambhva symbolizes charity. In the west Amithaba is the image of the meditating Buddha. And on the north the Amoghasiddhi Buddha dispels the fear of all who enter. Each of these poses is replicated ninety-two times throughout the monument. In addition, seventy-two Vairochana Buddhas recall how the Buddha turned the Dharma Chakra, the wheel of karmic cause and effect.

Though it was once Java's most important Buddhist pilgrimage destination, in 1998 Indonesia was more than 82 percent Muslim (http://www.adherents.com), and Borobudur is visited mainly by tourists, with only a few Buddhist pilgrims among them who come to experience the holiness of the place. Each year on the anniversary of the Buddha's birthday, however, Borobudur's priests host a formal pilgrimage ceremony, called the Waicak, with moonlit processions and offerings of chants, incense, and flowers. They begin about 3 kilometers to the east at two Buddhist temples, Chandi Mendut (with three huge statues of the Buddha) and Chandi Pawon (dedicated to Kuvera, the god of wealth), and march through the jungle to the sacred mandala-stupa of Borobudur.

See also

Allahabad; Buddhism and Pilgrimage; Mount Meru; Stupa

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Brendan, Saint (Ireland)

Roman Catholicism, Sixth Century

The sea voyage of Saint Brendan is the archetypal Irish pilgrimage, establishing patterns that persist in our times. The historical Saint Brendan

lived in Ireland toward the end of the sixth century. The earliest references to his epic and probably legendary voyages of pilgrimage date from two hundred years later, and these exist only in copies made in the tenth century. The most important of the many lives of Saint Brendan is the *Navigatio Brendani* (*Voyage of Brendan*).

The legends of Brendan's voyage are grounded in an Irish epic tradition that sang of hero mariners who sailed west to find a fabulous island governed by fairies, where death held no sway and happiness reigned. The stories tell of a mariner saint who learned from a monk about a Promised Land of the Saints called the Delightful Island. After various acts of asceticism, Brendan built his tiny boat, gathered his seventeen companions, two of them described in the poem as pilgrims, and set sail for the west, allowing God to direct his route. For seven years they visited a number of strange islands, each with characteristics related to some aspect of Christian theology or liturgy. For the paschal feast they found an island populated by lambs; for Pentecost a Paradise of Birds. On an island of fire they met Judas. When they built a fire on a small deserted rock the island began to shudder, and they found they had beached on a whale. Eventually they reached the Land of the Saints; they filled their bags with fruits and jewels and made their way back to Ireland.

The Latin *Navigatio Brendani* describing the fabulous Christian adventure of Brendan's pilgrims was a medieval bestseller, with well over a hundred surviving manuscripts, many of them translations into the European vernaculars. Despite its fantastic elements, many of them drawn from folk sources and from traditional Christian eschatology, both its overall geographical sense and its description of individual places give it the ring of authenticity. During the period of the poem's composition, and even earlier, the wild western coasts of Ireland were home to numerous small colonies of hermits who lived in tiny beehive cells and worshiped in rude stone churches. Many traditional western Irish pilgrimage roads begin at the seashore. Thus while the *Navigatio* fired the imagination of devout Christians all over Europe to launch themselves into the adventure of pilgrimage, it is also clear that it both echoed and fostered a tradition of maritime pilgrimage to holy places up and down the west coast of Ireland and its adjacent islands. The Irish *Litany of Pilgrim Saints,* written circa 800, features various sites related to Brendan, many of them on the Dingle Peninsula.

See also

Mount Brandon

Reference

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Buddhism and Pilgrimage

Adherents of Buddhism strive to achieve enlightenment, or perfect wisdom, by attaining nirvana, and so release from the cycle of death and rebirth. Contemplation and rejection of worldly distractions are central to the process. A variety of disciplines and techniques focus the devotee's religious energy. Gnosis, asceticism, and yoga are considered by Buddhists to be the most difficult paths; prayers, recitation of mantras, and pilgrimages are the easier paths.

Key events in the life of the Buddha occurred at four sites in India and Nepal. Prince Siddhārtha Gautama was born at Lumbini (Nepal) circa 566 B.C.E., attained enlightenment at Bodh Gayā (India), preached his first sermon, or turned the wheel of the dharma, at Sarnath (India), and died at Kuśinagara (India) in 486. Just before his death he told Ananda, his attendant, to instruct his followers to visit these four sacred cities: ''There are four places . . . that a pious person should visit and look upon with feelings of reverence. . . . And whoever . . . should die on such a pilgrimage with his heart established in faith, at the breaking up of the body 'after death' will be reborn in a realm of heavenly happiness" (Mahaparinibbana Sutra 69, 70). Collectively these four pilgrimage centers are sometimes called the Hearth of Buddhism.

From the very first pilgrimage was central to Buddhist worship, authorized by the religion's founder, sanctioned by scripture, and focused on the four preeminent sites. In later years other sites associated with Gautama's life also became pilgrimage centers. Four other sites are particularly important and along with

the four Hearth sites are known as the Eight Places of Pilgrimage. One is the Gridhakuta Hill (Vulture Peak) near Rajgir, where Gautama converted his two principal disciples and preached the Wisdom Sutras, thus turning the wheel of the dharma for a second time. The Japanese have recently built a beautiful stupa there. Another is Jetavana, just south of Shravasti, the capital of the Indian state of Koshala. Here the Buddha lived for twenty-five years in the grove of Prince Jeta and built his first monastery. The third consists of the ruined temples at Sankashya, near Kanpur in India's Uttar Pradesh. The last is the great stupa in Nalanda, in the Indian state of Bihar, once the site of Buddhism's greatest university. Still other memorial or funeral sites are dedicated to Buddhist holy men.

Although the events of Gautama's life determine the geography of Buddhist pilgrimage, to a very large extent it is the Emperor Aśoka (ruled circa 273–232 B.C.E.) who is the true father of Buddhist pilgrimage. Early in his reign Aśoka defeated the Orissan Kalinga people in a war marked by terrible carnage. He was so distressed that he converted to Buddhism, embraced nonviolence, and commemorated his newfound commitments on a series of cylindrical inscribed pillars. In his later years Aśoka and his spiritual advisor, the monk Upagupta, visited—in order—the four sites of the Hearth of Buddhism, erecting in each a commemorative stele. In addition to these four, he visited another twenty-eight sites related to the Buddha's life. These thirty-two holy places were thought to symbolize the thirty-two characteristics of greatness, which in Gautama's case were thirty-two physical marks indicating his perfection. In addition, Aśoka collected the Buddha's physical relics, as well as those of his principal disciples, and distributed them to 84,000 stupas across the face of India. He honored pilgrims, prescribed various devotional rites, gave importance to the veneration of relics, built roads and hospices, and modeled appropriate pilgrim behavior by his own pilgrimages.

By the seventh century Buddhism had split into two main traditions, both of which embrace pilgrimage as a way of expressing religious devotion. Hinayana (Lesser Vehicle) Buddhism emphasizes ethics in the fashion of the original teachings of Gautama and requires each adherent to strive to his or her individual salvation through a combination of suppressing earthly desires and meditation. Mahayana (Great Vehicle) Buddhism, which developed around the first century C.E., by contrast, incorporates a variety of deities and prescribes elaborate rituals of worship. It developed the concept of the bodhisattvas, or potential Buddhas, intercessors with the Buddha, who choose to remain in the mortal world to help human beings along the path to enlightenment. The bodhisattvas are traditionally thought of as having individual spheres of influence, and so are called upon by adherents much the way Christians call upon saints. Sites holy to the Buddha or the bodhisattvas have become pilgrimage centers, despite the importance of Mahayana Buddhism's concept of *s'u-nyata* (void), which sees all things as essentially undifferentiated space and seems to imply a de-emphasis of sacred geography. Mahayana Buddhism's myriad forms include both Tantric and Zen Buddhism. For Japanese Mahayana Buddhists, pilgrimage has come to represent the spiritual path itself, and the spiritual focus achieved during the visits to holy sites, or even in merely wandering without specific goals, serves as the supreme act of worship.

Beginning in the sixth century of the common era, Buddhism spread northward and eastward from the Indian subcontinent, first to Tibet and then to China. Pilgrim scholars and mystics copied key Buddhist Sanskrit texts in India and translated them into the languages of their homelands. In a second phase of diffusion, Korean and Japanese pilgrims to sacred sites in China brought knowledge of Buddhism back to their respective countries. As part of their missionary efforts they erected stupas and designated holy sites for pilgrimage as a way of fostering devotion and making the geographical area holy for Buddhism. The symbolic objects at the heart of these shrines included footprints of the Buddha impressed in stone (relating to Lumbini, the place where he set foot on earth), cuttings from the bo tree under which he attained enlightenment (Bodh Gayā), images of the wheel of dharma (Sarnath), and memorial stupas (Kuśinagara, where

the Buddha died). Other objects were the Buddha's shadows, manifest in shallow depressions in rocks, alleged personal belongs of the Buddha, and sculpted images. In each of these areas, sites associated with the pilgrim founders of local Buddhist sects have themselves become pilgrimage sites: Mount Koya and the Shikoku circuit in Japan, Anuradhapura in Sri Lanka, Taktsang Monastery in Bhutan, and so forth.

In Tibet, Buddhism fused in the eighth century with the native Bön religion, a combination of animism and nature worship, in which strong shamans served as authority figures. This fusion absorbed the principal Bön deities into the Buddhist pantheon, adopted their holy places as pilgrimage sites, and recognized the authority of *lamas,* or monks, headed by the supreme, or Dalai, Lama. This brand of Buddhism has sometimes been referred to as Lamaism, and it, too, has developed a variety of subsects. The holiest Tibetan Buddhist site is Mount Kailas. The Dalai Lama, as well as the abbots of important monasteries, are viewed as the continuous incarnations of the Buddha and of certain bodhisattvas and as such often become living pilgrimage sites.

According to Tibetan tradition described in the Vinaya Sutra (fifteenth century), the Buddha urged his followers, and particularly those who as monks devoted their lives to his teachings, to make pilgrimage to the four holy sites of the Hearth of Buddhism. The sutra prescribes circumambulation and reverence as the appropriate rites for pilgrims to follow. It suggests that pilgrims who fulfill this obligation will be transported to a higher state of existence. Other texts assert that sin can be purged by bathing at sacred places.

Another key Buddhist text, the Dammapáda, describes the pilgrim as a person who has given up the world and who wanders the world from holy place to holy place in search of enlightenment for him- or herself and merit for those who are unable to commit themselves to such a life. An important chant directs: "Go ye, O *bhikkhus* (monks), wander for the gain of the many, for the well-being of many, out of compassion for the universe, for the good, for the gain, and for the welfare of gods and men." The wandering and preaching of the monks who took this injunction literally vastly aided the spread of the Buddhist religion.

The rites attendant upon worship at South Asian Buddhist pilgrimage shrines are fairly simple. Devotees generally lay offerings before the statue of the Buddha and then meditate silently, or chant—singly or in chorus—prayers from ancient Buddhist texts. In Nepal and Tibet, pilgrims may hang prayer flags from trees or poles near the shrine, turn prayer wheels, or place small steles carved with religious verses (mantras) into streams of flowing water. Tibetans frequently chant to the accompaniment of drums, cymbals, and horns. In Japan, pilgrimage may be the most important Buddhist activity, with devout worshipers undertaking repeated visits to Mount Fuji and making circuits of the 88 temples of the Shikoku route, the 33 sanctuaries of Kannon in Saikoku, the 1,000 temples in Kyōto, and many others.

See also

Bodh Gayā; Caves of the Thousand Buddhas; Japanese Buddhism and Pilgrimage; Kuśinagara; Lumbini; Sarnath; Shikoku; Stupa; Tibetan Buddhism and Pilgrimage

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Bunce Island (Sierra Leone)

Secular Identity, Twentieth Century

The slave forts on Bunce Island are one of a series of infamous monuments to the slave trade that dot Africa's western coast and have become a pilgrimage destination for diaspora Blacks reconnecting with their African past.

Coastal trading centers were developed by Portuguese merchants beginning in 1462. In the eighteenth century, British merchants—mainly slavers—dominated the region, and from 1672 to 1807 Bunce Island, off the coast at what is now Sierra Leone's capital city, Freetown, became their principal shipping point. Structures on Bunce Island included a shipyard and warehouses protected by a powerful fort.

Because Sierra Leone's indigenous populations were experienced in growing rice, they were particularly prized as slaves by American planters, and in the 1750s tens of thousands were shipped from Bunce Island to South Carolina and Georgia. Some of their descendants, the Gullah and Geechee peoples of the Carolina Atlantic Islands, preserve many traces of the African culture of their ancestors.

The British forbade slavery on British soil in 1787, and with the assistance of wealthy British philanthropists, designated Freetown as a homeland for free slaves. From then on Sierra Leone became a refuge and new homeland for freed slaves from Britain, the United States, and Nova Scotia and for ''recaptured'' slaves taken from the slaving boats of other nations.

See also

Ghana Slave Forts; Goree Island

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C

Cahokia Mounds (Illinois)

Native American, Tenth–Thirteenth Centuries; New Age, Twentieth Century

Cahokia was the principal urban and ceremonial center of a Middle Mississippian civilization that flourished in the Ohio basin from about 900 to 1250 C.E. At its apex, Cahokia covered 15 square kilometers and supported a population of 20,000 people, making it the largest American city north of the great Mesoamerican urban centers. The largest of the more than 100 earth mounds in the Cahokia area, known today as Monks' Mound, is 33 meters high, covers 5.5 hectares, and has a greater volume than the Egyptian Great Pyramid at Giza. Evidence suggests that the Cahokian cult may have attracted pilgrims from an extensive swathe of what are now Ohio and Illinois.

Archaeologists believe that over a short period in the eleventh century the Cahokia settlement grew from 1,000 to 10,000 people. Some of this growth can be explained by expanded trade and efficient agriculture. Other theories attribute Cahokia's success to a charismatic and talented leader who combined political and religious functions. Scientists have shown that the Cahokia mounds served a variety of purposes. Some were house platforms, others burial mounds, and still others seemed to have supported ritual centers. Judging from archaeological evidence, the Cahokia community seems to have had a rigid social structure, with a ranked aristocracy and a king whom they equated with his brother the Great Sun. The Cahokian elites lived in houses larger than and separate from those of the general populace. Artifacts found on the site suggest that the Cahokians traded over an extensive area and may even have exchanged goods with the Yucatecan Mayans, whom they may have imitated in some of their religious practices, particularly human sacrifice, which is for the most part unknown among other Native American cultures. In one mound the skeletal remains of fifty-four young women were found arrayed around an entombed male, probably the ruler. This chief was also accompanied by six male servants bearing copper weapons. Refuse pits near the burial contained extensive remains of banqueting on swans and other aquatic and prairie fowl, venison, and fall berries. A large assortment of objects of presumably religious significance was also found. Ceramic figurines suggest that the Cahokian cult recognized dual worlds (this world and a subterranean, mythological world) and worshiped an earth mother who was responsible for agriculture.

The weight of this evidence, coupled with the possible Mesoamerican connection, suggests that the Monks' Mound earthen pyramid served functions analogous to those of Mesoamerican pyramids, which could be temples, pilgrimage sites, and astronomical platforms. Monks' Mound and several of the other principal mounds are perfectly aligned along a north-south axis. Calendrical calculations at Cahokia appear to have been made using circles of large wooden posts. It seems possible, then, that the Cahokia economic-political-religious complex attracted visitors and pilgrims from a wide catchment area.

Mound builders flourished in the eastern Mississippi Basin. The Adena culture (800 B.C.E.–100 C.E.) built large cone-shaped mounds, such as the Miamisburg Mound, near Dayton, Ohio, and the Serpent Mound, near Locust Grove, Ohio. The Hopewell culture (200 B.C.E.–500 C.E.) built hundreds of mounds, many of them geometrically shaped, over the whole of eastern North America.


Visitors walking on stairway of Monks' Mound, circa 1986 (Richard A. Cooke/CORBIS)

One of the largest is the Great Circle in Newark, Ohio. Others are clustered around nearby Chillicothe, Ohio, and Toolesboro, Iowa. The Effigy Mound culture (600–1250 C.E.) constructed earthworks in the shape of eagles, bears, lizards, and other birds and animals. There are good examples among the more than 200 mounds near Marquette, Iowa, and the 31 near West Bend, Wisconsin. The Mississippian Culture (1000–1400 C.E.) sited their mounds in urban centers such as the Cahokia complex, or Aztalan, in Jefferson County, Wisconsin. The Fort Ancient Culture (900–1550 C.E.), named for a fortified site near Cincinnati, Ohio, erected mounds for defensive purposes. With the possible exception of the large temple at Cahokia, there is no evidence that any of these were important centers of pilgrimage.

Practitioners of New Age religions consider Cahokia to be a place at which the earth's energy is both concentrated and accessible. Gatherings of New Age pilgrims aim to foster harmony and to shift the earth's spiritual alignment for the better. At a 1987 Harmonic Convergence ceremony more than 4,000 New Age practitioners convened on top of the Monks' Mound.

See also

Native American Religions and Pilgrimage

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Cahuachi (Ica, Peru)

Andean, First Century C.E.

This 150-hectare site, on the south bank of the Nazca river in southern coastal Peru, contains multiple temple mounds, substantial empty space within a large marked enclosure, and no significant domestic remains, despite a reliable nearby water source. This all suggests that it functioned as a pilgrimage ceremonial center, probably the most important religious site of the Nazca culture from the first through the seventh centuries.

In the absence of written records, archaeologists have had to deduce Cahuachi's nature from its material remains. A substantial number of Nazca lines—drawn straight or in zigzag patterns across the Peruvian coastal desert—seem to converge at Cahuachi. The more than forty temple mounds at the site would have supported ceremonial structures. Fragments of panpipes, flutes, drums, and masks concentrated on these mounds suggest elaborate rituals connected with rites of worship. The large spaces between the mounds easily accommodated the presumed throngs of pilgrims who came cyclically, and probably frequently, to the site. Helaine Silverman believes that the mounds were built by kin groups or villages from the Nazca, Ingenio, and other nearby valleys that were part of the Nazca federation, and that each group maintained priests and stored ritual objects at the site. In addition, each group buried at least some of its deceased notables at Cahuachi.

Material refuse found at the site suggests some of the rituals associated with the Cahuachi pilgrimage. Large numbers of broken finely decorated vessels suggest ritual feasting and drinking. Other such vessels, found intact on or near the mounds, suggest that ritual items were stored at the site. The ceramics represent diverse contemporary styles, suggesting that worshipers came to the site from a fairly widespread area. Fragments of bone suggest that animals—llamas, guinea pigs, and birds—were sacrificed there. It is also clear that the pilgrims left votive articles at Cahuachi: fine ceramic pots and trophy heads, as well as human trophy heads themselves, have been found. There is also evidence that, as with the nearby modern Catholic pilgrimage site of the Virgen del Rosario de Yauca, the ritual area was periodically swept clean of the refuse left by the worshipers.

A surviving Nazca painted textile depicts what is probably a procession of pilgrims. Costumes range from the peasants' simple loincloths to elaborate masks, headdresses, necklaces, and elegantly decorated skirts. The presumed pilgrims bear agricultural products as well as military equipment. Dancers carry rattles.

See also

Nazca Lines

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Cairo (Egypt)

Islam

As it is the largest city in the Middle East, it is not surprising that Cairo has a number of important Muslim holy sites.

Probably the most frequently visited tomb is that of al-Sayyida Zainab (also spelled Zayneb or Zeinab), who may be buried here. She was the daughter of the last companion and son-in-law of Muhammad, 'Alī ibn Abī Tālib, and the sister of Husayn, martyred in Karbala in 680. Egyptians revere her as their patron saint: her mosque is regularly thronged, and she is the focus of much devotional poetry.

When Husayn was martyred on the plains of Karbala in 680, his ailing young son and his sisters and daughters were taken as prisoners to Al-Kufa and later to Damascus. According to tradition, al-Sayyida Zainab, showing honor and a strong sense of duty, acted as spokesperson and protectress of all these prisoners, even though she was a prisoner herself. It is said that she ultimately journeyed to Al-Fustāt, an ancient village that is part of present-day Cairo, where she died and was buried. Egyptians consider al-Sayyida to be the caring, nurturing mother figure of Muhammad's descendants, although

some speculate that this is in part a sign of syncretism with the ancient Egyptian cult of Isis and the Christian Church's portrayal of Mary, the mother of Jesus Christ.

There may have been an early shrine; records speak of its reconstruction in the ninth century, the first of many renovations. The shrine was completely rebuilt in the nineteenth century and again rebuilt and extended in the twentieth. The large mosque now incorporates shrines of other holy people, a library, and a large marble courtyard. There are separate entrances for men and women. The shrine tomb is surrounded by a bronze and silver fence that was donated by Indian Muslims. There are two boxes for donations, and a west window illuminates the shrine. The shrine door is only opened on the day preceding the annual festival (the *mawlid*) in order to replace the tomb's cloth cover.

People come on pilgrimage on all days, but especially Sundays, the day on which al-Sayyida Zainab is thought to have died. They perform ablutions outside and donate food as an act of charity. Inside, they can read the Qur'an and pray. A screen separates the women's and men's sections of the mosque. Al-Sayyida Zainab is especially revered by Shī'ite women. Many bring petitions to her about matters dealing with family, children, and fertility. The women often kiss the doors and thresholds of the mosque, even though officials try to discourage the practice as one forbidden by religious law. On her festival day, women may enter the shrine's chamber, and some, to show their complete submission to the saint, lie down on their backs.

Another popular shrine is the Ras al-Husayn Mosque, which most Egyptians believe contains the head of Husayn, the son of the fourth companion of Muhammad, 'Alī ibn Abī Tālib. Husayn is considered by Shī'ites as the third of the twelve imams. Although others say that the head is in Damascus (Syria) and that the rest of his body lies in Karbala (Iraq), Egyptians believe that his head was taken from Damascus to Ashkelon (Israel) and then to Cairo in 1153, to protect it from the Christian Crusaders. The shrine is located in the center of a well-lit chamber, behind a special columned enclosure with a grating. The ceiling decorations are made with gold.

The original shrine, which probably dates from the twelfth century, is located within an ancient Fātimid cemetery. Rebuilt and reconstructed several times over the centuries, it was incorporated into one of Cairo's modern mosques in the mid-twentieth century. During the mawlid (*moulid* in Egypt), the tomb is the focus of a number of festivities. In addition to the traditional activities, Sufi brotherhood members parade, dance, and chant through the streets. Vendors offer special hats and toys among the other mementos and food. The last night is the big celebration night, with additional activities. During the mawlid, special persons, called *mawalidiya*, provide certain social activities for groups of people: they sing, offer blessings, sell food, give medical advice, and manage the circumcision booths.

A third important place is in the ancient "southern cemetery" in Al-Fustāt. Pilgrims visit the tomb of the ninth-century imam ash-Shāfi'ī (767–820), the founder of one of the four major Sunni schools of thought, still practiced in Egypt. His work on Muslim law, the *Risālah*, is the great compilation and the basis of Islamic jurisprudence. His tomb, its original construction dating from about the twelfth century, is the largest Islamic tomb in Egypt.

Some Muslims also visit the shrine-tomb of Malik al-Ashtar, the standard-bearer and friend of the fourth imam, 'Alī ibn Abī Tālib, Husayn's father. Although he was appointed as the governor of Egypt in the seventh century, Malik al-Ashtar died—some say he was poisoned—before he arrived. His tomb is located on a farm near Cairo, and a new shrine was built there in 1998.

See also

Damascus; Islam and Pilgrimage

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Cámara Santa (Oviedo, Asturias, Spain)

Roman Catholicism, Ninth Century

Chapel in the Spanish cathedral of Oviedo whose relic of Jesus' grave cloth has attracted Christian pilgrims since the ninth century.

According to tradition, the *sudarium* (face cloth) is the one described in the Gospel of John, 20:5–7. It supposedly made its way to Alexandria, Egypt, and then to Europe, arriving in the Asturian capital of Oviedo in the early ninth century, where it was housed in a special crypt, the Cámara Santa.

The fragment of cloth, measuring 83 by 52 centimeters, is enclosed in a wooden frame. It has been sheathed in silver and given handles to facilitate its exposition to groups of pilgrims. Stains on the cloth are believed to be residues of blood. Pilgrims believe that once Jesus' body was wrapped in his shroud (which is in Turin), this cloth was placed over his face. Those who have done tests in the late twentieth century aver that the pattern of Oviedo stains matches that of Turin, and that the traces of blood on the two cloths are both AB negative.

In the Middle Ages Oviedo made a strong bid to swing the pilgrimage traffic that thronged the inland French route to Compostela northward to the Cantabrian coast. The popularization of a little jingle was one of their most potent tools:

Quien va a Santiago
y no a San Salvador
sirve al criado,
y deja al Señor.
(The Santiago pilgrim
who skips San Salvador,
pays service to the servant,
and not unto his Lord.)

Correspondingly, the "Guidebook" section of the twelfth-century *Liber Sancti Jacobi*, which touts the Compostela pilgrimage, makes no mention of Oviedo.

Oviedo's attraction to pilgrims goes beyond the sudarium. At one time or another the cathedral has claimed to display a vial of Mary's milk, some of her hair, a piece of her tunic, and the chasuble that she gave to Saint Ildefonso. It also houses a late twelfth- or early thirteenth-century statue of San Salvador (Jesus as Holy Savior), said to be able to work miracles, one of the earliest statues of Jesus to have attracted pilgrims in its own right.

Today Oviedo attracts fewer pilgrims than it does tourists, who are drawn to the spectacular Romanesque sculpture associated with the Cámara Santa.

See also

Santiago de Compostela; Shroud of Turin

Reference

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Canterbury (Kent, England)

Roman Catholicism, Twelfth Century

Canterbury Cathedral, today the British Isles' most famous medieval pilgrimage site, enshrined the relics of the martyred Saint Thomas Becket (1118?–1170), chancellor to King Henry II and archbishop of Canterbury.

The enmity between these two former friends developed when Becket, who had been made archbishop at the king's wish, opposed the king's attempts to exert judicial jurisdiction over the clergy. When neither king nor archbishop would budge, Becket went into exile in France. Upon his return in 1170, he took public exception to the king having instigated the usurpation of certain rights of the archbishop of Canterbury by the bishops of London and Salisbury. Becket excommunicated the offending bishops. King Henry, in anger, shouted out his disappointment that no one would "rid him of this low-born priest." On December 29, 1170, four knights, feeling that they were carrying out King Henry's implied instructions, burst into the cathedral complex, pursued Becket into the church, and stabbed him to death on the altar, slicing off the top of Becket's head in the process. The knights rode off to inform Henry.

Becket's followers instantly treated the mangled corpse and the bishop's torn clothing as they would those of a saint. Blood and brains were scraped into bowls; they, and bits of torn clothing, became relics. One of Canterbury's citizens who had come to tremble at the bloody sight dipped his shirt in the bishop's blood and then mixed the blood with water,

which instantly cured his paralyzed wife. Armed with this and other miraculous occurrences, Canterbury monks carried the word to Rome, where the pope canonized Becket in 1173. They returned to England to find the tradition of pilgrimage to Saint Thomas's tomb already well established.

From the earliest days, monks stationed in the cathedral wrote down the stories of the miraculous events at the tomb, so that we know as much about the twelfth-century pilgrims to Canterbury as we do of any pilgrims in Europe at the time. A blacksmith, blind for two years, recovered his sight and donated a bowl of gold pieces in thanks. A madman from Fordwich recovered his senses at the tomb. The lame walked, the deaf heard, and dysfunctional kidneys, hearts, bladders, and intestines resumed their functions at the saint's bidding. Early pilgrims to Canterbury prized especially the curative powers of the so-called water of Saint Thomas, a drop or two of his blood mixed with gallons of water. To take this precious fluid home with them, they purchased small lead vials, called *ampullae,* which became the insignia of the Canterbury pilgrim.

As with other medieval shrines, pilgrims came to seek divine aid or to comply with vows that promised pilgrimage for favors received. The rigors of pilgrimage were considered a sort of penance. At Canterbury a further penance was often exacted, as pilgrims asked the monks to whip them or beat them with rods, recalling the penance of King Henry, who, in atonement for having opposed Becket and caused his death, had himself beaten at his tomb.

Pilgrims came in such numbers that several of their preferred routes to Canterbury have even today preserved traces of their traffic and are known as the Pilgrims' Way. Pilgrims from London or points to the north or east of the great city crossed the Thames over London Bridge, in the center of which stood a chapel to Saint Thomas Becket dating from only three years after his canonization. The roads all along the several-day walk to Canterbury were lined with inns, guesthouses, alehouses, hospitals, leprosaria, taverns, shoemakers' shops, and establishments of purveyors of all the other services that pilgrims needed or were likely to buy. Cathedrals, parish churches, and abbeys along the route touted their own miraculous relics or healing waters in an attempt to persuade pilgrims to spend a bit of time—and money—on their way to Canterbury. At Dartford pilgrims prayed at the chapel of Saint Edmund; at Newark they visited the Templars' hospice; in the Rochester Cathedral they prayed before the tomb of Saint William of Perth, the baker saint who tithed 10 percent of his output to the poor; at Newington they might pause at the cross that marked where Saint Thomas Becket confirmed several local children; at Ospring they looked in at the famous Maison Dieu, a hospice that had hosted in its day both King Henry II and King John of France; at Faversham Abbey they gaped in awe at a sliver of the true cross; at the Norman chapel and leprosarium of Harbledown they might kiss a fragment of one of Saint Thomas Becket's sandals, preserved in a brass and crystal reliquary. European pilgrims who landed at Southampton or Portsmouth traveled to Canterbury by different roads and were enticed by the wonders of other relics, as were pilgrims who came from the west by way of Farnham.

Poor pilgrims, and those determined to prepare themselves for the shrine by adopting an ascetic life, tended to go on foot, unlike the wealthy fourteenth-century band described in Chaucer's *Canterbury Tales,* who went on horseback. Many identified themselves by donning traditional pilgrim garb, which for Canterbury pilgrims included a woolen or flax shirt tied at the waist with a belt. On the way home they would proudly wear their *ampulla*. There is ample evidence that the pilgrim groups entertained themselves as they marched by singing, sometimes to the accompaniment of a bagpipe or a jangling string of bells.

Once inside the narrow streets of the walled city of Canterbury, pilgrims directed themselves toward the cathedral, beset at every turn by shills from the hospices and alehouses that offered services to pilgrims. In front of the cathedral's west portal pilgrims fell to their knees to pray, sing, or weep from emotion. When they went inside they were guided by monks to the principal stations of the martyrdom of Saint Thomas Becket: the north transept where he was murdered; the column

against which he leaned to defend himself from the assassins; an altar that preserved two slivers of steel from one of the murderer's swords; the gap in the floor from which bloodstained pavement had been taken to Rome. Eventually they made their way to the saint's tomb, at first a jewel-encrusted oak chest inside an iron grill, and later a stone catafalque with oval windows in its sides through which pilgrims could touch the stone coffin within. When they had sated themselves with Thomas's relics, when they had purchased their *ampullae* of miraculous water, when they had confessed and were shriven, when they had left their ex-votos and deposited their alms, when they had admired the stories of Saint Thomas's miracles narrated in the stained glass windows, they might well dedicate another day or two to worshiping before the cathedral's other relics. A legion of monks and clerics cared for the shrine's various parts and for the crowds of pilgrims and tourists who came to see them.

People still come, although today there are far more tourists than pilgrims, even on the saint's day of December 29. The cathedral, which was often rebuilt and was massively despoiled when Henry VIII broke with the Roman Catholic Church, is substantially different from what medieval pilgrims would have experienced. In the Trinity Chapel, an empty niche and an inscription carved into the wall mark the site where the medieval shrine once stood. Today the Canterbury Cathedral serves as the head of the Church of England and the worldwide Anglican Communion.

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Canterbury Tales

Geoffrey Chaucer's late fourteenth-century book, containing a collection of stories presented as recounted by pilgrims to one another as entertainment on their journey to the shrine at Canterbury.

Chaucer (circa 1343–1400), a well-placed public servant, was the most important English-language poet of the fourteenth century. On diplomatic missions to France and Italy he became acquainted with the works of Dante, Petrarch, and Boccaccio. He began the collection of stories in verse known as the *Canterbury Tales* in 1387 and was still working on them at the time of his death.

The frame story into which the tales are set is a pilgrimage from Southwark to the Cathedral of Canterbury's shrine of Saint Thomas Becket ("Prologue" 15–18). The poet depicts himself as accompanying a band of thirty pilgrims, drawn from all ranks of society except the highest, who put themselves under the leadership of Harry Bailly, the keeper of the inn in Southwark where they have spent the night, who wants to go with them and help them amuse themselves. He proposes that all shall tell tales, and he will judge which is best. Although the framing device is the pilgrimage, it is clear from the outset that the storytelling, not the pilgrimage, is both the poet's and the characters' principal concern. Their common purpose is to participate creditably in the game of literature. Within the tales themselves there is only minimal reference to relics, devotions, prayers, penance, and the like.

Some of the tale characters have become pilgrims for traditional reasons, such as to purge a great sin (King Alla in the "Man of Law's Tale" B988–996). But most of the frame story's characters seem to be moved less by their religious devotion than by their curiosity, or even their economic circumstances. In the "Shipman's Tale," a merchant talks about going on pilgrimage as a way of not confronting financial difficulty (1423–1424). The Wife of Bath seeks her lovers by going "To vigilies and to processiouns, / To prechying eek, and to thise pilgrimages" ("Wife of Bath's Prologue" D556–557). Indeed, the fact that they are riding, not walking, and that they freely indulge in the worldly pleasures of eating, drinking, and



Pilgrims to the shrine of St. Thomas Becket, as in Geoffrey Chaucer's classic work Canterbury Tales*. Engraving after* A Pilgrimage to Canterbury*, by Thomas Stothard, circa 1350. (Hulton | Archive by Getty Images)*

talking about sex instead of avowing the penitential abstinence of the traditional pilgrim, makes their journey a kind of parody of pilgrimage. Although at the beginning of the General Prologue Chaucer endorses popular faith in the power of relics when he says that people go to Canterbury "The holy blisful martyr for to seke, / That hem hath holpen, whan that they were seke," he also satirizes the ways in which unscrupulous people were abusing popular belief in the miraculous help of relics, a belief that was the principal motivating force for most medieval Christian pilgrimages. The narrator reveals in the General Prologue that the Pardoner offers the credulous a pillow case as Mary's veil and pigs' bones as holy relics (694–706). In the "Pardoner's Tale," the Pardoner tells Bailly he should be the first to kiss the Pardoner's relics, since he is the most sinful, and Bailly refuses, countering that the Pardoner is so crooked he would make Bailly kiss his old breeches and swear they were the relic of a saint, even though they were painted by the Pardoner's own anus (948–950).

At the same time, Chaucer makes clear that his Canterbury pilgrimage was also an anagogic, or spiritual, image of the generic pilgrimage of human life, a journey, at least ideally, toward the heavenly Jerusalem, a trope that dominated much medieval literature reflective of the human condition. Toward the end of the "Parson's Prologue," the Parson reminds the pilgrims that their goal is called ''Ierusalem Celestial" (50–51). As with all such journeys, the physical distance traveled is, or should be, a simulacrum of an interior journey toward self-knowledge and through it to self-transcendence, to perfection, and, in the Christian sense, salvation.

See also

Canterbury; Criticism of Pilgrimage; Pilgrimage as Motif

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Cao Dai Holy See (Tay Ninh Province, Vietnam)

Caodaism, 1933

Ngo Van Chieu founded Caodaism in Vietnam in the early 1920s. He believed that through a series of séances he had received revelations that Cao Dai was God and that the true religion

combined aspects of all of the faiths practiced in Vietnam.

Cao Dai's symbol is the all-seeing Divine Eye inscribed in the Triangle of Justice set into a Cosmic Globe surrounded by the lotus flowers of purity. Communication with the deity is through spiritism, in which mediums receive messages by taps on a table or by the manipulation of letter boards. By 1926 Le Van Trung had been made the Cao Dai Giao Tong, or pope, and the religion had enough adherents that it was formally recognized by the French colonial government. Ngo Van Chieu established his headquarters in Tay Ninh Province, 80 kilometers northwest of Ho Chi Minh City (formerly Saigon). The cathedral he built there between 1933 and 1955 is the principal pilgrimage site of Caodaism.

In shape the Cao Dai Cathedral resembles a Christian church, with twin towers flanking the principal entrance, but its exuberant decorations reflect the blending of several Asian traditions. The arch at the entry to the compound is twined with dragons. The cathedral exterior is painted in vibrant pastels—pink, green, yellow, blue—and the façade's columns are carved with lotus blossoms. Chinese symbols of good fortune adorn the walls. The interior is decorated with dragons, snakes, lotus blossoms, and stars that are even more brightly colored than those outside. The clerical vestments are also a riot of color. Near the altar are painted images of the Buddha, Li Taibai (a Chinese supernatural figure), Jiang Taigong (a Chinese saint), the Daoist (Taoist) sage Laozi (Lao-tzu), the Chinese god of war Guangong, and the Buddhist bodhisattva of compassion, Guanyin (Kuanyin).

Caodaism was conceived as a syncretic religion, making efforts to attract the followers of all of Vietnam's religions without requiring them to abandon allegiance to their traditional deities. Its ethics derive from Buddhism's commitment to develop the goodness in each human being. Followers are encouraged to practice vegetarianism. Adherents are enjoined from killing, stealing, lying, or excessive sensuality or luxury. Caodaism's founders adopted the organizational structure of Roman Catholicism, with a pope, cardinals, bishops, and so forth. The organizational scheme and all-embracing syncretism enabled Caodaism to grow rapidly.

Because the Cao Dai supported the French in the colonial war and refused to support the Viet Cong in the American War, the religion was suppressed during the early years of Communist hegemony. In 1985 a reconciliation was reached, and the Cao Dai temples and Holy See were returned to religious control. Today in Vietnam, Caodaism numbers more than 2 million adherents, and it has spread to various countries around the globe. There are more than twenty Cao Dai churches in the United States and others in Australia.

Caodaism encourages pilgrimage to the Cao Dai Holy See by both priests and lay persons. Several hundred priests from Vietnam are likely to attend the noonday prayer services. After removing their shoes and hats, men and women lay pilgrims enter the cathedral through separate doors. Women circumambulate the building clockwise, men in the opposite direction. This circumambulation leads them under the cathedral's nine starry domes, symbolizing the nine steps to heaven and release from the cycle of death and reincarnation. They bow three times—in honor of the deity, the earth, and humankind—and then participate in communal prayer.

On festival days the numbers of pilgrims increase. The principal Cao Dai festivals are the ninth day of the first lunar month, a day honoring Daoism, and others for Confucianism, the Buddha's birthday, and Christmas. Caodaism also recognizes a number of saints, including Vietnamese heroes, traditional Buddhist bodhisattvas, and world figures as diverse as Joan of Arc, William Shakespeare, Vladimir Ilich Lenin, Louis Pasteur, Sun Yat Sen, and Victor Hugo.

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Car Festival

See Puri.

Carnac (Brittany, France)

Prehistoric; New Age

The richest array of megalithic monuments in Europe, including menhirs (isolated vertically set stones), dolmens (two vertical stones capped by a lintel), passage graves, cromlechs (stone circles), and parallel rows of vertically set stones.

Although most of the types of monuments found in Carnac are also found elsewhere in Brittany in large numbers, as well as elsewhere in Western Europe and North Africa along the Atlantic shoreline ranging from Scandinavia to northern Morocco, nowhere is the concentration of monuments greater than in the area around Carnac. More than 5,000 massive menhirs remain in place. Archaeologists believe that at one time there may have been double that number.

Of the hundreds of stone rows known to archaeologists in Western Europe (for example at Callanish or Ballochroy in Scotland, or Dartmoor in England), Carnac's stone rows are unique in their length, their number, and their size. At Carnac there are three major and many minor alignments of stones. All seem to have begun or ended at semicircular arrangements of vertical stones; in Aubrey Burl's memorable phrase, "the rows move toward [the cromlechs] like queues shuffling toward the turnstiles of a stadium" (144). The stones were set into pits so that they could be sustained in a vertical position. Some of the larger stones rise more than 4 meters above the ground. The three major alignments have been given names. Kermario consists of 7 parallel lines of stones running in a flattened arch along a roughly southwest-northeast axis. Nearly 1,000 of its stones are still standing. The 540 menhirs of the Kerlescan alignment are arranged in 13 rows, also along a southwest-northeast axis, that abut at one end a cromlech comprising 39 menhirs. Ménec's 1,170 stones are arranged in 11 rows running east-west for over a kilometer; they abut a cromlech of 70 menhirs.



Megaliths at Carnac (Hulton | Archive by Getty Images)

The passage graves were used as burial places, but no one really knows for certain the purposes of any of Carnac's other megalithic monuments. Some archaeologists have dated the monuments to the period from 5000 to 1000 B.C.E., with the stone avenues from 2600 to 2000 B.C.E., in the transition from late Neolithic to early Bronze Age cultures. That is to say, the culture that erected the megaliths persisted for a considerable time. Many of the stones are gigantic, with one supersized example weighing 350 tons. The effort involved in quarrying or finding the stones, moving them often considerable distances, and erecting them in certain well-defined patterns, was immense, requiring hundreds of thousands of man-hours. Most scholars, therefore, believe that the purposes were religious in nature, linking their builders to the supernatural world in some fashion. To worship gods or goddesses? To propitiate the forces of nature? To observe solar or lunar phenomena in order to calculate the advent of the seasons in support of agriculture or to determine liturgical events? The most accepted theory today is that the stone rows marked a processional approach to a megalithic stone ring. However the purposes of the procession remain almost entirely conjectural. A sacred path to a funerary area or a worship site? A connector between two such places? A formal path for a privileged elite?

Given the unique concentration of monuments in Carnac, it does not require a great leap of imagination to conjecture that the megalithic peoples who inhabited northwestern France journeyed to the site periodically for purposes related to their spiritual well-being.

The stones' obvious cult associations—though the precise nature of the cult remains

unknown—led later peoples to appropriate the holiness of the site. According to Breton folkways whose origin is obscure, the stones are associated with a fertility cult. Couples unable to conceive come to dance naked among the lines of stones, and barren women sometimes sit on them. Romans occupying Brittany carved Roman deities onto some of the stones. Christians defaced some of them with crosses. Adherents of New Age religions view Carnac as a place where the earth's magnetic forces are particularly evident.

See also
Stonehenge

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Cartago (Costa Rica)

Roman Catholicism, Seventeenth Century

Site of the national shrine of Costa Rica, dedicated to a small stone statue of the Virgin Mary.

On August 2, 1635, the young mulatta Juana Pereira went to a glade to gather firewood. Atop a large rock she found a small sculpted stone woman holding a baby in her arms. She took it home, thinking it a nice plaything. The next day, Juana returned to the same spot to gather more wood and was surprised to see yet another figurine. When she returned home, she could not find the original figurine that she had put in a basket the night before. She placed the newly found figure in the basket. The same thing happened the third day. This time she took the carving to the local priest, who put it in the chest with the communion wafers. A day later, during mass, when the priest opened the chest, the small statue was not there. The priest went to the glade and found that the figure had returned to its rock.

Clearly, the small stone image, deemed to represent Mary, had expressed a preference for where she was to reside. By 1639 documents mention a small chapel at the site of the stone; a decade later other documents mention a caretaker and the chapel's first donation, to offset the costs of an annual celebration. By 1674, a larger chapel was being built, and a steady stream of donations indicates an ongoing cult.

The stone figure is only about 22 centimeters tall. It is roughly carved and only half completed. A woman's face is fairly clear, with eyes, nose, and mouth. The carver began to model a tunic around her shoulders. In her left arm she holds a baby who stretches out his right arm toward his mother. The statue's full official name is La Virgen de los Angeles (The Virgin of the Angels), but she is most often called La Negrita, because the stone is dark in color. The small statue is barely visible inside the gold tunic that is wrapped around her. She stands atop a pedestal composed of a half moon and an angel. A gold crown and gold stars seem to float above her head. Surrounding her body are many thin pieces of gold, emanating outward like rays of sun.

Although some Costa Rican authors praise the numerous cures that this figurine has brought about, most emphasize the importance of this statue and its festivals in the history of the nation of Costa Rica. In the 1560s Spaniards began to conquer and colonize the area known then as the Province of Costa Rica. The capital city, Cartago, was moved several times before being resettled in its present site. The statue was discovered not in the city center, but on the outskirts of Cartago, a rural area where Blacks, *Pardos* (mulattoes), and mestizos lived. By the 1650s the civil government created a government center, Puebla de los Pardos, near where La Negrita was found. In 1652 a confraternity was established for the care of the chapel. Its by-laws state that Pardos and Spaniards have equal rights to participate.

In the early eighteenth century, two cataclysmic natural events panicked the residents of the area. On both occasions the statue was taken from the chapel to one of the city's bigger churches for some time. After a volcanic eruption in 1723, the statue was taken in procession to another church as a way of asking Mary to intercede to stop the eruptions. The same procedure in 1737 ended a plague. These public processions and prayers confirmed the

image's importance in the city's religious and civil life. In 1782 the Virgen de los Angeles was named the official patron of Cartago. When independence was declared from Spain in 1821, San José became the new nation's capital. In 1824, she was declared the patron saint of Costa Rica, which she remains to this day.

The shrine has both local and national importance. August 2, the anniversary of the statue's discovery, is a big national celebration, and pilgrims come throughout the week, both as groups and as individuals, by car and bus and on foot. Professional groups, such as firemen, taxi drivers, and students, come on specific days. Most arrive the evening of August 1, spend the night in vigil in the park in front of the church, and then attend mass the next morning. Among them is the president of Costa Rica. On August 3, a second festival begins with a procession that carries the image from its home shrine to the parochial church in Cartago. It is placed in a decorated cart and accompanied by a large procession of agricultural workers, some driving their tractors or old oxcarts, all of which are blessed by the priests. The statue stays in the Cartago church until the first Sunday in September, when it is taken back. The return procession proceeds along streets that have been covered with sand and flowers.

A third role of this image of the Virgen is that of pilgrim: in 1950 the statue was taken to the cathedral in San José; in 1960 it went to the National Stadium; and in 1985–1986 and 1997–1998 the statue was carried by truck or by helicopter to a church in each of the country's dioceses, furnishing some Costa Ricans their first view of their patron. For her visit to Fortuna de San Blas in 1998, residents cleaned the city's main street, decorated their cars and small street-front altars with candles, flowers, and palm leaves, prepared a small fair, and accompanied her entrance with drum playing and applause.

The original two chapels have long since disappeared, victims of earthquakes. The present church, begun in 1912, is an art nouveau structure, composed of two linked octagons. Outside it is cinder block and wood; inside, painted stucco walls and a second-story wood clerestory with many small windows provide air and a feeling of spaciousness and lightness. Pilgrims often proceed from the door to the main altar railing on their knees. The image is located on the large altar behind where the priest says mass. Pilgrims may descend beneath the altar to the small crypt containing the stone on which the statue was first discovered. Outside the church, pilgrims descend thirty steps to a sacred spring, which has been channeled into a dozen faucets. The pilgrims wash their faces and drink the water. A mural on the wall above the spring depicts the statue's discovery. Across the street is a large souvenir store run by the church and an area with tables and benches for picnics.

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Cartography and Pilgrimage

In the age before printed maps, getting to a shrine without losing one's way could be a daunting challenge. On the major routes where villagers were used to seeing pilgrim traffic, word of mouth helped. Major pilgrim routes tended to coincide with major commercial routes (or vice versa). For both trade and pilgrimage, as well as for military concerns, it was always useful, and sometimes vital, to have an accurate map.

What you put on your map and how you arranged the data depended to a large extent on your worldview and your immediate needs. In a time when almost everyone believed that the world was purposefully created by a deity whose concerns were as much spiritual as material, what you put at the center of your map was likely to indicate your view of the deity's concept of geography. Many different cultures viewed some particular familiar salient geographical feature as the center of their world. For ancient Greeks, Delphi was the *omphalos*

(navel) of their world. For Native American pueblo cultures in the American Southwest, the Canyon de Chelly is their world's center. For the Cheyenne it is South Dakota's Bear Butte. Tibetan Buddhists believe that the center is the mythical Mount Meru or, in some instances, its physical manifestation as Mount Kailas. Meru/Kailas is the *axis mundi:* the stars and planets circle around it. For medieval Christians and Jews, Jerusalem marked the center. Correspondingly it was at the center of most medieval world maps, such as the third-century Madaba mosaic map (on which most cities were represented symbolically with only a few structures, whereas Jerusalem's walls, towers, churches, and streets were depicted in considerable detail) and Richard Haldingham's thirteenth-century world map in Britain's Hereford Cathedral.

Other cultures conceived of their holy geography not as centered but as bounded, and this defines the layout of their maps. The Hindu world of the Indian subcontinent was bounded by four *dhams,* located in four cities at the cardinal points: Haridwar in the north, deep in the Himalayas; Dwarka in the west; Prayag (Allahabad) in the east; and Ujjain in the south. Hindus strive to visit each dham at least once during their lifetime. The Confucian world of ancient China was encompassed by four mountains: Tai Shan (Shandong Province) in the east; Heng Shan (Shanxi) in the north; Heng Shan (Hunan) in the south; and Hua Shan (Shaanxi) in the west. A fifth mountain, Song Shan (Henan), anchored the center. Maps of pilgrimage sites in the biblical Holy Land tend to reflect the belief that ancient Israel extended from Dan in the north to Beersheba in the south, and from the Mediterranean to the Dead Sea.

With the legitimization of Christianity in the fourth century and the founding of Islam in the seventh, pilgrimage blossomed in the Western world. Large numbers of people sought out major shrines like Jerusalem, Rome, Constantinople, Mecca, Medina, and the sites hallowed by innumerable saints. The early pilgrims tended to be guided by itineraries, not maps. Itineraries tended to be lists of cities, in order, through which pilgrims would have to pass on their way to the shrine. Sometimes these itineraries would provide a descriptive detail or two about a river crossing, a mountain range, lodgings en route, or the nature of the inhabitants along the way, but for the most part they were interested in the sequence of the journey's stages and the distance covered by each stage rather than in any sort of scaled spatial relationships. The 313 itinerary of the Bordeaux Pilgrim to Jerusalem is the earliest Christian pilgrim itinerary; Ibn Khurradādhbih's ninth-century itinerary to Mecca and other important cities and Book 5 of the twelfth-century *Liber Sancti Jacobi* are other good medieval examples.

Maps, as opposed to itineraries, were abstracted representations of physical space. To be maximally useful they had to be portable and archivable. They might be realized on parchment, paper, cloth, or ceramic. Premodern pilgrim maps were almost always schematic rather than literal, scaled representations of physical space. They gave prominence to geographic features important to pilgrims: port cities, mountain ranges and passes, rivers whose crossing posed difficulties, and significant shrines en route. Their scope was tailored to the perceived needs of their audience. They might trace a route to a shrine through a particular region or through a city. If their focus was cosmic, or imperial, they might attempt to depict the entire known world. Especially in Asia, route maps were often created in the form of strip maps, elongated, narrow depictions of a route with schematic information about only those things lying close to the route path. Strip maps have once again come into fashion for many of the modern guidebooks to the route to Santiago de Compostela. The maps often efficiently depict the route inside Spain as a dotted line with little geographical detail, just marking important turns or villages.

Pilgrimage route maps were not unknown in the medieval Christian world. In the thirteenth century, Mathew Paris had drawn a *mappamundi* (world map) with the pilgrimage routes to shrines within England. Another map indicated the route from England to Italy. Medieval *mappaemundi* often indicated the important pilgrimage goals: Santiago de Compostela, Mont St-Michel, Rome, and, of course, Jerusalem. By the late fifteenth century printed maps were bringing cartography to a much broader public. Two of the earliest, Erhard Etzlaub's map of pilgrim routes to Rome (*Rom Weg*) and Bernard von Breydenbach's Holy Land maps (*Peregrinatio in*

terram sanctam), were designed specifically for pilgrims.

Another kind of map depicted the intricacies of a holy site itself. The medieval Christian and Islamic traditions are particularly rich in their depiction of shrine cities. Seventh-century Bishop Arculf drew a detailed plan of Jerusalem's Church of the Holy Sepulchre, marking the important sites within the building. Islamic painted views of Mecca, Jerusalem, Aleppo, An Najaf, or Karbala tend to portray the city from a 60-degree angle, in a compromise between elevation and bird's-eye view. They are rarely to scale, but instead depict the distinctive features of the most important buildings in the shrine city.

Map making in the Asian world differed from the West's, in part because of oriental religions' tendency to devalue the physical world of human existence in contrast to the enduring world of cosmic relationships. On the Indian subcontinent Buddhists, Hindus, and Jains represent the relationship between the spiritual cosmos and the human world with a mandala, a symbolic geometric design that gives order to the various levels of deities, spirits, and powers. The footprint of many Hindu temples is a mandala with the principal shrine at its center, so worshipers who visit the temple and follow the prescribed route to its center through its many shrines and altars are at the same time pilgrims tracing a sacred path to a distant holy place. Even representational maps in the Indian subcontinent tend to be more abstract than their Western counterparts. An early-eighteenth-century pilgrim map from Jaipur, for example, depicts the Ganges River as a central trunk, its tributaries as sinuous branches, and the holy sites of northern India as fruit among the leaves of this schematic tree of life. Many Asian maps of holy sites lavish more attention on picturing groups of pilgrims, mythical beings, architectural details of temples, and flora and fauna than they do on the spatial relationships between geographic features. On the other hand, the fact that Asian maps are often interpreted as representations of the holiness of a site rather than its earthbound physical features means that the maps are sometimes considered surrogates for the shrines and may themselves serve as objects of worship.

Western religions, too, occasionally created maps that attempted to portray in some fashion the transcendental aspects of their worldview. Medieval Christian maps, for example, sometimes included Christ's (or God's) face and hands at the top and sides of the orb or placed the Garden of Eden on the eastern side of the map. The continents and oceans were arranged so as to suggest a crucifix. Thus the maps served not only to give geographical information but to suggest the theological principles that give Christian meaning to the world.

The developments in modern Western mapmaking, especially during the last two centuries, with emphasis on scaled spatial relationships between geographical phenomena, have made pilgrimage routes easier to decipher. The superabundance of reasonably priced maps means that no pilgrim need take to the road unaware of the geographical details of the route to be followed. In addition, especially in Western traditions, it is common for a shrine's administrators to place maps, plans, and diagrams of a holy structure at its entrance, so that visitors and pilgrims can easily locate the relics or holy sites. These brochures not only assist the pilgrim but as souvenirs also serve as propaganda to advance the fame of the shrine.

See also

Five Mountains; Guidebooks and Manuals; Hinduism and Pilgrimage; Labyrinth; *Liber Sancti Jacobi;* Mount Meru; Native American Religions and Pilgrimage

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Cave of Eileithyia (Herakleion Prefecture, Crete, Greece; Elis, Olympia, Greece)

Ancient

As the goddess who protected childbirth, Eileithyia had various temples throughout the ancient Greek Empire, often associated with caves. The cave on Crete was the most important site of her worship and the scene of her most important pilgrimage festivals.

Eileithyia probably evolved from earlier Minoan and Mycenaean deities related to childbirth. Archaeological investigations in the late 1800s and early 1900s indicate that the cave on Crete was used from Neolithic times until the late Roman era. The cave is 64.5 meters long, with an interior anteroom and a *peribolus* (enclosure) surrounding cylindrical stalagmites. Outside there is a courtyard where ceremonial activities probably took place. There is evidence of fourteenth- to thirteenth-century B.C.E. structures that may indicate that the cave priestesses lived here. The goddess was served by at least one priestess and primarily worshiped by women. Early Christians may have also held ceremonies here until about the fifth century.

Caves are important in the worship of this goddess both as a symbol of the womb and because of episodes in her biography. According to the Greek legends, Eileithyia, the daughter of Hera and Zeus, was born in the cave near Amnisos on Crete. She is also said to have come to the cave to help Leto as she gave birth to Artemis and Apollo. The second-century (C.E.) traveler and author Pausanias relates that the Eleans, who lived near the sacred city of Olympia, revered Eileithyia especially because she helped a peasant woman deliver a child named Sosipolis (savior of the city), who ultimately helped the Eleans defeat their enemies the Arcadians. He was placed in front of the approaching Arcadian army, where he turned into a snake and disappeared into the ground. On that spot the Eleans built the sanctuary dedicated to Eileithyia.

See also

Greek Religion and Pilgrimage; Paphos

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Cave of Machpelah (Hebron, Palestinian Authority)

Judaism; Islam; Christianity

Genesis 23 identifies this cave as the burial site of Abraham and his wife Sarah, the forebears of three monotheistic faiths (Judaism, Christianity, and Islam), and of two of Abraham's descendants and their wives. The Hebrew word *machpelah* means "double," perhaps a reference to the fact that there are couples buried in the cave.

Hebron, about 30 kilometers south of Jerusalem, is an ancient town. According to the Bible, it was there that God promised Abraham that he would be the patriarch of the chosen people. Because of the covenant made there, Jews consider Hebron the second most holy site in Judaism, as well as their most ancient sacred site. When Sarah died, Abraham bought the cave and buried her there. He was also buried there, followed by his son, Isaac, and grandson, Jacob, and their wives, Rebecca and Leah. Later legends associate the cave with the burials of Adam and Eve and of Moses and his wife Zipporah. In addition, King David ruled in Hebron before conquering Jerusalem.

The original building around the cave entrance was built about 2,000 years ago by Herod to provide a place for Jews to pray at the graves. Huge stones at the base of the structure date from this period. Various groups have made changes and additions over time. Early Christians erected a church on top of the caves. They allowed Jews a separate entrance so that they could continue to pray at the site as well.

Abraham is also the patriarch of Muslims, who call him Ibrahim. Thus his burial site, called in Arabic Haram el-Khalīl (Shrine of the Friend of God) and Masdjid Ibrahim (Mosque of Abraham), is highly revered in Islam. The Muslims built a mosque in order to venerate Ibrahim there. By Islam's second century (eighth century C.E.), pilgrimages to the caves



Muslim worshipers at the Cave of Machpelah mosque, 1966 (Miki Kratsman/CORBIS)

had become common activity, and belief was widespread that Muhammad himself had approved of the activity: "He who cannot visit me, let him visit the Tomb of Abraham." "He who visits the Tomb of Abraham, Allah abolishes his sins" ("al-Khalīl" 957).

By the late tenth century it had become customary for the town to offer one free meal each day to everyone, including pilgrims and visitors, in order to commemorate Ibrahim's hospitality. Each day drums were played to announce the meal. Records indicate that during the apex of this activity 14,000 loaves of bread were baked and served in Hebron daily. To maintain the custom endowments were established to underwrite the cost. The tradition continued until the end of the Mamluk dynasty period in the early sixteenth century.

During the 160 years that the Christian Crusaders controlled Hebron (circa 1100 to 1260), apparently no Jews lived there. When Mamluk Muslims took control in circa 1260, they reconverted the building to a mosque and allowed Jews to partially ascend the exterior staircase (seven steps) in order to pray. Even though Jews were refused entrance to the cave itself until the late twentieth century, a fifteenth-century record indicates that Jews were still making pilgrimage visits to the site. In the early 1500s, Jews convinced the ruling Muslims to allow a hole to be drilled through the thick stone wall, a depth of about 2 meters. Jewish pilgrims could then push their written prayers or petitions through the hole to the caves below.

In 1967 Israel recovered the area from Jordan. They reserved a portion of the structure for Muslim worship at certain times. Over the last thirty years it has continued to be an embattled area. In the early 1980s access to the caves was walled off. Since the mosque floor lies 15 meters above the caves themselves, pilgrims can only glimpse the caves below through a grating. In February 1994 American-born Jewish settler Baruch Goldman entered the mosque at dawn and killed twenty-nine praying Muslims before he himself was killed. Ensuing riots caused the death of another thirty Palestinians. Hebron became a part of the Palestinian Authority in 1995, but Israeli soldiers still remain in order to protect the approximately four hundred Jewish settlers who live in Hebron but are not allowed to enter the sacred precinct.

See also

Hillula; Islam and Pilgrimage; Judaism and Pilgrimage; Rachel's Tomb; Ziyara

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Caves of the Thousand Buddhas (Dunhuang, Gansu Province, China)

Buddhism, 336–1400

Caves in northwestern China, along the Silk Road near the Mongolian border, sacred to Buddhism since at least 336 C.E., when an anonymous Buddhist monk is said to have experienced there a vision of a thousand golden Buddhas. Dunhuang flourished as a trading center from the second century B.C.E. until the middle of the eighth century, when it surrendered to Tibetan control and the caravan route moved to the north.

The caves, called Qianfodong, were enlarged over the next thousand years into an intricate honeycomb of chambers, passages, and subterranean temples. The caves were held to be sacred in part because they were considered the portal through which Buddhism entered China. Traveling merchants gave thanks for their safe passage across the western deserts by commissioning paintings to adorn the caves. In Cave 428 alone, some 4,200 donors are depicted. In Cave 16, dating from the tenth century, one wall bears a pictorial pilgrim's map. Pilgrims to the caves also believed that dedicating an artwork to a particular deity was a way of facilitating their rebirth into one of the Buddhist paradises. Women seeking to conceive would come on pilgrimage to circumambulate the statue of Guanyin (Kuan-yin; the bodhisattva of compassion) in Cave 454. Both pilgrims and merchants frequently took carved or molded effigies of the Buddha home with them as holy tokens or souvenirs of their visit.

In their heyday the hundreds of caves were sumptuously decorated with paintings, carvings, and silk banners, but over the eons they have been repeatedly pillaged. Forty are open to the public. Today some 2,300 statues remain, including a 33-meter tall Buddha in a cave fronted by a 9-story pagoda-like carving, a 26-meter-tall seated Buddha, and a reclining Buddha some 17 meters long. Other caves are decorated with painted bodhisattvas, holy figures whose religious attainments have given them the power to assist ordinary mortals. All in all, the paintings cover nearly 55,000 square meters of surface.

Bibliophiles revere the caves as the place where, in 868 C.E., the world's very first printed book, the Diamond Sutra, was produced. In 1907 several thousand manuscripts were discovered in Cave 17, which had evidently been walled up circa 1015 C.E. The caves are also held to contain the world's first examples of stenciled art. In 1987 the caves were designated a UNESCO World Heritage site.

See also

Buddhism and Pilgrimage

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Cenote

Mesoamerican, 800

Mexico's Yucatán Peninsula is a limestone shelf jutting northward into the Gulf of Mexico. There are no rivers because the rainwater seeps rapidly into the permeable rock, leeching out innumerable sinkholes or deep wells, which the Mayan Indians called *cenotes*. Yucatecan farmers depended on the summer rains for survival; when the rain did not fall, they depended on water retained in the cenotes or in man-made reservoirs called *chultunes*. The deity who governed the life-giving water—Tláloc to the highland tribes; Chac to the lowland tribes, like the Maya along the Gulf Coast—was thought to dwell in the cenotes. Thus the sacred wells were portals to the underworld, which the Mayans called *xibalbá*.

The most sacred of the Yucatán's many sinkholes was the cenote at Chichén Itzá. It was a focus of ritual activity for the inhabitants of that city-state, who reached it by a 300-meter ceremonial causeway from the city center. It also drew pilgrims from a wide area during the long period of Maya prominence from 700 to 1250. Judging from both archaeological remains and the testimonies of the Spanish missionaries who accompanied the sixteenth-century conquest of

the area, it persisted as a pilgrimage site even after the abandonment of the city.

Sacred cenotes like that at Chichén Itzá were sites of ritual sacrifices to propitiate the water god. His presence was detected in a variety of plants and animals associated with water, such as frogs, turtles, water lilies, and herons, and these are represented on much of the surviving art from Chichén Itzá. Sculpted frogs were found at the rim of the cenote, and gold images of frogs were found at the bottom of the well. These and other artifacts dredged from the cenote bottom are witnesses to the cultural diversity of the people who came to sacrifice there.

From contemporary representations, surviving artifacts, and sixteenth-century reports we know some details of the sacrifice rituals performed by pilgrims at the sacred cenotes. We know that human sacrifices of adult males and children were relatively common. Evidently children were thrown into the well at dawn, and if they survived until noon they were fished out and questioned about messages they might have received from the underworld.

See also

Chichén Itzá; Mesoamerican Religions and Pilgrimage

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Chaco Canyon (New Mexico)

Native American, 900–1130

Archaeological evidence suggests that during the period from 900 to 1130 the Chaco Canyon area in New Mexico was holy to the now vanished Anasazi people and may have been one of the most important pilgrimage sites in the American southwest.

The Chaco people constructed fourteen major pueblo-like complexes containing ceremonial kivas and hundreds of rooms, as well many hundreds of smaller house clusters, over an 80,000-square-kilometer swath of the desert San Juan Basin in northwestern New Mexico and adjoining parts of Colorado, Utah, and Arizona. Extensive archaeological explorations have produced data that suggest that the major structures were intended for ceremonial use. There is a lack of hearths and of household detritus at the sites, and almost no burials are associated with them. They are overbuilt: that is, the materials and construction techniques used are of higher quality than those of contemporary housing units in the Southwest, and they are unusually well decorated. At the same time, many of the central structures show evidence that periodically large numbers of pottery vessels were broken there. In addition, recent studies suggest that the Chaco Canyon pueblos had astronomical or cosmological significance. Twelve of the fourteen major buildings are oriented, both overall and in their internal features, so as to draw attention to the lunar cycles and to the solar cycle, both its midpoints (equinoxes) and extremes (solstices). Although archaeologists are by no means unanimous in their interpretation of Chaco Canyon, these data suggest that people from a wide catchment area used to gather at the Chaco pueblos from time to time for ceremonial purposes.

These conclusions are supported by the surviving Anasazi "road" system. More than 1,600 kilometers of fragments of so-called roads remain, spread out over an area encompassing 150,000 square kilometers. The roads were made by clearing the arid prairie floor of stones and vegetation, and scooping away the dirt to form a shallow depression bounded by two gentle berms. The roads run straight as arrows, cutting through small earthen hills and surmounting bare stone areas by etching parallel lines or carving out stone steps. The most spectacular of these roads is 9 meters wide and runs straight for 50 kilometers north and south from the Pueblo Bonito Great House at Chaco Canyon, except for one 2-kilometer stretch where it splits into four parallel roads. None of these features is required by communication or commercial needs; instead they suggest a massive investment of human effort to construct a ceremonial landscape connected with periodic pilgrimages to a central sacred zone. Moreover, the routes are marked by wayside shrines: stones piled in a horseshoe pattern (*herraduras*) or in a circle.

Central to the creation myths of many Pueblo cultures is place of emergence, or

sipapu, where the first members of the tribe were placed on the earth. A periodic visit to the sipapu is seen as a kind of return to the tribal origin, a symbolic re-creation of the world. It seems likely that the Chaco Canyon fulfilled such a purpose.

See also

Native American Religions and Pilgrimage

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Chalma (Mexico City, Mexico)

Mesoamerican; Roman Catholicism, Seventeenth Century

Chalma, some 110 kilometers southwest of Mexico City, is the site of one of the most important pilgrimage centers in Mexico. Located in an area rich in caves, tall mountains, and underground springs, it was an important shrine even before the Spanish conquest. The pilgrimage center became a key target for Christianization.

In 1537 Augustinian friars began proselytizing in Ocuilán, a village near Chalma. When they visited Chalma they found the Ocuiltec Indian villagers worshipping an idol called Oztotéotl, "the god of the cave," with rites including the use of sacrificial blood of children and animals. The scandalized friars began preaching Christianity and exhorted the Indians to destroy the idol. When they returned to the site later—one version of the legend says three days later, but most historians say sometime in 1540—they found a statue of a crucified Christ on the same altar, the Indian idol smashed to the ground, and the cave filled with flowers. Another telling of the events relates that a farmer searching for his mule entered a cave and found a statue of Christ there. Either way, the Augustinian friars proclaimed a miracle, and a rumor spread that the area had been freed of predatory animals. Area inhabitants continued to make the pilgrimage to Chalma, but now to the Christ of Chalma. Since the apparitions of the Virgin of Guadalupe had occurred ten years earlier, some consider her the mother of the Chalma Christ.

About sixty years later the first resident monk, Bartolomé de Jesús María, arrived and stayed thirty years. He built a small chapel in the cave, adding a monastery, stone stairs to the chapel, and pilgrim lodging. Later, others converted three more caves to chapels. The present monastery-church compound constructed on the canyon floor below the caves was begun in the mid-seventeenth century. When the church was dedicated in 1683, the statue of the Christ was brought there, since the original cave was not incorporated into the church. A fire destroyed the monastery in the eighteenth century and nearly consumed the image. The present image was reconstructed from the remains of the original one. More pilgrim lodging was built.

Chalma may have reached its peak of importance in the eighteenth century, when it was placed under royal protection by King Charles III of Spain. Even in the mid-nineteenth century, when church property was confiscated by the government, pilgrims still visited Chalma. Only in the 1920s, during the *Cristero* revolts, did Chalma close for a while. Pilgrims once again visit Chalma during the entire year; on special days as many as 50,000 pilgrims may come. This is true at Christmas, and especially on the first Friday in Lent, during Holy Week, and at Pentecost—all religious days centered on the importance of the death of Christ.

Although individuals and families come to Chalma, the most common pattern of Chalma pilgrimage is the communal pilgrimage, with particular villages having their own traditional times for visiting the shrine. Often the visit is the occasion to renew their religious images or



A Mexican pilgrim holding a crucifix as he prays inside the church at the shrine site of Chalma, September 10, 2000 (Reuters NewMedia Inc./CORBIS)

to change *mayordomos. Mayordomía,* in existence since at least the early epoch of Christianization of the Americas, is stewardship of a sort similar to a medieval confraternity and focuses on caring for the images of the patron saint of the village. For a specified period a *mayordomo,* almost always a relatively well-off male from the village, is responsible for the well-being of the religious images of the village, and also for the preparation of the appropriate celebrations of important saints' festivals. When it is time to make pilgrimage, the mayordomo hires the bus and organizes and underwrites both the religious paraphernalia and the supplies the villagers will need during the event.

The village of Chalma is not easily accessible even by public transportation. Before the mid-1970s a trip might take as much as eight hours from a main road. Even though there is now a paved road, it is narrow and winds precipitously through the mountains. Although today most pilgrims to Chalma come by bus, some still walk, often for several days. Walking pilgrims usually make one or two ritual stops along the way. One site is Malinalco, a pyramid in the valley a day's walk to the east, where pilgrims leave cloth bags containing the umbilical cords of newborn infants. Anthropologists believe that people leave them as a vow to the lord of Chalma and to ensure the health and well-being of the children. Pilgrims walking by another route stop at an *ahuehuete* tree, a huge Mexican cypress, about 5 kilometers from Chalma. The tree is located atop a spring. Sometimes umbilical cords are among the votive offerings left there. First-time pilgrims must circle the tree twice and deck themselves with flower garlands. Some may bathe in the spring water and dance around the tree. People believe that not to do so may cause the pilgrim to be turned into stone. Most pilgrims purchase flower garlands in Ahuehuete, which

they will wear until their entry into Chalma. Those going by car may decorate the vehicle's hood with flowers. The last stop is Las Crucesitas, on a hill overlooking Chalma. Those who are carrying village images will take them out of their protective cases here for a procession into town. At this point some pilgrims who have made promises will continue the pilgrimage on their knees; some even wear crowns of thorns on their heads. Even those pilgrims who come by public transportation may make the pilgrimage on their knees from the edge of town.

Chalma has just under 2,000 inhabitants, most of them involved in tourist- and pilgrimage-related trades. They are supplemented by transient vendors. The street that reaches the church is completely filled with vendors, stalls, eateries, and the like. There is no vehicle traffic. A stucco gate signals the entrance into the sacred precinct, where there is a small concrete plaza. There mariachi bands wait to play, strolling around picture takers and devout pilgrims on their knees.

Groups with sacred images from their villages enter the church and walk up the center aisle to the altar to receive the priest's blessing with holy water. The images are then set to one side or another of the altar and watched over by the mayordomos during the entire stay in Chalma, which may last nearly a week. During this time pilgrims may engage in several activities. Many will bathe in the water that flows from under the sanctuary, believing it to be therapeutic or even miraculous in its ability to cure a variety of afflictions. Attending the religious services is another important aspect of the pilgrimage ritual. Clearly the most important ritual is approaching the image of the crucified Christ and kissing or touching its one protruding foot. Pilgrims leave votive offerings and candles as well. When departing the church, some pilgrims back respectfully across the church's plaza before turning around to head back up the commercial street.

Many Mexican Catholics believe that pilgrimage to Chalma requires three separate visits to be efficacious. First-time pilgrims undergo a special ritual. Their pilgrimage sponsor (*padrino*) buys certain ritual objects—a scapular, two colored ribbons, a rosary, a candle—and in the Chapel of the Crucified Christ presents them to the novice and wishes him or her a speedy return to Chalma. The scapular proclaims the pilgrim a devotee of the Christ of Chalma and is also said to protect against the evil eye. The rosary is thought to have the power to banish nightmares. The candle, when rubbed over the body, absorbs aches of both body and soul. After the ceremony, the initiate buys a sweet cake (*pan de fiesta*) for the padrino. Many people believe that a pilgrimage to Chalma that includes dancing on the plaza in front of the ahuehuete tree will ensure that God will grant whatever they request. In Mexican slang, a truly hopeless venture will not be accomplished even by going to dance at Chalma ("ni yendo a bailar a Chalma").

See also

Guadalupe; San Juan de Amatitlán

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Chalpón Cross (Motupe, Peru)

Andean; Roman Catholicism, 1869

Cross in Motupe, a Peruvian coastal desert site about 90 kilometers north of Chiclayo in the province of Lambayeque, visited by half a million pilgrims each year. As with many Catholic Andean sites, the holiness of the place predates the Hispanic conquest.

The Chalpón cross seems to have been one of three hidden in the hills near Motupe in the mid-nineteenth century by a saintly friar (name unknown). It was found in a cave on the Chalpón hill August 5, 1868, by José Mercedes Anteparra, who carried it through the villages of Guayalquil, Zapote, and Salitral to Motupe, some 10 kilometers away. Twice each year since then, on August 5 and February 5, the cross has been brought to Motupe in procession and then returned to its cave. The journey takes three days, as the cross rests each night in one of the intervening villages, where it is attended by pilgrims. Until the 1920s these were few in number, but for unknown reasons about that time the Chalpón cross became extraordinarily popular. Pilgrims visit year round, but in greatest numbers (more than 100,000) during the processions to Motupe. As a result, these rural hamlets have grown into major supply centers for pilgrims. Religious paraphernalia sold here includes the usual ex-votos and replicas of various supposedly miraculous crosses. Pilgrims also buy hanks of cotton to rub on the cross so that they can take some of its essence home with them. They also carry home sticks of incense, water from the Chalpón spring, and candles.

Although some religious merchants reside permanently in the villages, the two yearly festivals draw as many as 300 itinerant sellers, *tolderos* who lay out their wares under stretched awnings, and over 1,000 *ambulantes* who stroll through the crowds selling from baskets or trays. These merchants migrate from site to site according to the annual calendar of religious festivals in northern Peru. Almost everything imaginable is sold in this market, which attracts merchants from the Zaña valley (specializing in caramelized fruits), Sullana (candies), Cajamarca (circular cakes and chocolate, baskets, and medicinal herbs), and Chota (textiles, leather, and toys). In addition, thousands of candles, incense sticks, and small replicas or prints of the Chalpón cross are sold.

Although most of the pilgrims come from the northern provinces of Peru, the curative, protective, procreative, and Delphic powers attributed to the Chalpón cross draw Catholic pilgrims from all over the Andes and from many other countries as well, some from as far away as Japan.

See also

Andean Religions and Pilgrimage

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Chamundi Hill (Karnataka, India)

Hinduism, Tenth Century

Site of the Durgā temple, commemorating the place where Siva’s wife Durgā (an incarnation of Pārvati; also called Kāli the Destroyer) slew the buffalo-demon king; the principal Hindu pilgrimage in southern India.

The buffalo-demon king, named Mahisa, was a devotee of Siva. Despite the people’s entreaties, Siva would not slay someone so devoted to his worship. So the other gods and goddesses decided that Pārvati should do the deed, and in her guise of Durgā she did so.

Durgā was the special goddess of the family of the Mysore maharajah, and thus she has many temples in the area. The temple on Chamundi Hill is the most popular with pilgrims. The hill lies about 4.5 kilometers from the center of the city. From its base, pilgrims ascend more than 1,000 steps to the summit of the 1,062-meter-high hill capped with the Durgā temple. Vendors crowd the hilltop, selling everything pilgrims need for their rituals: coconuts, sandalwood, incense, flowers, and fruits.

Although there are no records of the earliest temple on the site, archaeologists date parts of this structure to the tenth century; the bulk of the building dates from the nineteenth century. The temple’s *gopuram,* the soaring, pyramidal


Chamundi Hill: Nandi Bull, 1998 (David M. Gitlitz)

entrance gate typical of South Indian Dravidian Hindu temples, is 40 meters high, with a tower painted yellow as a symbol of nonviolence.

In front of the temple is an enormous statue of the demon-god. Like many other Hindu temples, this is a temple within a temple within a temple. The outermost doors are covered with silver donated by one of Mysore's maharajahs. After waiting in line—for up to fourteen hours on popular days—pilgrims are channeled into a small courtyard and then through another door to a second courtyard. There, at the doors leading to Kāli's altar, a priest stands by a granite slab containing the goddess's footprints, encased in silver. The priest holds out a tray with an open flame and a bowl of holy water. Pilgrims place packages of incense, sandalwood, money, or flowers on the tray, and then pass their hands rapidly over the flame three times. They cup their hands to receive the water, some of which they drink, and the rest of which they sprinkle over their heads. Then they circumambulate the interior temple, some sitting by the walls to meditate. Some place bowls of incense or bars of camphor against the wall at the back of the Kāli statue, where an attending priest may offer them sandalwood. Others prostrate themselves in prayer in the courtyard, visit statues of the monkey-god Hanuman or the elephant-god Ganesha, buy small bowls of lentils, ghee, or candy, or listen to the temple musicians who from time to time break into melodic chants.

Many pilgrims dress themselves for the pilgrimage in simple black or blue cloths, their upper bodies covered only with elaborate strings of necklaces, which later they will take home and drape on their home god's image. Some indicate their pilgrim status with shaved heads and offerings of the removed hair. Couples come here to be married. Petitioners pray for a male heir by bringing meter-long cucumbers to offer at the temple. People bring their new cars to the compound for blessing. After visiting the image inside the temple, pilgrims return to the entry and, in symbolic human sacrifice, smash the coconuts on the ground to offer them to Kāli. After the ritual

destruction and offering, they pick up the pieces to take home. Many pilgrims take photographs of their companions in front of the temple.

Each Hindu god is honored on a particular day. Although Kāli/Durgā's day is generally Tuesday, the Chamundi Kāli is especially venerated on Fridays. The month of October, which coincides with the Mysore festival, is also a propitious season. Like many South Indian Hindu temples, Chamundi also has an enormous, intricately decorated chariot cart that is pulled by pilgrims around the temple on special days.

Siva traditionally rides on a bull, and halfway up the Chamundi Hill is a solid white granite bull, called a *nandi,* 5 meters high and 8 meters long, carved in 1699. This is the smallest, but most exquisitely carved, of the five nandis near Mysore. Here the graceful carving details the bull's adornments of robes, bells, and jasmine garlands. The stone's original color is buried under centuries of applications of black charcoal and oil. The attendant priests decorate the image daily with marigolds and garlands of other flowers. Pilgrims on their way up or down stop here to pray, to walk barefoot two or three times around the nandi, or to make an offering.

The Mysore area contains several other Hindu pilgrimage sites. The most significant is the Sri Ranganathaswami Temple of Vishnu in Srirangapatnam, 16 kilometers north of Mysore, the city from which the local maharajah ruled before the British conquered it and largely destroyed it in 1799. The temple's central ninth-century image, of white granite, now appears black from the centuries of libations and washings with oil. The central Vishnu reclines on a five-headed cobra while Lakshmi washes his feet. It is encased by a ring of temples and courtyards built successively in the twelfth, fourteenth, and sixteenth centuries. At the exit are figures of Vishnu with his two wives Sridavi and Bhudavi. Musicians play music to invoke the gods and to purify the area. This temple's special day comes at the end of January, when the images ride on the temple's three-story-high carved chariot.

Another Hindu monument in the Mysore area is the Hoysala temple, carved from soapstone, featuring an image of Krishna playing his flute.

See also

Sacrifices

Ch'ao-shan-chin-hsiang

Chinese phrase that literally means "going on pilgrimage." It is composed of two characters. *Ch'ao-shan* suggests "paying one's respects to a mountain," and *chin-hsiang* means ''to present incense." Thus the term reflects the importance of mountain worship in Chinese religious practices, be they animist, Daoist (Taoist), Confucian, or Buddhist. Several of the terms referring to pilgrims, such as *hsin-shan, shan-hsin, chung-shan,* and *shan-shih* also include the character for "mountain."

See also

Buddhism and Pilgrimage

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Charity and Pilgrimage

Charity is related to pilgrimage in two principal ways. On the one hand, many religious traditions consider donations in support of pilgrims or pilgrimage infrastructure to be meritorious. On the other hand, pilgrims themselves are generally expected to increase their merit—already substantial due to their having embraced the ascetic pilgrim life—by making charitable donations en route and at the destination shrine. There is evidence of charitable support of pilgrims and pilgrimage from the earliest times to the present.

Donors of all ranks and stations support the activities of pilgrimage. Monarchs may underwrite roads and bridges as well as the construction or embellishment of shrines. Zubayda, the wife of the Caliph Harūn al-Rashīd (eighth century) built cisterns, watchtowers, and milestones along the hajj route from Baghdad to Mecca. Religious orders, guilds, confraternities, and wealthy individuals may sponsor hospices and hospitals, donating both material resources and their time to benefit pilgrims. In

the villages and farms along pilgrim routes individuals may come out of their houses to offer food, tea, or wine to passing pilgrims. Often these acts of charity are spontaneous. Other times they reflect substantial organization. The early fifteenth-century account books of the monastery of Roncesvalles, in the Spanish Pyrenees, logged 25,000 rations served annually to pilgrims. To cite another example, both the sultans and the caravan masters who conducted Muslim pilgrims on the hajj to Mecca in the sixteenth century underwrote the cost of a certain number of camels to carry the poor and their baggage. The sultan paid for some meals for the poor. The caravan master provided a tent. In Egypt today, one-third of the annual Egyptian pilgrims to Mecca are chosen from the poor by lot and have their expenses underwritten by the Egyptian government. In eighteenth-century Russia, a parish might communally underwrite the expenses of one of the parishioners who wanted to go on pilgrimage to Jerusalem.

Although pilgrims tend to appreciate the acts of charity that help sustain them, many also expect and depend on contributions. In the Buddhist pilgrim tradition, for example, part of the standard pilgrim uniform is the begging bowl, which the pilgrim expects to be filled with donations of cash or food. Hinduism has a similar custom, particularly for the sadhus, who have renounced life and materialism to wander eternally from shrine to shrine as pilgrims. In theory, at least, both donor and receiver are providing valuable services: one helps sustain poor pilgrims, the other offers a means for accruing religious merit. In some traditions these transactions are systematized. In Mathura, the Indian city tied closely to the Hindu Krishna cult, charitable donations are used to support pilgrims, to maintain a house for widows and orphan women, and to support pasturage for 5,000 aging cows. In Japan, members of the *settai-ko* (confraternities) raise funds to provide pilgrims on the Shikoku circuit with food, lodging, and spending money, to tend to them when they are sick, and to bury them when they die while on pilgrimage; the members consider it a privilege to earn religious merit with their service. The charitable institutions that support Muslim, Christian, Hindu, and other pilgrimage traditions work roughly the same way.

Occasionally, wealthy pilgrims will enhance their own pilgrimage by donating to needy villagers along the way. It is traditional among Russian pilgrims to carry a bag of coins or a pouch of stale bread to distribute to beggars along the way.

At most religious pilgrimage sites, one sees not only pilgrims begging, but also beggars looking to pilgrims for funds. Legions of mendicants, cripples, lunatics, and con artists badger pilgrims for a coin or a bit of food in exchange for the opportunity to demonstrate their charitable nature. The soup kitchens that are part of almost every major Hindu and Sikh shrine temple feed both itinerant pilgrims and the resident destitute population.

See also

Economics and Pilgrimage; Infrastructure of Pilgrimage; Sadhu; Shikoku

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Chartres (Eure-et-Loir, France)

Prehistoric; Roman Catholicism, Eighth Century

Site of a cathedral in north central France, center of the French pilgrimage cult of the Virgin Mary. In modern times Chartres is perpetually mobbed by tourists drawn by the quaint atmosphere of the city's old quarter and the spectacular Gothic Cathedral of Notre Dame. But it also draws large numbers of Marian pilgrims attracted by the relics, the statue of the Virgin, the curative well, or the aura of Marian power that has long been associated with the site.

The holiness of Chartres predates the Christian era. During the time that the area was occupied by a tribe called the Carnutes, Julius Caesar



Pilgrims entering Chartres Cathedral, circa 1960 (Hulton/Archive by Getty Images)

wrote that a well on the hill on which the cathedral now stands was used by Druids for divination: they would stir the bubbling water with an oak rod and then interpret the resultant eddies and lines of bubbles. More important, there is evidence of a Druidic cult at the site dedicated to a manifestation of the mother goddess, which medieval Catholic tradition interpreted as a virgin who must give birth (*virgo paritura*).

A church dedicated to Mary seems to have existed on the site from at least the sixth century. Christian Marianism at Chartres swelled in the late eighth century when the church was given a piece of cloth reputedly once belonging to Mary. Many believe that it is the shirt (called the *sainte chemise*, or holy shirt) she was wearing when she gave birth to Jesus. Others consider it to be Mary's veil (*voile de la Vierge,* veil of the Virgin) or Mary's tunic (*tunica*). None of these seems likely, for although tests indicate that the cloth dates from around the time of Jesus, it is a single piece of seamless silk 5 meters long that does not appear to have been part of a garment. Nonetheless, legend holds that Mary gave it to a virtuous widow and that it eventually came into the possession of two pilgrims who took it to Constantinople, where it was known as the protector of the empire. The emperor of Byzantium gave it to Charlemagne, who housed it at Aachen. Charlemagne's grandson, Charles the Bald, donated the chemise to Chartres in 876. The relic was housed in the cathedral's crypt, called Notre-Dame-de-Sous-Terre (Our Lady of the Underground Chapel). Medieval pilgrims venerated this relic and took home with them souvenirs replicating the chemise, which were prized by soldiers and expectant mothers for their protective power.

During the French Revolution, the cult of the Virgin of Chartres became a focal point of contention between monarchists and revolutionaries. Led by royalist clergy, monarchist troops chanted:

Protectrice de la France
Vierge de Chartres, au secours, au secours!
Fais éclater ta puissance
Comme dans les anciens jours!
(Protector of France, Virgin of Chartres, assist us! Demonstrate your power as you did in ancient days.)
(R. Hanrion 109)

When the monarchists were defeated, the chemise relic was cut up and dispersed; several fragments were later recovered and are now enshrined on the cathedral's altar in a glass reliquary.

In the twelfth century, with the advocacy of Saint Bernard of Clairvaux and others who considered Mary the ultimate mediator between sinful humanity and the forgiving Christ, the cult of the Virgin Mary became centrally important to Christendom. It was then that the cathedral was erected, financed to a considerable extent by pilgrims' donations of money, materials, and labor. Of the hundreds of churches dedicated to her in the twelfth century, Chartres, with its early Marian traditions, was seen as the principal fount from which Marian grace emanated. As such, it rapidly became one of the most important pilgrimage centers in Western Europe, attracting monarchs, nobles, and commoners alike. Following the model of the great Romanesque pilgrimage churches (Conques, Toulouse, Santiago de Compostela), an ambulatory aisle was built around the main altar to give the crowds of pilgrims access to the relic of the Virgin's chemise.

The cathedral crypt houses a statue of a "black" Virgin Mary that is also the focus of intense devotion. The statue is especially important to couples hoping to conceive. In January 1582, King Henry III of France and his wife, Queen Louise of Lorraine, walked separately from Paris to Chartres to hear mass and to pray for an heir. The king donated a heavy silver statue of the Virgin in the hope that that might increase his chances. He and the queen repeated the journey every year thereafter until Henry was assassinated in 1589. The crypt also contains the Druid well, which is said to be the place where the bodies of early Christian martyrs were thrown. From at least the eleventh century, pilgrims have believed its waters to have curative powers, so that it too became a focus of devotion. In addition, several of the martyr saints, such as Saints Piat and Chéron, were the focus of their own pilgrimage cults at Chartres. Pilgrims were also drawn to a relic of Saint Anne, Mary's mother, donated in the thirteenth century by the counts of Blois.

Labyrinths were a common motif in twelfth-century cathedrals, and the one at Chartres, measuring 14 meters across, is the only complete remnant from that period. At the center today is a rose, replacing a former brass plaque depicting Theseus, the Minotaur, and Ariadne. For medieval Christians, the labyrinth may have symbolized the world of sin. During the centuries that saw the pilgrim-crusaders gain access to Christian shrines in the Holy Land, it is possible that walking the labyrinth became a kind of substitute pilgrimage for those who for one reason or another could not journey to Jerusalem.

The Chartres pilgrimage remained strong all through the Middle Ages. It was particularly favored as a cure for the "burning disease," or Saint Anthony's fire, which was most probably a form of argot poisoning derived from eating contaminated barley bread. Afflicted pilgrims had the right to be housed for several days in the cathedral's crypt.

The pilgrimage to Chartres waned somewhat with the sixteenth-century Reformation but on the whole continued unabated until the French Revolution at the end of the eighteenth century, when the secularism of the revolutionaries brought it to an abrupt halt. Though there was sporadic pilgrimage in the nineteenth century, the modern pilgrim movement began with the French poet Charles Péguy, who in 1912 journeyed to Chartres with a few friends and then wrote extensively about his experiences. His books sold 80,000 copies and moved Jean Aubonnet to organize another large pilgrimage in 1935. Slowly the pilgrimage gained in popularity, interrupted only by the two world wars. By the 1960s some 20,000 pilgrims were making an annual pilgrimage to Chartres during the first two weeks in May. Pilgrimage waned again after the Second Vatican Council and the subsequent liturgical revolution but was rekindled in the 1980s as the center of a movement advocating the restoration of the traditional Latin mass and other sacraments.

The 115-kilometer walking pilgrimage to Chartres from the Cathedral of Notre Dame in Paris takes three days. Many thousands of individuals and hundreds of organized groups participate. The pilgrimage is especially popular with university students: in 1982 eighty-eight individual scholastic groups, marching along three separate routes, made the pilgrimage to Chartres. Special confraternities in France, England, and the United States raise funds to support their members' participation. At various times during the year other group pilgrimages wend their way to Chartres, including a youth pilgrimage organized by French Catholic high schools, under whose auspices many thousands of young people walk 30 kilometers to Chartres.

See also

Labyrinth

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Chavín de Huántar (Ancash, Peru)

Andean, Eighth Century B.C.E.

At 3,177 meters in the northern Peruvian Andes, the ceremonial center of perhaps the earliest pan-Andean civilization.

Archaeologists date Chavín de Huántar's founding between 1000 and 800 B.C.E., and its heyday from 400 to 200 B.C.E. The central ceremonial structure, extraordinarily sophisticated for its day, is a many-storied castle, honeycombed with passageways that converge on a central chamber containing a stele, called the *lanzón*, that at 4.5 meters tall is larger than any of the passageways leading to it. The god figure on the lanzón combines the attributes of serpent, jaguar, human, and avian raptor and, given the frequency with which these features appear on contemporary religious icons through the length and breadth of the Andes, was clearly the center of a major religious cult. A small hole cut into the ceiling above the lanzón connects with an upper gallery. Presumably the lanzón-deity could function as an oracle: supplicants could direct their questions downward, and priests, speaking for the deity, could answer. This feature, together with the numerous votive offerings found at the site, leads anthropologists to surmise that Chavín de Huántar was a pan-Andean oracular pilgrimage center, similar to Pachacamac, near Lima, a thousand years later.

Conclusions about the nature of the Chavín pilgrimage cult are per force speculative. The widespread syncretism of the Chavín deity attributes with local gods in other areas of the mountains and Peruvian coast suggests that the Chavín culture was imposed in some systematic fashion from its Andean center. The absence of fortifications, garrisons, storehouses, and the like at Chavín de Huántar and at most other Chavín-related sites suggests that the cult was not spread militarily but rather through a powerful priesthood and networks of outreaching missionaries and inflowing pilgrims. This constant movement of people facilitated trade, and to a large extent Chavín's importance as a pilgrimage center and its widespread religious influence are related to its position on a key trade route and its economic control of the exchange of ceramics and forest products between coastal, mountain, and Amazonian communities.

Other important religious sites incorporating Chavinoid attributes are the highland centers of Kotosh and Kuntur Wasi and the coastal centers at Casma, Nepeña, Chicama, and Cupisnique.

See also

Andean Religions and Pilgrimage; Pachacamac

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Chichén Itzá (Yucatán, Mexico)

Mesoamerican

Chichén Itzá is representative of the dozens of major pre-Columbian pilgrimage centers located in the tropical lowlands of Mexico, Belize, and Guatemala. It functioned from 500 to 900 as a Mayan city-state and religious center dedicated to the Mayan rain god, Chac, and then, after an abandonment of some 200 years, was reoccupied by the Toltecs and rededicated to their principal god, Quetzalcóatl.

Many surviving architectural features at Chichén Itzá are in the style typical of the Mayan Puuc (the Mayan subgroup prominent in the north central Yucatán) or of the later Toltec culture. The most striking are enormous pyramids, many still with remnants of the ceremonial structures that once crowned them. At Chichén Itzá the tallest, dedicated to the god Kukulcán and called by the Spaniards El Castillo (the Castle), is 25 meters high. Under the Mayan concept of cyclical time, the earth was symbolically destroyed and re-created every fifty-two years. At the end of each calendar cycle the important religious structures were destroyed or defaced, and new temples were constructed over the ruins. Pilgrims must have been especially drawn (or coerced) to the

site at those times to participate in the rites and assist in the construction activities. Inside El Castillo, archaeologists have discovered an earlier pyramid, enclosing a throne in the shape of a red jaguar, decorated with jade incrustations. The rites at El Castillo must have been intimately connected to the Mayan calendar, for its architecture incorporates several significant numbers—52 panels for the cycle of years, 365 steps for the days of the Mayan year—as well as features that mark the spring and fall equinoxes.

Almost all Mesoamerican religious centers feature ball courts, and the Chichén Itzá ruins preserve remnants of seven, including the largest ball court in Mesoamerica. The stone courts were shaped like a capital "I." Surrounding the courts, sloping banks accommodated spectators. A stone hoop was set vertically into each of the side walls, and the object of the game was to drive a small, hard rubber ball through the hoop. What made the game particularly challenging was that players on the two teams could not touch the ball with their hands or their feet, but only with their hips, knees, and elbows. Evidence suggests that the game was often played as a sport, and that wagering on the outcome was not uncommon. On special occasions the game was played for particularly high stakes, with the losers being killed as sacrifices to the gods. At Chichén Itzá, wall carvings of the Toltec period depict the beheading of losing players, and near the court stands a *tzompantli,* a rack decorated with carved human skulls on which the heads of victims were presumably displayed.



New Age pilgrims at El Castillo during equinox, 1988 (Richard A. Cooke/CORBIS)

The ball game seems to have been played by almost all of the pre-Columbian Mesoamerican civilizations, although its ritual significance apparently varied somewhat by time and by location. Among the Maya it is thought to have reenacted the myth of the Hero Twins, Hunahpu and Xbalanque, who were summoned to the Underworld and forced to undergo several rituals, including playing ball with the Lords of the Underworld who had previously killed their father. Eventually, through strength and cunning, the twins triumphed, and in reward they were placed in the heavens as the Sun and the Moon. Thus for the Maya the ball game symbolically indicated the triumph over death and the hope of rebirth, as well as reassurance that the sun would rise, the rains would come, and agricultural abundance would continue.

Most Mesoamerican cultures propitiated their gods with human sacrifices, often of children, young women (presumably virgins), captives taken in war, or the losers in the ritual games of ball. Some victims were decapitated. Others were stretched across a stone altar to have their hearts ripped out with obsidian knives. Although sacrifices probably took place on all the temple platforms, some platforms, dedicated to the gods of death or of war, seem to have been the centers of the rites of sacrifice. At Chichén Itzá one temple from the Toltec period is decorated with glyphs of eagles tearing out the hearts of their human victims and with lines of skulls carved in low relief. Another depicts a feathered serpent—the god Quetzalcóatl—holding a human body in its jaws.

Some lowland Mayan sites—and Chichén Itzá is a prime example—were located near a deep sinkhole called a *cenote*. The cenote at Chichén Itzá is reached by a 300-meter sacred causeway (*sacbe*) from the northern ruins. The cenote is 20 meters wide and drops 21 meters to the water surface. This well, the most important on the peninsula, was seen both as an entrance to the realm of the gods and as the home of the rain gods and was an important ceremonial site and pilgrimage center both during and long after the Mayan occupation of Chichén Itzá. An important part of the ceremonies here was sacrifice: both precious objects and human sacrifices were thrown into the well. Underwater archaeologists at Chichén Itzá have discovered at the bottom of the well hundreds of artifacts: incensaria and ritual objects fashioned of jade and gold, as well as human bones, most of them of adult males or children. Some children were used for divination. They would be thrown into the well at dawn, and those who survived until noon were fished out to be quizzed about any messages the gods wished them to transmit. At the time of the Spanish conquest, and even during the early colonial period, the Chichén Itzá cenote attracted pilgrims from the surrounding areas, who came to offer sacrifices to ward off threats or to secure the gods' favors.

An anecdote illustrates the importance, both political and religious, of the pilgrimage to Chichén Itzá's cenote. In 1536, just after the Spaniards had withdrawn from the Yucatán to reorganize their forces, Dzun Xiu, ruler of the kingdom centered at Mani, felt it appropriate to go on pilgrimage to Chichén Itzá to propitiate the Mayan gods. Unfortunately his route lay through the territory of his rival, Nachi, king of the Cocom Maya; they had been enemies ever since Dzun Xiu's great-grandfather had killed Nachi Cocom's great-grandfather many years before. Nachi Cocom issued a safe conduct for the pilgrimage and escorted the forty members of Dzun Xiu's party to the Cocom capital, where they entertained them for four days, at the end of which, when their guests' guard was down, they slaughtered them all. This egregious breech of the customary sanctity of pilgrimage, coupled with the natural rivalry between the kingdoms, led to deep and bitter divisions that vastly facilitated the Spaniards' conquering of the Yucatán Peninsula.

Other surviving buildings at Chichén Itzá speak to various additional religious practices. There is an observatory for the celestial observations key to calculating the Mayan calendar and determining the most propitious times for agricultural activities. There are sweat houses, presumably used for purification. Stone phalluses at one temple suggest that it was used for fertility rites.

Though most Mayan descendants today are at least nominally Christian, Chichén Itzá and many similar sites continue to attract pilgrims. They come to light candles, make food offerings, and to pray for personal favors or for rain or a good harvest.

Chichén Itzá was not the only Mayan pilgrimage destination. Second in importance was the shrine at Ix Chel, known for its oracular powers, on the island of Cozumel off the eastern coast of the Yucatán. The Spanish chronicler Landa in the sixteenth century called it the equal of Jerusalem and Rome.

See also

Cenote; Mesoamerican Religions and Pilgrimage; Sacrifices

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Chimayó (New Mexico)

Roman Catholicism, Nineteenth Century

The small chapel of Nuestro Señor de Esquípulas, called el Santuario (the Sanctuary), is located at Chimayó in northern New Mexico on the west slope of the Sangre de Cristo Mountains. The name Esquípulas is related to a temple in Guatemala dedicated to the Black Christ (Cristo Negro), where since at least the

mid-sixteenth century the soil was famed to have medicinal powers. The area around the New Mexico sanctuary is a relatively fertile plain that has supported Native American settlement from early times. A Hispanic settlement dates from at least the early part of the eighteenth century.

There is more than one account of how and why Chimayó came to be important. The first narrates that in 1810 an Indian farmer plowing a field had a vision of an angel and flowing blood. The angel told the farmer that the site was sacred because two missionaries had been murdered there. On Good Friday the farmer dug up a cross in a mud pit. He took the cross to the parish. The next day the cross showed up again at the pit. This happened three times. It was considered a sign, and a small chapel was built at the site of the pit. Another version states that the cross was a crucifix with a black Christ on it. The third and last account simply relates that Bernardo Abeyta built a chapel at Chimayó in 1816 as an expression of gratitude for his family's good health and prosperity.

Whatever the true reason for the construction of the physical shrine, the underlying reason surely must have been the hollow in the rock, which collected water, extremely scarce in the region. This water was probably known among the area's early Tewa Indians to have healing properties.

Compared with other established churches, the shrine is modest. A long low adobe wall surrounds the sanctuary. The adobe structure has a central chapel flanked by two bell towers. Its altars and reredos are painted. The central altar has two stories and is alive with decorative geometric and religious motifs, especially the cross. Votive candles burn in all of the rooms and ex-votos, *milagros* (small metal representations of various body parts or animals that need mending), and offerings of crutches and canes adorn the walls.

Many pilgrims come to Chimayó for the holy mud, which they consider a potent source of divine power. They scrape the mud from a small circular pit in the floor of one of the shrine's interior chapels. Pilgrims must kneel or lie flat on the floor to reach the bottom of the pit with their scraping instruments, often a small trowel or a spoon. Many pilgrims believe that the pit is miraculous because no matter how many pilgrims take mud away with them, the pit never gets any larger. Shrine attendants, who refill the pit each night with earth from nearby fields, consider the true miracle to be the pilgrims' abiding faith.

Pilgrims believe the mud to have both curative and protective powers. Some carry a vial of the holy mud with them like an amulet. Some ingest it. Others sprinkle it on their door jambs and window sills to guard their houses from evil.

Chimayó was popular in the early nineteenth century, but during the last half of the century it was replaced as a site of miracles by another close-by chapel, the Santo Niño de Atocha. Over time the two chapels' histories and legends became mixed. By the 1920s the privately owned chapel of Chimayó was in such a desperate financial position that its images and religious pieces were being sold off. In 1920 the chapel was purchased through an anonymous gift and given to the Roman Catholic Church. It was designated a National Historic Landmark in 1970.

Now Chimayó has recovered its importance. Some estimates indicate more than a quarter of a million pilgrims visit each year. The most important date is Good Friday, when as many as 30,000 people walk there, some from Santa Fe, about 40 kilometers, others as much as 120 kilometers from Albuquerque. During Holy Week a Passion play that re-creates the entire cycle of Christ's entry into Jerusalem and his Crucifixion is performed at Chimayó. Pilgrims during this time sometimes bear large wood crosses during their walk, symbolizing the walk of Jesus Christ to his crucifixion.

See also

Esquipulas

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Chogyesa (Seoul, South Korea)

Buddhism, Fourteenth Century; 1910

Headquarters since 1936 of the Chogye Order, Korea's most important Buddhist sect, encompassing 80 percent of Korea's Buddhist population (*Encyclopedia Brittanica Online*). Religious activity takes place in the temple nearly continually, and it has long functioned as Korea's major Buddhist pilgrimage destination.

The original Chogyesa temple in Seoul dates from the late fourteenth century. It has suffered greatly through the ages and was rebuilt most recently in 1910. Under the Japanese occupation (1910–1945) it was designated the administrative center for Buddhism in Korea. As with many Buddhist shrines, the complex has a variety of buildings. At the compound gate pilgrims leave behind the bustle of Seoul's narrow streets to enter a quiet courtyard planted with many rare trees. The Main Hall is covered with paintings depicting scenes from the Buddha's life and teachings. Its small central image, of unknown origin, portrays Sākyamuni, the historical Buddha, in the company of some of his disciples and his guardians, or bodhisattvas. Near the Main Hall a seven-tiered pagoda contains a relic of the Buddha. Also nearby is the Hall of the Virtuous Kings, dedicated to the Buddha of Universal Light.

Pilgrims are called to prayer by the rhythmic beating of a drum (for all living animals), a bell (for the corrupt), a cloud-shaped gong (for creatures of the air), and a wooden log carved in the shape of a fish (for creatures of the water), all kept in the Bell Pavilion, near the Main Hall. In the temple they pray to Buddha or to Kwanseum Bosal, the bodhisattva of compassion, who is thought to facilitate the granting of wishes. Many pilgrims burn incense sticks or participate in group chanting or bowing rituals. After worship, pilgrims may visit the shops that line the alleys surrounding the shrine to buy religious paraphernalia: small drums, bells, books, and scrolls. Although activity at the temple is constant, the temple is particularly crowded during the festival of the lanterns, occurring on the Buddha's birthday in May (the eighth day of the fourth lunar month).

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Cholula (Puebla, Mexico)

Mesoamerican, Sixth Century

The holiness of Cholula, 10 kilometers west of the Mexican city of Puebla, apparently dates back to the earliest human settlers of the region. As a sanctuary of the rain god, it was sacred to several pre-Columbian Indian nations, including the Olmecs and the Xicalancas and later the Toltecs and Chichimecs. These were succeeded by the Cholultecs, a tribe eventually dominated by the Aztecs, who each year in the rain month came in pilgrimage from all the surrounding areas. The sanctuary stood on the summit of an enormous pyramid, in volume the world's largest, called in the Nahuatl language Tlachihualtépetl, or the man-made mountain.

The Aztecs superimposed the cult of Quetzalcóatl, the Feathered Serpent, on the site. Native Mexican people of all stations, nobles and rulers, farmers and merchants, thronged to Cholula from all over Mexico to ask for favors or to fulfill vows they had made. The upper classes came with such regularity that many of them maintained homes in the city of Cholula. Even though warfare among the tribes of east central Mexico was almost constant, pilgrims to Cholula enjoyed a safe-conduct while on their journey.

The early Spanish chroniclers noted many details of the ceremonies attendant on these pilgrimages. Some pilgrimages were political, for it is clear that the approval of the gods in Cholula was important to the maintenance of secular power. Rulers came here to be invested

with the mantle of leadership. Dignitaries from the neighboring state of Tlaxcala, for example, used to drape the robes of their god Camaxtli over the statue of Quetzalcóatl at Cholula to indicate the good relations between those important deities.

Pilgrims came early in May to stage a great festival to Quetzalcóatl. An even greater assemblage gathered every fourth year, during the special "years of the god" that were indicated on the calendar by the glyph *ácatl*. Even greater celebrations occurred on certain dates in the fifty-two-year cycle of time that commemorated the days of the birth and death of Quetzalcóatl. The ceremonies included bathing, fasts, and ritual bloodletting.

In the sixteenth century the conquering Spaniards appropriated the powerful shrine of Cholula for the Christian God. According to legend, the statue of Our Lady of Divine Help (Nuestra Señora de los Remedios) was brought from Spain by the Franciscan order. When the mules carrying the cart on which the statue stood reached Cholula they refused to budge, thus indicating that the Virgin chose the village as her home. The monks erected their church on top of the man-made mountain, and they encouraged the continuance of the ancient pilgrimage tradition. As with other re-utilized Mesoamerican pilgrimage centers, the old rites continued, sometimes fused with and sometimes parallel to the ceremonies associated with the Christian deity. Soon other churches were built in the immediate environs—tradition holds that there are 365 of them in Cholula, one for every day in the year.

See also

Mesoamerican Religions and Pilgrimage

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Chorfa Mosque (Fès, Morocco)

Islam; Secular Political, Ninth Century

Mosque containing the tomb shrine of Idrīs II, who developed Fès beginning in 808 and who is its patron saint. Idrīs II (d. 828) was the son of Idrīs I, who founded the Moroccan Idrīsid dynasty.

At his death Idrīs II may have originally been buried in Moulay Idrīs near his father's tomb. Other sources say that he was buried in Fès in the Al-Ashraf Mosque (one of two that he founded in the town), and that his shrine disappeared sometime during the thirteenth century. All histories agree that Idrīs II's body was placed in a new or rebuilt shrine in the Chorfa Mosque in Fès in 1437.

Because it is such a sacred place, only Muslims may approach the shrine. Many women make pilgrimages to seek the saint's *barakah* (blessing). Pilgrims can touch the tomb through a hole in a copper plaque. This mosque is also a place of sanctuary for those who seek it.

The annual festival takes place in mid-September. Events include a series of processions, recitals, and feasts. Many guilds and commercial institutions make donations for the activities and offerings. The tomb's *kiswa* (cloth covering) is replaced during the celebrations. Most are made of gold-embroidered silk and are donated by the weavers' guild. Other guilds endow candles and the sacrifice, usually a bull.

See also

Islam and Pilgrimage; Moulay Idrīs

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Chorten

Tibetan Buddhism

Tibetan word meaning stupa, a kind of constructed shrine containing relics or holy texts. The term is also used to indicate any sacred natural formation of a similar domelike form.

Similar to Indian Buddhist stupas in its use, the *chorten* is different in its architecture. Its form is often narrower at the bottom than at the domelike top, where the relics are placed. The base has a platform, usually called a throne. The spire has thirteen rings, corresponding to the thirteen steps to enlightenment. Other architectural features also denote aspects of Buddhism, such as the moon and sun, symbols for wisdom and compassion or, in another interpretation, for air and infinite space. Some chortens have multiple openings, allowing pilgrims access to relics or other holy objects.

Pilgrims often circumambulate the chortens clockwise, sometimes prostrating themselves in worship.

See also

Stupa; Tibetan Buddhism and Pilgrimage

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Chouri, Chayim

Judaism, Twentieth Century

Jewish rabbi from Tunisia who is venerated as a *tzaddik* (a wise holy man, a saint), the yearly anniversary of whose death is a focal point of celebration for North African Jews in southern Israel.

Chayim Chouri (1885–1957; also transliterated Hayyim Huri) was born on Jerba Island, off the southern coast of Tunisia, in 1885. He became a learned religious leader and rabbi in Gabes, Tunisia's second-largest Jewish community. He wrote several religious books. Chouri was popular; he was considered very charitable, and his spiritual powers were widely respected. During the Nazi occupation of Tunisia he managed to lessen the German demands on the Jews of Gabes. When Israel's independence was declared in 1948, Jewish Tunisians left for Israel in large numbers; Chouri stayed in Tunisia until most of the Jews had gone and then immigrated in 1955, settling in Beersheba, where he died in 1957.

Other than family members, few people attended the rabbi's funeral, but by 1964, 10,000 people visited his grave site on the anniversary of his death, and that number had doubled by 1986. The development of a cult devoted to Chouri has come about both spontaneously and as a result of careful organization on the part of his family. Chouri was the first rabbi buried in the Beersheba cemetery. He was already known as a very spiritual and powerful man before his arrival in Israel, and during the two years that he lived in Beersheba he reached out to the Tunisians in the area. Many Tunisians who lived in Israel felt a special devotion to "their" rabbi and began visiting his grave. Moroccan Jews in the Beersheba and Negev region became interested, perhaps because devotion to tzaddikim is an important part of their cultural and religious identity.

The family, on their part, did not allow the rabbi's importance to be forgotten. They mailed announcements for the anniversaries of his death, and they invited community leaders to attend. Over the next decade the organization for the anniversary included traffic control, beautification of the site, and the inclusion of several rabbis to pronounce blessings at the grave.

Since his death Chouri's fame and powers have grown, and he is credited with having worked several miracles. During his *hillula* (annual festival) it is not uncommon to see people lying on his tomb or placing sick children on it. Petitioners leave money, which the Chouri family collects and donates to charitable and educational groups. Soldiers believe that he protects them from harm.

Since family members are still living, the anniversary date is both private and public. The celebration begins the Sabbath prior to the anniversary when the family attends services at a nearby Tunisian synagogue. The public festivities begin early on the anniversary date and continue the entire day. Sometimes foods, especially nuts and hard candies, are placed on the grave to absorb the rabbi's blessing or power (*berakah*), and then removed and eaten by the devotees. Vendors offer blessed candles, books, and other religious items. Pilgrims spend the entire day, making a family picnic event. At times people dance. Since the rabbi's death, three other tzaddikim have been buried in the same cemetery, and pilgrims visit their

graves as well, even though they are not considered as important or powerful. Some of the Chouri sons are also rabbis, and they stay at the gravesite to pronounce blessings.

See also
Enquaua, Ephraim; Hillula; Meron; Saints and Pilgrimage; Tzaddik; Ziyara

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Christ of the Hills Monastery (New Sarov, Texas)

Eastern Orthodoxy, Twentieth Century

A small Eastern Orthodox monastery, 50 kilometers west of Austin, Texas, whose icon of the Theotokos (Greek: mother of God, i.e., Jesus Christ) has been seen to shed tears on various occasions. Fewer than a dozen monks live at the site. The monastery was relocated from Houston when the busy city interfered with their religious activities, which include nearly continuous religious services. The monastery is a collection of small buildings along the top of a small Texas hill in rich farmland.

In 1983 an Orthodox monk in a California monastery painted an icon of Mary with the baby Jesus for the Texas monastery. It is one of several icons there, since Orthodox churches are decorated with icons on all walls. On May 7, 1985, the Theotokos was found to be weeping tears of myrrh, and it continued to weep for six months. The image is said to weep still, but without any specific schedule.

The icon is now enclosed in a glass case in a special building. The case is on a podium-like platform; surrounding the icon are several dozen rosaries; pinned to the cloth on the podium are many Russian-made tin ex-votos, measuring about 5 by 7.5 centimeters, thanking God for favors granted. Along the bottom of the case several cotton balls are placed to soak up the tears.

Pilgrims and visitors may attend monastic services, chanted in English. They are then taken to see the icon in a guided tour and invited to view it up close and to kiss the image or its frame. Those who kiss the icon are blessed by the monk who is their guide, and he swabs the sign of the cross on the hands and forehead of the worshiper with tear-laden cotton balls. The monk then interprets the miracle within the framework of the Orthodox Church tenets and gives spiritual guidance.

Monastery publications indicate that many tens of thousands have viewed the icon since the miracle of the tears and that many miracles have also happened.

See also
Eastern Orthodoxy and Pilgrimage; Icon

Church of Jesus Christ of Latter-Day Saints and Pilgrimage

Although the Latter-day Saints, commonly called Mormons, do not recognize pilgrimage as an integral part of their religious practices, several sites are considered religiously important by the Mormons and receive millions of Mormon visitors yearly.

Since Mormons identify themselves as followers of Jesus Christ, many choose to visit sites connected with Christ's life in the Holy Land. Studies show that Mormons who journey to Israel do so most often with Mormon-organized travel groups. Visits to sites such as Bethlehem, or where Jesus was thought to have been buried, or the Sea of Galilee, include sermons and prayers as part of the visit. Brigham Young University has constructed a $30-million program center in Jerusalem for their largest study abroad program, which serves several hundred BYU students annually.

Much more common are Mormon pilgrimage visits to various special historical sites throughout the United States. The most important place is the Temple Square in Salt Lake City, the home of Mormonism. Other sites closely related to the establishment and development of Mormonism are also the focus of Mormon pilgrimage. Founder Joseph Smith was born in Sharon, Vermont, in 1805 and was raised in western New York, near Palmyra and Manchester, where Mormons visit two important sites. The first is the Joseph Smith Farm and Sacred Grove, where, at the age of fourteen, he had his first spiritual revelation. Eight years after his first vision, Joseph Smith was directed by the Angel Moroni to the nearby Hill Cumorah, where he received buried gold

tablets. According to Mormon belief, Smith translated these tablets, which described the American Indians as descendants of Israelites who had come to North America via the Pacific Ocean centuries before the birth of Jesus. The stories, published in 1830, became the Book of Mormon, and the cornerstone of the foundation of the Mormon Church. The Church of Latter-day Saints purchased the Smith farm in 1907. In 1972, there were 18,530 registered visitors to Smith's home, 84 percent Mormons. In 1989, 36,000 people visited there (*Encyclopedia of Mormonism* 3: 1248). In nearby Fayette, New York, where the church was officially organized in 1830, the Mormon Church has erected a replica of the log house where Smith lived from 1829 to 1831.

Since 1936 the Mormon Church has held an important annual festival in July on Hill Cumorah, part of which is a historical pageant. About 600 volunteers take part in the pageant, called "America's Witness for Christ." In the 1990s, as many as 100,000 attended the pageant each year, many coming in organized tours or chartered buses. On the site grounds there is little commercialization, and the economic impact on the surrounding community is limited to lodging and meals.

In the 1830s, local sentiment against the Smiths and the practice of Mormonism by him and his followers caused them to move westward to Ohio, then Missouri, and finally Illinois. In Kirtland, Ohio, where they lived for about seven years, Smith received many revelations that are now part of Mormon doctrine. When they arrived in Commerce, Illinois, in 1839, Smith purchased the town and renamed it Nauvoo. It became the goal of other Mormons: by 1845 its population had risen to 11,000. It had a liberal charter, and Smith was mayor. In 1844 he announced his candidacy for the U.S. presidency, but dissenters and suspicion against him caused him to be jailed in nearby Carthage, Illinois. On June 27, 1844, he and other imprisoned followers were murdered there. The jail building was owned by several different people for the next fifty years or so. In 1903 the Mormon Church bought the property, partially restoring it in 1936 and completely restoring it in 1989. Nauvoo has also been restored as a living museum, including volunteers dressed in costumes of the epoch reenacting daily life of the 1840s.

In 1832, Joseph Smith had decreed that Jackson County, Missouri, would be the future new Zion, and encouraged Mormons to build a city there. The town of Independence was established, but in 1838–1839, Mormon settlers were driven out. Some settlements still exist around Independence, and there are Mormon visitors' centers at several sites. For many Mormons Nauvoo and Independence are the most important historical sites to visit, and Independence is a sacred site, second only to Salt Lake City's Temple Square.

These sites are owned, maintained, and fostered by the Church of the Latter-day Saints. In most of them, full-time Mormon missionaries staff visitors' centers offering information about the religion and the important historical events of Mormonism. There is no charge to enter the buildings. Since none of the sites is a church, no religious services take place there.

In 1846, when they were driven out by the local communities, Brigham Young led the Mormons in a wagon train exodus from Nauvoo. They journeyed from Illinois, spending the winter near Omaha, Nebraska. In April 1847, Brigham Young led 148 Mormon followers in a three-month trek westward 1,300 miles and established Salt Lake City in central Utah. By 1860, 7,000 Mormons had made the expedition, pulling handcarts behind them; 6,000 others died along the way. Mormon literature refers to these people as pioneers and pilgrims. In 1997, 150 years after the first historic journey, many Mormons reenacted the event, some for only a few days, others for weeks, traveling in wagons or pulling handcarts resembling those pulled by the Mormons in the original journey. Several comments by those who took part referred specifically to the spiritual nature of the journey.

See also

Temple Square

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Church of the Holy Sepulchre (Jerusalem, Israel)

Christianity, First Century

This enormous, ancient church is the Christian shrine in Jerusalem most frequented by pilgrims, because within its walls are several of the sites where the drama of Jesus' last days on earth was played out. By tradition this is where Jesus was crucified, and where his body was brought after the crucifixion. Both Golgotha and the tenth, eleventh, and twelfth Stations of the Cross are located within the church. So, too, is the place where Saint Helena in 326 is supposed to have found the cross of the crucifixion. Her son, Constantine, began the huge church complex that encloses these disparate sites. It was destroyed in 614 and rebuilt several times before being allowed to deteriorate under Muslim control. In fact, it was ostensibly to wrest control of the Church of the Holy Sepulchre from the Muslims that the Crusades were launched. Most of the church visited by pilgrims today was built by the Crusaders after their conquest of the city in 1099.

Since it is one of the holiest sites in Christendom, control of the church has been acrimoniously disputed by the disparate Christian sects with headquarters in Jerusalem. The pitched territorial battles fought within the church were frequently described by pilgrims in their memoirs. For example, Henry Maundrell (1697) wrote:

> In disputing which party should go into [the Church of the Holy Sepulchre] to celebrate their mass, they have sometimes proceeded to blows and wounds even at the very door of the sepulchre, mingling their own blood with their sacrifices, in evidence of which fury the father guardian showed us a great scar upon his arm, which he told us was the mark of a wound given him by a sturdy Greek priest in one of these unholy wars. (cited in T. Kollek and M. Pearlman 183)

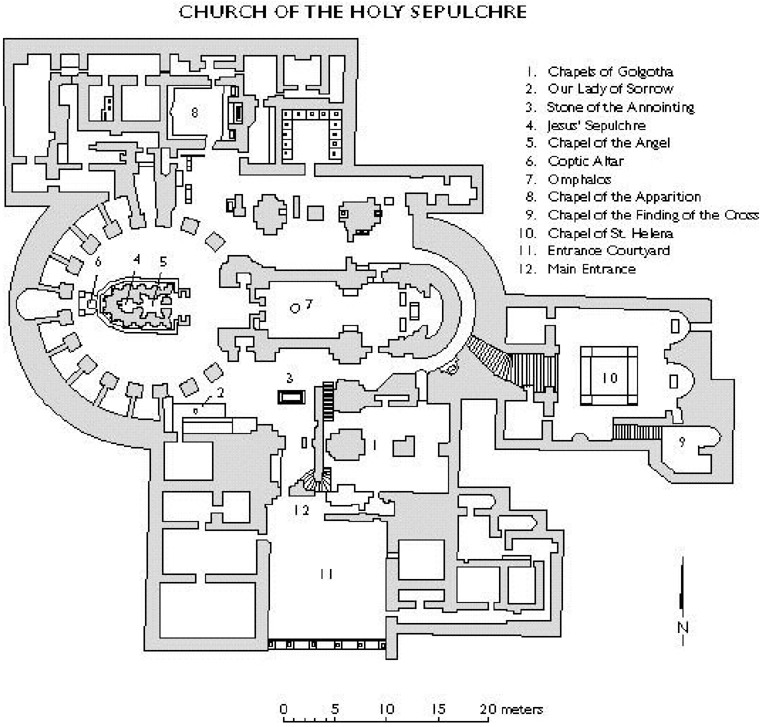
In 1852 the Status Quo agreement partitioned the church among six such groups: Armenians, Copts, Ethiopians, Greek Orthodox, Roman Catholic Franciscans, and Syrian Jacobites. They hold shared jurisdiction over some parts of the church and negotiate the times and places where each can say mass.

The church is a bewildering maze of altars, artistic treasures, competing rites, and conflicting jurisdictions, with Christian and Muslim pilgrims jostling the hordes of tourists following their guides through the labyrinth. Depending on their particular religious tradition, pilgrims are likely to spend their time at one or another of the church's many shrines.

To the right of the entry up a flight of stairs are the two chapels of Golgotha (one a Latin chapel and one Greek Orthodox) where Jesus was stripped, nailed to the cross, and died. *Golgotha* is an Aramaic word meaning "the place of the skull" (John 19:17), probably a reference to the bald rock hill of the execution ground, similarly denoted by the name Calvary, from the Latin *calva* (bald scalp). Directly below the site of the cross is a crypt, said to be the place where Adam was buried, thus thematically and physically linking the original sinner and the redeemer.

On the main floor are the altar of Our Lady of Sorrow, where Mary received the broken body of Jesus, and the Stone of the Anointing, where Jesus' body was washed prior to burial. Pilgrims line up to kneel on the pink marble slab where the body lay, praying their rosaries and often bending to kiss the stone or briefly placing religious items on the stone to be infused with its holiness.

The long oval-shaped center of the church is the locus of a half dozen of the holiest sites. Jesus' sepulchre itself is a church within a church, a low three-chambered building called the edicule at the center of the main church's rotunda. Pilgrims enter through the Chapel of the Angel, where the angel proclaimed to the visiting Marys, "He is risen" (Mark 16:5–6).



Beyond, through a narrow door, is the marble slab marking the site of the tomb. Armenians, Catholics, and Greek Orthodox priests take turns celebrating mass in the chapel. At the far end of the sepulchre construction is an altar belonging to the Coptic Church. Across the rotunda is the chapel of the Syrian Jacobites. Each inch of the sepulchre cube is holy to someone, and Christian pilgrims of every sect and nation on earth crowd around to worship in many fashions.

In the center of the Greek Orthodox choir, east of the sepulchre, is a stone marking the Omphalos, the traditional navel of the world. Against the north wall is the Franciscan Chapel of the Apparition, where Jesus appeared to Mary Magdalene (John 20:13–17). At the far east end of the oval, deep below the ground, down a long stone corridor and flights of steps inscribed with ancient Christian graffiti in the form of tiny crosses, is the cave where Saint Helena is said to have found Jesus' cross.

See also

Crusades as Pilgrimage; Helena, Saint; Jerusalem: Christian Pilgrimage; Roman Catholicism and Pilgrimage

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Circumambulation

The ritual of walking around a sacred object or place.

Circumambulation is often a central part of pilgrimage observances at holy places. Encircling a holy object or site is symbolic of an entire pilgrimage journey as well as a visible sign of a pilgrim's respectful adoration of the holy.

Circumambulation is common in pilgrimages across the spectrum of religions. Some pilgrims circle a single object, such as a Hindu lingam, a reliquary containing the remains of a Christian saint, or a Muslim saint's tomb. In Tibetan Buddhism, pilgrims may encircle statues, important volumes of scripture, or living people who are considered holy.

In other cases, pilgrims circle a building containing a holy object. Circumambulation of the Ka'ba in Mecca is one of the central rituals of the hajj. Buddhist pilgrims routinely circumambulate the most important stupas in their holy places. At Indonesia's Borobudur temple, for example, the ramp that spirals around the central stupa is 2 kilometers long. Many Hindu pilgrims encircle both the lingam or statue of the deity in the heart of the temple and the temple building itself. Others walk entirely around the inner or outer perimeter of the sacred precinct containing the shrine.

Other circumambulations follow a path that encompasses several objects or sites. The circle route around the holy Tibetan city of Lhasa is approximately 9 kilometers. The Hindu Pancha Krushi circumambulation visits 108 sacred sites along an 80-kilometer circuit of the Indian city of Varanasi. In Nepal, Hindus circle the Kathmandu valley to visit four Ganesha shrines. Other Nepalese Hindus choose one of three sacred circuits near Janakpur. The most rigorous, circling for 268 kilometers, attracts mostly sadhus and yogis; the middle circuit of 128 kilometers takes pilgrims fifteen days; the shortest, 8 kilometers long, can be completed in half a day, but some pilgrims walk it several times to increase their merit.

Some long pilgrimages encompass an entire sacred region, such as a mountain or an island. Australian aborigines, for example, circle their holy mountain Uluru on a ring trail at its base. Among the most rigorous of these long circumambulations is the 50-kilometer Tibetan Buddhist circumambulation of Mount Kailas, over some of the world's roughest and highest terrain. Among the longest of these pilgrimages is that which circumambulates Japan's Shikoku Island, a route of 1,385 kilometers, requiring about sixty days. This circumambulation is so long that in the twentieth century many miniaturized Shikoku replicas were developed throughout Japan, some requiring two weeks to traverse, others a single day. Even longer is the Hindu circumambulation of the entire Indian subcontinent, which visits the four *dhams,* the cardinal points of the Hindu sacred world.

Several traditions have precise terms for circumambulation. In Hinduism it is called *parikrama*. For Muslims circling the Ka'ba, it is *tawaf*. In some traditions, rules govern the nature of the circumambulation. At Hindu and Tibetan Buddhist shrines, pilgrims must circumambulate in a clockwise direction, except for funerals, when the direction is reversed. Muslims circle the Ka'ba in Mecca counterclockwise seven times, with each rotation accompanied by special prayers. Followers of Baha'i would circumambulate the Bāb's house in Iran's Shīraz seven times. Catholic pilgrims to Ireland's Croagh Patrick circle the site's stone beds seven times as they recite certain prayers. In Brazil's Juàzeiro, pilgrims circle Padre Cicero's church three times.

See also

Hakkafot; Kora; Parikrama; Replica Pilgrimages; Tawaf

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Clothing and Pilgrimage

Pilgrim clothing generally fulfills three needs. It protects pilgrims from the elements and from the rigors of the road. It identifies the traveler as a pilgrim, and often as a pilgrim to a particular shrine; it joins the individual to the community of pilgrims. Finally, it complies with or departs from prevailing social norms, particularly in the case of women who go on pilgrimage. We know a good deal about pilgrim garb in former times because pilgrims are often described in literature and frequently depicted in art. Modern pilgrim dress often consciously emulates former pilgrim custom.

The walking pilgrim's needs are few and tend to be universal. A hat, generally broad brimmed, shades the pilgrim from the sun and deflects the rain. A cloak wards off road dust. In cold climes it keeps the pilgrim warm; in hot, dry climes it helps to preserve body moisture. Frequently it doubles as a sleeping blanket. On routes where pilgrims encounter a lot of rain, the cloak may be of leather—now plastic—or have the shoulders covered in leather to sluice rainwater away from the pilgrim's body. Sturdy shoes protect the pilgrim's feet. A lightweight sturdy wooden staff is the all-purpose pilgrim tool, serving to probe puddles for their depth or to aid in crossing streams, to support the weary pilgrim, to mark the rhythm of the march, to fend off unwanted approaches by dogs or humans, and to knock down fruit from roadside trees. A canteen—gourd, leather, ceramic, metal—staves off dehydration. A pouch or knapsack encloses the pilgrim's few possessions: documents, money, religious paraphernalia, and perhaps a change of clothes.



Statue of Santiago (Saint James), Church of San Juan, Estella, Spain, 1974 (David M. Gitlitz)

In meeting these basic needs pilgrim dress may vary widely, with tradition dictating the variants. The pilgrim staff carried by Muslims of the Oromo tribe on pilgrimage to the tomb of Sheikh Hussein on the Somalia-Kenya-Ethiopia border, for example, is forked and has a special name, *oule sheikh hussein*. Japanese Buddhist pilgrims on the Saikoku circuit cover their heads with a characteristic broad-brimmed sedge hat. The Azorean Catholic pilgrim often covers head and shoulders with a plaid scarf.

In some cultures, various aspects of pilgrim dress are deemed to have symbolic significance. Particular colors—often white—indicate the individual's ritual purity while in the pilgrim state. Ancient Greek pilgrims, for example, often draped themselves in white before lodging their petitions at the shrine. Muslims making the hajj to Mecca wrap themselves in a garment made of two pieces of white seamless cloth. Hindu pilgrims to Siva temples in Mauritius also dress in white. Buddhist monks on

pilgrimage in the Indian subcontinent drape saffron or orange robes across one shoulder. Buddhist pilgrims in China who are making the journey to expiate their sins wear red waistcoats; those going to make a petition, or to acquire religious merit, wear yellow. Indian Hindu pilgrims often dress in red robes or, at some shrines such as Chamundi Hill, in simple black or blue loincloths. Roman Catholics visiting Peru's Señor de los Milagros in October wear purple; those going to Cuba's El Cobre wear yellow, to match the Virgin's mantle.

National or ethnic dress is an important element of the many pilgrimages worldwide that function to enhance their participants' sense of ethnic identity. Navarran pilgrims on Spain's Javierada wear the white blouses and red neck scarves that have become the uniform at public events in that region of Spain. Participants in Brittany's Pardon pilgrimages often wear Breton folk costumes. Native Americans traveling to powwows frequently wear feathers, beads, or other items identified with Native American cultures. Among the immigrant populations of the Americas, and particularly in Canada and the United States, replica pilgrimages in combination with ethnic festivals are an opportunity to assert pilgrims' ethnic heritage with their dress.

In this regard, pilgrims are sometimes characterized by what they do *not* wear. Asceticism, often carried to extremes, is the mark of many pilgrimage traditions. In the past, Christian penitential pilgrims often wore sackcloth, hair shirts, or some other rough-woven garment. Some pilgrims go barefoot or, in the case of some sects of Jains or Hindu sadhus, entirely naked. Indian and Tibetan Buddhist pilgrims eschew money and instead carry a begging bowl. Muslim pilgrims on the hajj avoid jewelry and do not use perfumes. Animist pilgrims to *nat* shrines on Myanmar's Mount Popa avoid red or black clothing. Although some items of clothing are taboo to pilgrims, at other times custom requires the reversal of taboos. For example, even conservative Muslim women are expected to leave their faces uncovered while on the hajj.

Pilgrims vary also in the specific insignia that identify them: a trident painted on the forehead for Indian Siva pilgrims; a scallop shell for pilgrims returning from Santiago de Compostela; the crossed keys of Saint Peter for pilgrims to Rome; bright-colored paper garlands for pilgrims to Guatemala's Esquipulas. Returning pilgrims are often identifiable by the souvenirs they carry: statuettes, medals, amulets, canteens that bear the likeness of the honored saint, and, in modern times, T-shirts.

Clothing is not the only marker that distinguishes a band of pilgrims. Sometimes pilgrims are characterized by what they carry. A pre-Columbian Nazca painted textile depicts pilgrims carrying offerings of agricultural products and military equipment. Some groups—such as the pilgrim procession in the same Nazca textile—are accompanied by musicians or dancers. Groups of pilgrims to Canterbury in the Middle Ages sometimes announced their passage with bagpipes. Chinese Buddhist pilgrims often carry bowls with sticks of incense to burn at the pilgrimage temples. Japanese Buddhists on the Saikoku pilgrimage circuit drape bells from their staff or shirt. Bands of Hindu Siva pilgrims in Mauritius carry *kanwars,* bamboo frames decorated with streamers, mirrors, bells, and white paper. The Oromo pilgrims mentioned above wear necklace talismans of shell or bead to give as offerings to Sheikh Hussein.

Pilgrim clothing may be imbued with special meaning at the pilgrimage's end. New Age Santiago de Compostela pilgrims, for example, often continue their trek three additional days to the Finisterre Peninsula, where they ceremonially burn their pilgrim clothes. At the end of the Saikoku pilgrimage, pilgrims remove their special robes and dedicate them to their parents. This act signals the end of their special status as pilgrims and their reentry into everyday society. Many Muslims returning from the hajj save their special white garments to be their burial shroud. The pilgrim hat, the staff, the shoes, or the special garments worn on the journey are often preserved by the pilgrim or the pilgrim's family as endearing mementos or precious family relics. In Europe, the graves of medieval Christian pilgrims that contain these items testify to how precious they were.

See also

Cahuachi; Esquipulas; Ethnicity and Pilgrimage; Insignia of Pilgrimage; Jainism and Pilgrimage; Javierada; Pardons; Replica Pilgrimages; Sadhu

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Cologne (Nordrhein-Westfalen, Germany)

Roman Catholicism, 1164

Site in the Rhineland that holds the reliquary of the Three Kings (also known as the Magi), a popular pilgrimage destination in the Middle Ages.

Cologne (Köln in German) was one of the earliest Christian centers along the Rhine, and the early converts Severin, Gereon, and Ursula were all martyred in the city. Cologne's cathedral (the Kölner Dom), the largest in northern Europe, also took the longest to build: it was begun in 1248 and completed in 1880. It was almost totally destroyed during World War II and has been subsequently rebuilt.

According to tradition, Saint Helena brought the relics of the Magi from Jerusalem to Constantinople; from there they were taken to Milan, and from there in 1164 Frederick Barbarossa carried them to their present home in Cologne. The relics are displayed behind the high altar in a large gold and silver shrine (2.1 by 1.1 by 1.5 meters), completed in the early thirteenth century. The box—almost a small church in itself—is covered with gold sculpted scenes from the Jewish and Christian bibles. Three large jewels on the exterior of the reliquary mark the location of the heads of the Magi. In addition, the reliquary contains the relics of several saints.

Cologne's cathedral attracts more than 3 million visitors each year, many of them tourists, but a large proportion also pilgrims to the relics of the Magi.

See also

Helena, Saint

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Communitas

Victor and Edith Turner popularized the term *communitas* in the 1970s to describe the feeling shared by many pilgrim groups that they belong to a special community outside of and distinct from the normative boundaries imposed by society. For the Turners it is characterized by a sense of comradeship, egalitarianism, homogeneity, lowliness, and sacredness. It is not an abstract quality, but a sensation that is spontaneous, immediate, and concrete.

Over the last thirty years scholars have perceived communitas in a wide variety of pilgrimage settings. The Turners sensed it among the 3.5 million pilgrims who visit Lourdes each year:

> In Lourdes there is a sense of living communitas, whether in the great singing processions by torchlight or in the agreeable little cafes of the back streets, where tourists and pilgrims gaily sip their wine and coffee. Something of Bernadette has tinctured the entire social milieu—a cheerful simplicity, a great depth of communion. (V. Turner and E. Turner 230)

In the same way it could be said that Saikoku pilgrims who dress in white clothing and sedge hats outwardly show a sense of communitas, for their pilgrimage garb makes them look similar. They perform the same rites and same devotions. Guidebooks from as early as the mid-eighteenth century indicated exactly what prayers and songs to intone at each of the thirty-three temples. The external appearance and the performance of the same rites make the groups of pilgrims on the circuit a community, separated from everyday society. P. Currie has noted that Muslim pilgrims to the shrine of the Sufi saint Mu'in-ud-din in northern India put aside the rigidities of caste and

distinctions of wealth. They kneel to pray together, eat together from the same bowls or cauldrons, and after the festival collaborate in sweeping and washing the sacred precinct. An American Muslim pilgrim, returning from Mecca, expressed her sense of communitas this way: "It was the community and our relationship to God that was foremost in our minds. It was the sense of oneness, the absence of any trace of class, privilege. I have never felt anything like it" (D. Eck 279). During the hajj, masses of pilgrims perform the same activities at approximately the same time over a several-day period, creating a unity of purpose among the millions of people. At the Kumbh Melas in India, too, the bathing in the sacred rivers of millions of people at the same time unites them in a single activity.

Although some post-Turner observers have considered the sense of communitas universal to the pilgrimage experience, others are more cautious. In commenting on the extent of the sense of shared essential humanity at the major Hindu shrines on the Indian subcontinent, Surinder Bhardwaj notes that the deepest emotional bonds are between the pilgrims and their shrines, not among the various sectors of the pilgrim community. At many shrines the systems of lodging reinforce rather than bridge distinctions of wealth and caste. He notes that festival calendars tend to attract pilgrims from different regions at different times, diminishing what others have characterized as a perception of one united India. Carol Delaney has underscored differentiation among Muslims making the hajj to Mecca: although male hajj pilgrims are required to wear two pieces of seamless white cloth, women dress differently than men and more well-to-do or important pilgrims generally wear different clothing. There is also some attempt at separating groups based on national identity, ostensibly in order to allow the pilgrims to say prayers in the same language as those around them. But politics also plays a part. Sunni and Shī'ite differences have often erupted in violence: in 1987 400 people died as a result of a political squabble.

See also

Liminality; Lourdes; Mecca

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Confraternities

Broadly speaking, confraternities are associations of like-minded individuals who pool their human and material resources in support of some particular activity, such as visiting the sick, burying the dead or praying for their souls, or supporting pilgrimage. Pilgrimages entail considerable expense, both to create and to maintain the infrastructure that supports pilgrimage and to meet individual pilgrims' needs for food, lodging, and other support services. Confraternities are one of many vehicles for meeting these expenses and providing these services.

Already in the fifth century B.C.E., Delphi had an association of Greeks from central Greece and the northeastern Peloponnese that organized the sanctuary at Delphi and thus controlled the administration of the sanctuary.

In Japan confraternities are called kō. They first appeared in the ninth-century Heian period as local religious assemblies to hear monks preaching sermons on the Buddhist sutras. By the fifteenth century, kō had evolved into local groups organized to preserve cults of regional mountain gods or the central gods of the community,

or to support cults centered on distant shrines, be they Buddhist or Shintō. When the kō focused on a national cult, its central activity was to organize periodic pilgrimages to the shrine, often sending a small group, or a single individual, to represent the collective kō membership to the deity and to deliver a communal offering of rice. These pilgrimages might occur monthly, quarterly, or annually. In between pilgrimages the kō might hold monthly meetings, at which members decorated the local shrine, or brought food offerings to the deity that would later be consumed as a communal meal. Other activities included setting out stone lanterns along pilgrimage routes, or holding periodic all-night vigils to welcome the morning's rising sun. During the Meiji period at the beginning of the twentieth century, the imperial system consolidated thousands of independent confraternities into large groups that committed their allegiance to the emperor.

Medieval Christian Europe boasted many confraternities dedicated to supporting pilgrimages. Among the most visible confraternities were the elite military orders. Because the Crusades were—at least in part—driven by a desire to control and protect pilgrim access to Christian holy places, several of the orders of nobles organized during those centuries combined military and charitable functions. One such order was called the Knights of Saint John, also called the Knights of Malta, but more often referred to as the Hospitallers, who protected roads, fought the Muslims, and established a network of hospices and hospitals across southern Europe. Another, born of the war against the Muslims in Spain, was the Order of Santiago.

Many Christian confraternities devoted themselves to sponsoring pilgrim hospices in their hometowns: in Holland and Belgium alone in the Middle Ages there were forty confraternities dedicated to Saint James, with two-thirds of them sponsoring hospices. Others raised funds to help pilgrims of their ethnic or language group on their foreign pilgrimages. A British confraternity sponsored a pilgrim hospice in León's Bierzo region on Spain's Santiago road; an Italian confraternity maintained one by the Pisuerga Bridge in Palencia. Some Christian confraternities devoted themselves to caring for pilgrims with certain diseases, such as Saint Anthony's fire or leprosy. The revival of the Santiago pilgrimage in the late twentieth century led quite naturally to a revival of the medieval confraternities. The British Confraternity of Saint James has purchased and refurbished the Gaucelmo Hospice in the León mountains; San Nicolás, by the Pisuerga Bridge, is again staffed by an Italian confraternity. In the United States, a confraternity called the Friends of the Road to Santiago helps inform potential pilgrims about the pilgrimage. One key activity of many modern confraternities is, as it was over the centuries, to sponsor periodic reunions of veteran pilgrims to relive in community their salient experiences.

In Islam by the twelfth century, the Sufi ascetic movement had become an accepted part of the Muslim world. Several orders *(tariqas)* developed, each centered on a charismatic teacher, later usually called a saint *(pir, wali, marabout)*, who took on disciples. Some tariqas were local, but the strongest orders had spread throughout the Islamic world by the sixteenth century. Devotees can affiliate by joining local associations *(zawiyas)* that follow a binding code of rules. The zawiyas are responsible for the maintenance of the group's resources, including helping to pay for the upkeep of the founder's tomb and the expenses involved in the annual celebrations and pilgrimages to the shrine, sometimes involving the protection of pilgrims as they journey to and from the shrine. These confraternities today are still important for the support of pilgrimage.

Confraternities are still very much an active part of Roman Catholic culture. Most are organized at the village or parish level for the purpose of supporting local religious activities, among which are the care of shrines and the promotion of religious festivals and pilgrimages. Some focus on caring for particular sacred images and taking them out in procession on their feast days. An extension of this custom occurs in the Azores, where men from a variety of parishes form groups called *ranchos dos romeiros* (Portuguese: bands of pilgrims) whose purpose is to visit during Lent all of the islands' churches dedicated to the Virgin Mary. The romeiros, wearing pilgrim dress and carrying wooden staffs, walk together as a unit, praying,

chanting, and singing as they go from church to church. Some focus on regional pilgrimage centers, which may stand empty all year except for the pilgrimage season. In Yauca (Peru), for example, confraternities care for a desert shrine church, gathering a week before the festival to sweep out the church plaza and ready the area for the thousands of pilgrims about to arrive. North African Jews organize themselves similarly to support the cults centered on the tombs of their holy figures.

See also
Hillula; Infrastructure of Pilgrimage; Lodging and Pilgrimage

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Confucianism and Pilgrimage

The Chinese generally speak of Confucianism as a philosophy or a system of ritual and ethics, and of Buddhism and Daoism (Taoism) as religions, but in traditional and contemporary China the three are inextricably intertwined.

Confucianism is named for the Chinese philosopher Confucius (551–479 B.C.E.). In his many philosophical writings he stressed principles of order, stability, duty, and virtue. Confucianism has evolved through many phases during the last two and a half millennia, including several periods in which it was the Chinese state religion. It is not a single system, but rather embraces many schools of thought and varieties of ritual. Still, in all of its manifestations it continues to be centered on the thought of the first master, Confucius, and the way of life espoused by him and his immediate followers. The focus is on the creation of a humane civilization and its relation to those values that make an individual life worth living, as well as self-realization in both action and wisdom. It also exalts the family as the key unit in the generation of humane values and stresses the importance of social and political hierarchy. Practitioners and philosophers of Confucianism focus on certain key texts, gathered in two great collections. The basic collection, called the Four Books (Ssu Shu; pinyin Si Shu), includes the Confucian Analects (Lun Yü), the writings of Mencius (Meng-Tzu), the Great Learning, and the Doctrine of the Mean. The second collection, called the Five Classics (Wu-Ching), comprises the Collection of Rituals (Li-Chi), the Book of History (Shu-Ching), the Book of Poetry (Shih-Ching), the Book of Changes (I-Ching), and the Spring and Autumn Annals (Ch'un Ch'iu), often held to have been written by Confucius himself.

Confucius and his followers disapproved of pilgrimage. They de-emphasized numinous or mystical experiences. They thought that pilgrimage was disruptive of order, as well as potentially dangerous because it allowed large numbers of people for a time to escape their fixed positions in society, to remove themselves from the quotidian routines of duty to family, community, and emperor, and to venture freely out onto the roads of China. Nevertheless, the many sites Confucius visited during his own lifetime became important pilgrimage destinations for his followers. The most important of these is the village of Qufu, where a large temple complex now marks the place where he

was born and where he is buried. At his gravesite, visitors can see a large stone commemorative stele; in front of it are several stone incense burners.

Because Confucianism, Daoism, and Buddhism combine in China, the pilgrimage traditions of one inevitably contain elements of the others. For example, the Confucians incorporated the traditional Chinese worship of mountain spirits by holding mountains to be agents of stability, of the weight of tradition that keeps the earth and human society from moving in dangerous directions. They symbolize the principal of benevolence—still, calm, and unchanging—which is essential for a happy life. Thus the mountain peaks, caverns, and other geographical features worshiped by Daoists in the fifth and sixth centuries also attracted Confucian scholars as pilgrims. The most important of these is the sacred mountain Tai Shan, which among its dozens of temples and shrines has one near the summit where Confucius is said to have rested when he climbed the mountain.

See also

Qufu; Tai Shan

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Consolatrice (Luxembourg)

Roman Catholicism, 1624

Roman Catholic shrine, containing a statue representing Mary as the Consoler of the Afflicted. It attracts pilgrims from Luxembourg, Belgium, Holland, and neighboring areas of France and Germany.

Tradition holds that some students found the image hidden in an oak tree. The practice of carrying the sculpted image of Mary out along the ramparts of the Luxembourg city walls began in 1624 and has continued each year since then. Mary's aspect of Consoler of the Afflicted has thus merged in Luxembourgers' minds with her role as protector of the city and of the state, titles officially conferred on her in 1666 and 1678. The image now reposes in Luxembourg's cathedral.

The image is known for its power to console people who are suffering from a wide variety of afflictions of the body and, particularly, of the spirit, and thus is sought out by pilgrims in need of either or both sorts of healing.

On the shrine's special feast day, the first Sunday in July, whole villages come to pay their respects and lodge their petitions. Children making their first communion lead the procession from the cathedral through the city streets, which are decorated for the occasion with flowers, candles, and banners.

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Constantinople (Turkey)

Christianity, Eastern Orthodoxy, 330–1453

In 330 C.E. Constantine the Great moved the capital of the Roman Empire to Byzantium. Standing on the shores of the Bosporus in present-day Turkey, the city, renamed Constantinople in the emperor's honor, was the capital of Eastern Christianity until it was conquered by the Ottoman Sultan Mehmet II in 1453 and renamed Istanbul. (Istanbul's principal Muslim pilgrimage sites are treated in separate entries.)

Constantinople's most glorious period was under the emperor Justinian (527–556), who codified Roman civil law and built the basilica of Saint Sophia. The Christian monuments suffered greatly during the Byzantine iconoclasm controversy from 726 to 843. The low point of the Byzantine Empire was the sacking of Constantinople by Crusader armies in 1204 and their fifty-seven-year occupation of the city. However, for a period of nearly a thousand years Constantinople shared with Rome and Jerusalem a status as one of the three most important Christian pilgrimage destinations in the world.



Byzantine mosaic in Hagia Sophia (Church of the Holy Wisdom), built in Constantinople (now Istanbul) between 532 and 537 under the auspices of Emperor Justinian I (Charles & Josette Lenars/CORBIS)

During this period the Eastern Christian churches gradually separated themselves from Roman Christianity in a number of ways. Between 325 and 787 seven Ecumenical Councils were held in the Byzantine Empire—three of them in Constantinople itself—that defined Christian orthodoxy and laid the foundations for church-state interdependence. Eventually several distinct strains of Orthodoxy emerged, the most important being Eastern, or Greek, Orthodoxy and Oriental (Syrian and Armenian) Orthodoxy. Each of these branches has its sacred sites and its pilgrimage traditions.

Constantinople served a dual purpose in medieval Christian pilgrimage. It was both a way station for European pilgrims en route to Jerusalem and the sites of the Holy Land and, after the Muslim conquest of Palestine in the seventh century, a holy destination in its own right. Its appeal as a pilgrimage destination was based on its history of primacy in the Orthodox churches and also on its possession of important relics of Christ's Passion and of Mary, brought back to Constantinople from the Holy Land by Saint Helena in the fourth century.

Several medieval pilgrims to Constantinople have left vivid accounts of their visits, among them Ignatius of Smolensk and Zosima the Deacon. Steven of Novgorod, a Russian pilgrim who visited in the 1340s, was especially moved by the dramatic processions through the streets of the city of famous paintings of Mary and Jesus like the Hodegetria Icon and the Blachernae Icon, both of which were believed to have miraculous powers to cure ailing pilgrims. Over the 1,100-year history of Byzantine Constantinople, the writings of historians, travelers, and pilgrims mention more than 450 different Byzantine churches in the city.

Saint Irene's Church (Hagia Eirene)

When Constantine moved his capital to Byzantium, he appropriated an existing church for his cathedral, enlarging it and renaming it

Hagia Eirene, or Holy Peace. In 381 this church hosted the Second Ecumenical Council, which formalized the doctrine of the Trinity. The church is located in the Ottoman Topkapi Palace complex just inside the Imperial Gate. During Ottoman times, the Sultan's Janissary corps of soldiers used it as an armory. The church was restored in the 1970s and now serves as a concert hall.

Saint Sophia's Church (Hagia Sophia)

The church's name means Divine Wisdom. The emperor Justinian intended the building's unprecedented size, wealth of materials, and decoration both to glorify God and to make patent the power of the empire. When its great central area, 70 by 75 meters, and its 56-meter-high dome were finished, Saint Sophia was the largest building in the world. Justinian convened the Fifth Ecumenical Council here in 553 to celebrate the church's completion. In 680–681, the Sixth Ecumenical Council met here to debate, among other matters, how best to stave off military threats from the rapidly expanding Muslim religion.

When Mehmet II took the city in 1453, he converted Hagia Sophia into his principal mosque. Many of the additions are from that period, including the six large disks inscribed in Arabic with the names of Allah, Muhammad, and the early caliphs. In 1935 the Turkish government secularized the building and made it a museum. Some of the ancient Christian mosaics still exist.

Monastery of Saint John the Baptist of Studius

Founded in the late fifth century, this monastery and oldest extant Christian building in Istanbul was the principal seat of Christian scholarship in the Eastern world. Early fifteenth-century pilgrims to this church commented on its miracle-working relics of Saints Patapios, Athanasius, Pantaleon, and Anastasia. Converted in 1453 to a mosque called the Imrahor Camii and extensively damaged in an earthquake in 1894, its ruins today house a museum.

See also

Eastern Orthodoxy and Pilgrimage; Eyüp Camii; Icon; Topkapi Relics

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Convent of Saint George (Cairo, Egypt)

Coptic Orthodoxy

Cairo's most popular pilgrimage site for members of the Coptic Orthodox religion. Saint George was a Roman Palestinian, martyred for his Christian faith in Lydda (near today's Tel Aviv) in the Diocletian persecutions in the fourth century. Coptic tradition, however, holds that he was imprisoned by the Romans on this site in Cairo.

The convent's church is noted for a much venerated tenth-century icon and for some of Saint George's personal items, which are kept in a cedarwood casket. The convent's Qaa el-Arsan chamber, dating from the fourth century, is often used for Coptic weddings. Pilgrims to the convent generally visit its Chain-Wrapping Room, where their necks and ankles are enclosed with metal clasps and they are wrapped in chains—symbolic of Saint George's imprisonment—while one of the convent's nuns watches and prays for their deliverance from sin.

Saint George is one of Coptic Cairo's most popular saints and as such is honored by pilgrims in several other religious monuments as well. The Greek Church of Saint George (Mari Girgis) is erected over what was one of the Roman towers protecting old Cairo. As pilgrims climb the long helical staircase leading to the circular church, they can see in the tower's brickwork a relief of Saint George slaying the dragon of sin. In Sitt Mariam, the Hanging Church, the sanctuary to the left of the main altar is dedicated to Saint George.

See also

Sitt Mariam

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Conyers (Georgia)

Eastern Orthodoxy, 1987

Site near Atlanta of the home of Nancy Fowler, who reported numerous regularly recurring apparitions of and conversations with Jesus and Mary from 1987 to 1998.

Fowler moved her family from Atlanta to the Conyers site after she received a vision indicating she should do so. The conversations, as reported by Fowler, ranged from the most specific personal concerns to international and spiritual matters. Once Mary appeared dressed in black announcing a war, shortly before the 1991 Gulf War began. Other messages resemble those received in Garabandal and Fátima.

Fowler's experiences attracted early and fervent interest. A nonprofit organization, Our Loving Mother's Children, was established to support Fowler's experiences. It purchased nearby property and worked to make the events widely known. Through aggressive publishing and a World Wide Web network, the Conyers site began to attract international interest. Fowler began traveling and working with other groups and people, in the United States and South America.

Until the last vision in October 1998, pilgrims from many countries thronged the site to be present for the apparition. For example, one report estimated that 35,000 people came on May 13, 1998. There were so many visitors on those days that a radio station narrated the events, which occurred at noon on the thirteenth day each month. The last Marian visitation was October 13, 1998. It is estimated that more than a million people visited the site in the eleven years of the visions.

The site around the Fowler home is well set up for crowds, with parking space, sanitation and water supplies, and places for groups to gather. Several activities engage pilgrims' attention. A half-mile walking route leads to a well and a cross, where chairs are set out for those who wish to meditate and pray. The circular route aids traffic flow. The house in which Fowler experienced the apparitions is a focus of pilgrim attention, and Fowler often spoke with pilgrims from the porch after she had received a vision. Since the cessation of the apparitions, she has halted most of her public activities and travel.

Fowler continually maintained her desire to have the Catholic Church officially endorse the apparitions, but without success. In March 1999 she disassociated herself from Our Loving Mother's Children, citing a divergence of goals. In October 2000 the Byzantine-Ukrainian Eastern Orthodox Diocese of Saint Josaphat assumed responsibility for the site and founded the Eastern Catholic Spirituality Center on the Fowler property, with plans to acquire additional land to build a retreat center.

See also

Apparitions; Fátima; Garabandal

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Copacabana (La Paz, Bolivia)

Andean, Fourteenth Century; Roman Catholicism, Sixteenth Century

Bolivia's Copacabana pilgrimage site, on a peninsula jutting into Lake Titicaca near the Peru-Bolivia border, was sacred to the pre-Columbian sun god and is now sacred to the Virgin Mary. The Catholic Church of Nuestra Señora de Copacabana (Our Lady of Copacabana) overlooks the central plaza of the village. Just to the east, across a small bay on Titicaca Island (also called the Island of the Sun), stand the ruins of the Inca Temple of the Sun.

During the rapid expansion of the Cuzco-based Inca Empire in the fifteenth century, imperial policy dictated the superimposition of the statewide cult of the sun over the variety of local cults preserved from the early diversity of Andean cultures. A number of traditional regional cult centers were appropriated by the Incas and nationalized by construction programs that created temples, residences for the *acllas* (virgins) dedicated to the sun cult, and

surrounding buildings that all mirrored Cuzqueño models. Lake Titicaca, far to the east of Cuzco, was especially venerated as the cradle of creation, the place where the sun rose each morning. According to the Inca creation myth, this is where the sun god Viracocha brought forth the sun and the moon, the progenitors of the first Inca. As such, in the fifteenth century the island temple became one of the principal pilgrimage goals of the Inca Empire. In contrast to the hundreds of local shrines scattered over the Inca landscape, Copacabana drew pilgrims from all over the Andes. It was a state shrine, maintained by the ruling elite, and the pilgrimage helped strengthen communities' ties to the Inca Empire.

Modern archaeology and colonial friars' accounts paint a detailed picture of the pilgrimage to the Island of the Sun. The Incas built a wall across the Copacabana peninsula at Yunguyu, about an hour's walk to the south (today a border station between Peru and Bolivia), and there pilgrims were inspected and their religious intentions verified by religious confessors. From that point on they were required to abstain from eating meat, salt, or chili peppers. If they were poor they were permitted to draw other foodstuffs and clothing from the state storehouses at Loca, halfway between Yunguyu and Copacabana. Copacabana was an Inca administrative and religious center, and pilgrims might remain there for several days to pray at the city's temples and at the many ritually carved rock shrines in the city's environs. From Copacabana pilgrims walked three hours to Yamputata, at the northern tip of the peninsula, where they would wait for reed boats to take them to the island. If the wait was a long one, they might stay overnight in the hospice *(tambo)* built by the Inca Tupac Upanqui for that purpose.

On the sacred island itself pilgrims would visit a number of sites connected by a well-graded road. Traces of several holy sites remain along the route: a two-storied multichambered stone building at Pilco Kayma; a mountainside fountain with three spouts; several villages where religious functionaries lived and pilgrims were housed in large hospices. The most sacred area at the northern tip of the island was set off by a low wall. Pilgrims removed their sandals at a gateway called the Door of the Sun *(Intipuncu)* and deposited their offerings with priests in attendance there. Beyond the gate, certain natural formations in the rock were worshiped as the footprints of divinities. At the heart of the holy precinct was the sacred rock, a large natural formation sloping down to the lake, which could only be approached by Incas of the highest status. On the rock were two markers, through which the sun set on the evening of the summer solstice. Reports suggest that in Inca times parts of the sacred rock were sheathed with plates of gold and silver, with the rest covered by a decorative cloth. A stone basin cut into the rock collected offerings of corn beer *(chicha)*. During the most important religious festivities, worshipers danced and sang—each pilgrim group according to its social status and place of origin—and consumed vast quantities of chicha. Most pilgrims brought some sort of offerings with them. In addition to cloth and the remnants of agricultural products, archaeologists have found several elegant silver llamas and alpacas buried in the sacred precinct, as well as the remains of children sacrificed there.

After finishing their prayers on the Island of the Sun, pilgrims with the time and resources might also visit the Island of the Moon *(Coata)*. Pilgrims returning from the sacred islands generally brought with them a grain of maize, which they believed would ensure the fertility of their home fields.

The strength of the Copacabana cult site held a special interest for the Catholic missionaries eager to subsume the Inca sun cult into European Catholicism. The missionaries chose to consider Viracocha through the eyes of monotheism, viewing him as an imperfectly perceived Inca version of the Judeo-Christian Creator God. As the *mestizo* chronicler Garcilaso de la Vega, who wrote a generation after the conquest, put it in his *Royal Commentaries of the Incas:* God made the Inca his agent, to bring reason to the people of Peru, "so that when God, who is the Sun of Justice, saw fit to send the light of his divine rays upon . . . them, it might find them no longer in their first savagery, but rendered more docile to receive the Catholic faith" (Part 1, book 1, chapter 15, 40). In this regard, the pre-Columbian pilgrimage

rites practiced at Copacabana were perceived to foreshadow the Catholic rituals now dedicated to the Virgin Mary. The new cult was further aided by the fact that the Inca faction in power on the shore of the lake was allied with the Spanish conquerors against the central Inca hierarchy in Cuzco. Their embrace of Mary as the protecting deity of the conquest paralleled the ancient Inca assertion of the sun as the imperial source of power.

In 1582, Francisco Tito Yupanqui carved the statue of the Virgin of Purification called La Candelaria, despite initial opposition by the local bishop, who was scandalized by an Indian carving a holy Christian image, and by members of the local Indian Christian community, who held that Christian cult items had to be Spanish in origin. Nonetheless, the statue was dedicated in Copacabana on February 2, 1583. During the ceremony a heavy bronze cross fell on the head of the town's *corregidor* (mayor) but did him no harm, and the miracle attested to the sanctity of the new image. Other miracles accrued: the Christ child on the Virgin's shoulder came to recline in her arms. The lame walked. The image was said to talk to parishioners and to assume varying facial expressions.

Pilgrims visit the shrine year round but converge in large numbers on the two annual festivals, February 2 and August 5, which are approximately when the sun reaches its highest and lowest position in the sky at Lake Titicaca. The festivals have been adopted by both the Catholic hierarchy and the civil authorities as Bolivia's principal national religious events. Many of the tens of thousands of pilgrims ask the Virgin of Copacabana for favors and frequently take home with them ceramic or metal models of the houses and trucks they hope she will grant them.

Some pilgrims to Copacabana also visit nearby Carabuco, where a miraculous cross is another much venerated icon. It is said to have been a relic left by one of Christ's apostles (Thomas, or perhaps Bartholomew), whose alleged missionary efforts among the Indians were held to account for their "monotheistic" commitment to Viracocha.

See also

Andean Religions and Pilgrimage; Pachacamac

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Cordoban Mosque (Córdoba, Andalusia, Spain)

Islam, Tenth Century

Former mosque, now a cathedral, which during the period of Islam rule in Spain was one of Islam's holiest pilgrimage sites.

The Andalusian city of Córdoba, in the fertile valley of Spain's Guadalquivir River, has existed since Roman times, when the riverbank city centered on a temple to the god Janus. During the period of Christian Visigoth domination, from the sixth to the early eighth centuries, this temple was replaced with a basilica dedicated to Saint Vincent. When Muslims from North Africa conquered Spain in 711, the basilica was divided in two parts, with Muslims worshiping in one, Christians in the other. This odd arrangement lasted until 784, when the Umayyad caliph 'Abd-ar-Rahmān I began construction of a splendid new mosque on the site. When it was finished, a century later, it was the largest and most richly decorated religious structure in the Islamic world. It was part of a conscious program by the Córdoba caliphs to shift the religious and political center of Islam away from Baghdad and

Damascus to Spain. The caliphs called their new mosque Zeca, the House of Purification. Even today, in Spain, the whole of the known world is encompassed in the proverb "de Zeca en Meca'' (from Zeca to Mecca).

The mosque precinct enclosed a large patio—known as the Court of the Orange Trees—with a central fountain where Muslims could perform their ablutions before entering the mosque itself. The interior of the structure enclosed 23,400 square meters. Its nineteen aisles, each divided into twenty-nine bays, presented to worshipers an immense forest of marble columns capped with double-tiered red and white arches. The gateways were bronze, the floor a mosaic of precious stones, the inlaid pulpit (*minbar*) an intricate assemblage of 36,000 geometrical panels. The most richly decorated part of the mosque was the *mihrab,* the prayer niche that traditionally oriented the worshiper toward Mecca. In the case of Córdoba, since the mosque was built over a Christian church, the mihrab is oriented toward the east, and not properly to the southeast.

The mosque's prize possession was a heel bone, reputedly a relic of the prophet Muhammad himself. The possession of this relic made Córdoba one of the holiest cities in Islam and gave powerful inspiration to the Muslim armies fending off Christian pressure from the north. Some historians—notably Américo Castro—interpret the discovery of the Apostle Santiago's relics in Galicia as a direct Christian response to the Cordobans' supernatural weapon.

Another important relic kept in the Cordoban mosque was a Qur'an allegedly penned by the Caliph 'Uthmān ibn 'Affān (d. 656), third successor of the prophet Muhammad. It was kept in the center of the octagonal-shaped mihrab. Pilgrims circumambulated the book seven times, often on their knees, in imitation of the rites practiced at the Ka'ba in Mecca.

When Córdoba was reconquered by Christian armies in 1236, the mosque was not destroyed, as was the usual practice when a city was Christianized. Instead, because of its splendor it was rededicated to Christian worship. The full-sized Gothic cathedral that was erected in the central bays of the mosque beginning in 1253 left the bulk of the Muslim structure intact. Today the structure continues to be known by a Hispanized version of the Arabic term for mosque, La Mezquita, rather than by its Christian name.

See also

Islam and Pilgrimage; Mecca; Santiago de Compostela

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Corinth (Peloponnese, Greece)

Ancient, Sixth Century B.C.E.

The Temple of Demeter and Kore at Corinth was one of the four major pan-Hellenic cult centers of ancient Greece and as such drew a constant stream of pilgrims. In addition, the shrine to the god of healing, Asclepius, at Corinth was one of the ancient Greek world's principal healing centers. Corinth's location on the highway across the isthmus connecting mainland Greece with the Peloponnese rendered it easily accessible to pilgrims.

Corinth was also the site of the Isthmian games, held in the first and third years of each four-year Olympic cycle. The games were dedicated to the ocean god Poseidon. As at the Nemean games, victors in the athletic and musical contests at Corinth were crowned with wreaths of wild celery. Since Corinth also hosted one of the most important markets in the ancient Greek world, the thousands of pilgrim participants at the games were likely to have come for commercial as well as religious reasons.

Archaeologists have found so many dining facilities at Corinth that it is clear that the ritual sharing of food was a major part of the cult activities at the shrine. Some of the dining rooms held benches that could accommodate up to 200 worshipers at a time. Dining halls from the fifth century incorporate bathing facilities, suggesting that purification rites were associated with the religious rites.

The current Aesclepion was built in the fourth century B.C.E. a half-kilometer north of the major temples. After an initial sacrifice (often a rooster or, for poor pilgrims, a clay rooster) and payment of a consultation fee, sick pilgrims

spent the night in a large dormitory, where they hoped that the god would grant them a healing dream. Ex-voto plaques, left in thanks for cures, talk of the god restoring sight, curing the lame, relieving paralysis, and removing other supposedly incurable afflictions. One pilgrim inscribed his joy at seeing his baldness reversed: "Heraieus of Mytilene: He did not have hair on his head, but a great deal on his chin. Being ashamed because others laughed at him, he slept in the shrine. And the god, anointing his head with a drug, made him grow hair." Some pilgrims also left terra cotta images of the cured body part.

See also

Epidaurus; Greek Religion and Pilgrimage; Incubation

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Credentials

At various times and in various places pilgrims have been required to carry credentials attesting to their status as pilgrims. Formally credentializing pilgrims serves two purposes: control and entitlement. With regard to the first, established authorities may well distrust pilgrims as potential military or economic spies or as the purveyors of foreign and possibly dangerous ideas. In addition, pilgrims with infectious diseases may prove a health threat. Requiring pilgrims to obtain a visa or pilgrim's passport, to display their insignia prominently, or to sign in at each evening's hospice assists governments in keeping track of problematical elements.

On the other hand, since legitimate pilgrims are entitled to certain privileges or services provided by a government or by charitable organizations, everyone involved with pilgrimage has a stake in seeing that these privileges are not abused. Pilgrim credentials—duly authorized, regularly updated, and presentable on demand—are a device for minimizing abuse.

The examples of pilgrim credentials are legion. Pilgrims making the hajj to Mecca, both in ancient times and today, are required to obtain pilgrims' passports from both their own country and from the Saudi Arabian Ministry of Pilgrimage. The Augustinian monks who controlled Lough Derg, Saint Patrick's Purgatory from 1130 to 1632, required any pilgrim who wanted to cross to the island to obtain a passport. Thirteenth-century Albigensian heretics, sentenced to make a pilgrimage of penance to the French shrine of Rocamadour, had to bring home a certificate called a *sportelle* signed by the priest who had removed their chains and absolved them of their sins.

Frequently the pilgrim credential takes the form of a scroll or booklet that pilgrims present at each shrine or hospice along the way for an official stamp that records their progress along their journey. Modern pilgrims to Santiago de Compostela, for example, carry a booklet in which to amass their stamps. Japanese Buddhist pilgrims walking the circuit of the Saikoku shrines present their pilgrim robes at each successive temple to be stamped as a proof of their visit, while those walking the Shikoku circuit present their documents to be stamped at each temple's priest's residence or dispatching office.

See also

Rocamadour; Saikoku; Shikoku; Santiago de Compostela

Criticism of Pilgrimage

Although many of the world's religions consider pilgrimage beneficial to the spirit or the soul, all are quick to recognize the abuses to which pilgrimage is naturally subject. These criticisms of pilgrimage may be considered in six broad categories.



Cana, Israel: commercialization of holy site (David M. Gitlitz)

Excesses of Piety

Sixteenth-century Protestant reformers lamented the amount of money spent on pilgrimage, both by the pilgrims in their journeys and by the Catholic Church in its encouragement of lavish shrine decoration as a strategy for attracting religious tourists.

Misdirected Piety

In most of the world's great religions there is tension between the idea that deity is omnipresent and equally accessible from any location and the conflicting belief that certain places are privileged and facilitate special access to the deity. Saint John Chrysostom in the fourth century expressed it simply: no one need ''cross the seas or fare upon a long journey; let each of us at home invoke God earnestly and He will hear our prayer" (cited in "Pilgrimages," *Catholic Encyclopedia Online*). Martin Luther, whose criticism of the Catholic Church launched the Protestant Reformation, considered the cult of miraculous relics and images a pernicious form of idolatry. Moreover, in his view salvation was attainable through God's grace alone, and not through the accrual of good works such as pilgrimages. The guru Nanak, who founded Sikhism at about the same time, wrote, "One gains but a seed's weight of merit through pilgrimages, austerities" (cited in S. Coleman and J. Elsner 162). Kabir, the medieval Muslim poet-philosopher, wrote: "Going on endless pilgrimages, the world died, / exhausted by so much bathing" (cited in D. Eck 86).

Neglect of Duty

Recognizing that the maintenance of one's family has the first claim on duty, the Qur'an stipulates that only Muslims who have the material means are required to make the pilgrimage to Mecca. Similarly, the early sixteenth-century British reformer William Tyndale endorsed pilgrimage, but only if the pilgrim had fulfilled all the obligations of home. Confucianism also stressed the disruptive nature of pilgrimage, which took people from their duties to home, community, and country.

Invitation to Vice

Moralist preachers easily recognized that for the weak-willed to leave home was to escape the moral constraints imposed by public opinion. In the fourth century, Gregory of Nyssa warned against allowing women to go on pilgrimage because of the sexual temptations that pilgrims were likely to encounter on their journeys. As one fourteenth-century British preacher put it, "For men that may not haunt their lechery at home as they would for dread of lords or masters or for the clamor of their neighbors, . . . they go out of the country in pilgrimage . . . and live in the going in lechery, in gluttony, in drunkenness" (cited in M. Bowden 25). For Saint Boniface in the eighth century, women should not be permitted to go on pilgrimage lest they become prostitutes. Medieval Christian moralists like the Knight of La Tour Landry wrote of married women escaping to meet their lovers under the guise of going on pilgrimage. This theme echoes all through medieval popular and erudite literature and finds echoes in folklore such as the modern Spanish proverb, "A pilgrim, a prostitute" ("Romera, ramera"). Confucian disapproval of pilgrimage contained a similar vein of concern about the dangers inherent in allowing large groups of people to roam the roads. Japanese moralists likewise railed against the prostitutes who frequented pilgrims' hostels on the Saikoku circuit. Medieval Christian critics were also concerned that pilgrimage promoted indolence because people could support themselves through begging rather than having to work. This theme is echoed by seventeenth- and eighteenth-century Japanese critics of pilgrimage.

Pilgrimage as an Excuse for Tourism

Both sermon writers and pietistic pilgrims themselves (like Margery Kempe, in her memoir of her pilgrimage to Jerusalem) note and lament the fact that pilgrims tended to be more interested in making merry and in seeing the sights than in their ostensibly religious purpose. In tacit recognition of the universal tourist urge, the twelfth-century pilgrim guidebook, *The Miracles of the City of Rome* (*Mirabilia Urbis Romae*), devoted half of its space to a description of classical, non-Christian sites. Chaucer began his *Canterbury Tales* with the observation that in spring, when the weather turns mild and the forces of natural procreation are renewed, people long to go on pilgrimage.

Exploitation of Pilgrims

In his criticisms of pilgrimage Martin Luther noted that bishops and other clerics in authority promoted local pilgrimages—even to the extent of fabricating relics—as a tool of economic development. Reformers also noted that pilgrimage gave restaurateurs, innkeepers, trinket salespeople, and the legions of merchants who made up the commercial infrastructure of pilgrimage a license to fleece pilgrims, despite the often repeated laws to the contrary. Moreover, the major pilgrimage routes were magnets for thieves, whores, false beggars, and con artists who considered pilgrims easy pickings.

See also

Memoirs; Protestantism and Pilgrimage; Reformation and Pilgrimage

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Croagh Patrick (County Mayo, Ireland)

Roman Catholicism, Fifth Century

Croagh Patrick, an 837-meter rugged, treeless, conical quartzite mountain on the shore of Clew Bay in County Mayo, is one of three main pilgrimage sites associated with Saint Patrick in Ireland. It seems formerly to have been associated with fertility rites in honor of the Celtic god Lughnasa.

On the mountain's summit is a chapel commemorating the saint's expulsion of snakes from Ireland. According to legend, Saint Patrick, who had been meditating on the mountain for forty days, rang a bell that caused all the snakes to leap off the mountain to their deaths. The Devil transformed them into crows, which Patrick drove off by hurling the bell at them. Another legend recounts how Saint Patrick vanquished the Devil's mother and imprisoned her in a lake on the mountain's side.

There is ample documentary evidence of the popularity of this pilgrimage during the Middle Ages. A Christian shrine with valuable cult objects must have existed by the eleventh century, for a document dated 1079 speaks of its plundering. Thirty pilgrims died on the summit in a thunderstorm in 1113. The King of Connaught in 1225 cut the hands off a man who had molested Croagh Patrick pilgrims. The Vatican granted indulgences to its pilgrims in 1432. Traces still remain of the old pilgrim road (*Tóchar Phádraig,* Saint Patrick's Road) that begins near the Romanesque Abbey of Ballintubber. In medieval times Saint Patrick's bell stood on the summit, and pilgrims used to circle it three times and kiss the cross engraved on its side (the bell is now exhibited in the National Museum in Dublin). Pilgrim traffic declined from the Reformation up through the restoration of the chapel in 1905.

On the last Sunday in July, the time of the festival of the ancient fertility god, tens of thousands of Catholic pilgrims troop to the mountain peak. In 1979, after the Pope's visit to Ireland, 60,000 pilgrims were counted. The



Pilgrim nuns helping each other as they climb up Croagh Patrick, July 30, 2000 (Reuters NewMedia Inc./CORBIS)

pilgrimage is considered penitential, requiring that the penitent suffer to atone for his sins. Many make the three-hour climb barefoot, aided by wooden staffs that they rent at the foot of the mountain. Pilgrims stop at each of a series of stations on the mountain called stone beds (because the ascetic saints used them as such). They circumambulate them seven times, reciting the principal Catholic prayers, the Our Father and Hail Mary, and the Apostle's Creed (Credo). Along the way they may kneel and confess to one of the many priests who accompany the pilgrims up the mountain. At the top, pilgrims circle the chapel fifteen times while listening to the masses that are continually being celebrated. Some go on to the Roilig Mhuire (Mary's Cemetery), a flat area on the southwest side of the summit, to circle seven times around a stone cairn while reciting seven Our Fathers, seven Hail Marys, and a Credo. The pilgrimage used to be conducted at night, the dangers of which must have doubled its penitential merit; but in recent years it has evolved into a daytime, family-oriented event.

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Cross in the Woods (Indian River, Michigan)

Roman Catholicism, 1959

The gigantic cross at Indian River, Michigan, draws well over 200,000 pilgrims each year, most of them Roman Catholics. The cross, carved from an Oregon redwood tree, is 17 meters tall and supports a 10-meter bronze image of the crucified Jesus. Father Charles Brophy began the project in the late 1940s, and the cross was finally erected in 1959.

The shrine, built in the 1940s, was originally dedicated to the Mohawk-Catholic convert and missionary Kateri Tekakwitha, who was beatified in 1980. Emphasis and the shrine's name were shifted to feature the oversize cross, with the realization that it would attract not only Catholics, but pilgrims from other Christian groups as well.

Franciscan monks administer the site. Organ music from loudspeakers around the site is intended to put pilgrims in a reverential mood. Mass is celebrated in the new church, inaugurated in 1997, or in the large outdoor sanctuary. Once they have prayed at or contemplated the cross, pilgrims enjoy the ample grounds, which are punctuated with other sculptures: Saint Francis of Assisi, Kateri Tekakwitha, Saint Peregrine (the patron of those suffering from cancer), and the Madonna of the Highway. Many pilgrims and tourists visit the world's largest Nun Doll Museum, where over 500 dolls model the habits of major and minor Catholic religious orders. There is also an All Faiths Gift Shoppe.

See also

Auriesville

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Crusades as Pilgrimage

Christianity, 1096–1270

The Crusades were a series of military expeditions organized by the Christian church and the monarchs of Western Europe to try to capture the Holy Land of Palestine from the Muslims, ostensibly to guarantee the access of Christian pilgrims to the holy sites.

The line between pilgrimage and crusade was often a fine one. Many of the first Crusaders joined the expedition as pilgrims, for the purpose of seeing the holy sites. These early expeditionary bands of pilgrims, poorly armed and ineptly led, were for the most part massacred by Hungarians or Turks long before they reached Palestine.

To a large extent, both the participants and the organizers thought of the Crusaders as pilgrims. Crusaders enlisted by taking a vow to go on pilgrimage to the Church of the Holy Sepulchre in Jerusalem. The property they left behind was granted protection as if they were on pilgrimage. The cross they wore as an insignia on their shoulders served the same function as the crossed keys of Saint Peter in Rome or the scallop shell of Compostela: it marked them for themselves and others as pilgrims to a holy place. They tended to speak of themselves as pilgrims or as *crucesignati* (cross bearers). In the later expeditions, crusaders were offered plenary indulgence, which had become a feature of many European pilgrimages.

See also

Indulgences

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Cult Pilgrimages

See Ethnicity and Pilgrimage; Secular Pilgrimage.

Cuzco (Peru)

Andean, Fifteenth Century; Roman Catholicism, 1533

Cuzco was the political, economic, and religious capital of the Inca Empire, which flourished from the early fifteenth century until the Spanish conquest in 1533. Because the Incas were in power in Peru and were described in detail by the Spanish conquerors who arrived in the early sixteenth century, we know more about the religious practices of the Incas than we know of other pre-Columbian Andean religions.

The Incas believed that time was cyclical, with each new age incorporating remnants of previous ages. Each new cycle began with the emergence of a new sun. So too did the Inca nation, when it emerged from its sacred mountains, dominate and incorporate the earlier Andean civilizations. Inca cosmography viewed humankind as living in a landscape protected by deities who were best propitiated, or communicated with, at particular sites sacred to each. These holy places, called *huacas,* were the focus of Inca religious rites. Salient mountain tops, springs, or other individuated geographic features were often the homes of these huacas. The sun was the Inca's principal deity, and sun worship, imposed militarily on neighboring tribes, became a tool of Inca imperial policy.

The center of the Inca state was Cuzco. The city's name in Quechua, the language of the Incas, means Navel of the World, and it is considered to be the place where the forces of the sky and earth converge. According to legend, the first Inca, who was sent to the earth by the sun, tapped the ground with a golden rod until it was suddenly miraculously drawn into the earth to mark the sacred center of the cosmos. There the Coricancha, the Temple of the Sun (later appropriated by the Spaniards for the Church of Santo Domingo), was built. Its central niche caught the first rays of the summer solstice, and from the reflected light of those rays the sacred fire was lit.

From Cuzco's Temple of the Sun four sacred routes, as if they were the sun's rays, radiated outward to the four main river valleys of the south-central Andes: Collasuyo, which led to the Río Cusibamba (southeast), Chinchasuyo to the Río Apurímac (northwest), Cuntisuyo to the Río Quiquijana (southwest), and Antisuyo to the Río Pisaq (northeast). Each of these rivers, and each of these routes, was marked by numerous huacas, as were the surrounding mountains. The major festivals of the Inca annual calendar typically incorporated visits to these special sites. At set intervals along these roads the Incas also constructed military-administrative centers, with forts, granaries, and subsidiary temples of the sun. These four sacred routes were part of an elaborate system of imaginary lines, projecting outward from Cuzco in 41 directions, called *ceques*, which as lines of force were in turn the sites of more than 300 additional huacas.

The Incas' annual calendar celebrated the seasonal changes of climate crucial to their agricultural production: planting, the onset of the rains, the harvest. The Sitwa, or festival of the first rains, for example, required bathing in the four principal rivers. This was believed to protect worshipers against illness. Other festivals had political significance, or celebrated certain moments in the human life cycle. The twenty-three-day Capac Raymi festival, celebrated in December, bonded young warriors to service of the Inca elite. Parents and friends of the young men prepared their ceremonial clothing. On the ninth day the families journeyed to Matahua, from which the young men climbed to the summit of Huanacauri Mountain to sacrifice animals. After several days of resting and worship in Cuzco, the young men journeyed to Mount Anahuarque to test their skill at running. After another respite in Cuzco,



Peruvians gather at the Sacsayhuamán Incan ruins to celebrate the Inti Raymi Festival, 1997 (Nevada Wier/CORBIS)

they traveled to Huamancancha, from where they climbed to the summit of Mount Yavira for additional sacrifices. After another period of rest and dancing, they purified themselves by bathing at Calixpuquio, and then back in Cuzco they were presented with the clothing and arms of a warrior. On the final day of the festival, priests carried the image of the sun god to Puqui, where sacrifices were offered to ensure the fertility and prosperity of the empire's families and farms.

During the festival of Inti Raymi, which marked the winter solstice, priests also traced a ceremonial route and sacrificed animals in certain propitious places: Huanacauri in the morning, Coricancha at noon, and the Río Vilcanota in the evening. Each of these symbolic journeys visited several huacas en route. The 150-kilometer outbound route to Vilcanota is dominated by Mount Huanacauri; the return route traces part of the road from Lake Titicaca to Cuzco, the route—from east to west—said to have been followed by Viracocha, the sun god, during the act of creation of the world. The spatial dimensions of pilgrimage routes, then, have deep symbolic meaning, encompassing and representing the dualities of the Inca world: Viracocha/Inti; east/west; water/fire; peace/war; abundance/scarcity; and so forth.

The Spanish conquerors changed the date of the Inti Raymi festival to June 24, to coincide with Saint John's Day and the summer solstice. Before long the elaborate rituals of the Inca celebration were forgotten. Then, circa 1940, as part of the activist *indianista* movement, the festival was revived as a way for modern descendants of the Incas to recapture part of their lost cultural heritage. Accounts of the festival penned by sixteenth-century missionaries, the anthropologists of their time, served as a loose guide for the reconstructions. Today the festival may draw upwards of 150,000 people to Cuzco. As with many major Andean festivals nowadays, the crowds include a mix of native Peruvians from the surrounding districts, on pilgrimage to the sacred city or eager

for the spectacle and subsequent party, national tourists from the capital city, and foreign tourists, who include followers of New Age religions for whom Cuzco is one of the focal points for natural energy.

The pageant as it is currently staged has three acts. It begins with the dramatic entrance of ''the Inca" in the Coricancha Temple of the Sun (Santo Domingo). Next come the processions. The Inca and his retinue march to Cuzco's main plaza, where he symbolically transfers power to the mayor of Cuzco. Then the procession winds up the long hill to the plaza in front of the mighty Inca fortress of Sacsayhuamán. Accompanying the marchers are groups of Indians, called *naciones,* from Cuzco's parishes or surrounding villages, dressed in their festival best or costumed for one of the Andes' many ritual dances. A conch shell trumpet announces the arrival of the Inca and his consort. In the open space before the tiered monolithic walls of the fortress the Inca delivers an oration in the Quechua language and watches as the sacred fire is rekindled. Paying customers watch from the bleachers. Thousands of others crowd the grassy hillsides above the fortress. The formal ceremonies may last four or five hours, after which the dance groups entertain themselves and each other until far into the night.

See also

Andean Religions and Pilgrimage; New Age Religions and Pilgrimage

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Cyberpilgrimage

The recent proliferation of personal computers and the advance of technology, including the development of electronic mail and World Wide Web facilities, have impacted all aspects of life, including religion. Easy access to computers has been a boon to anyone interested in receiving or transmitting information, advertising, or proselytizing.

In addition to the thousands of Web sites, list serves, and chat rooms that discuss pilgrimages, their spirituality, their logistics, and their routes, the computer world of the first decade of the twenty-first century has also developed the virtual pilgrimage. First came the Web sites that discuss the history, art, and traditions of innumerable specific pilgrimage sites. Often these take the form of quasi-memoirs created by people who have been there, illustrated with personal photographs. Soon commercial companies began to produce CDs that promise a virtual pilgrimage through a certain holy city. The first of these CDs was devoted to a virtual tour of Christian Jerusalem.

The early twenty-first century has brought self-styled "virtual pilgrimages," which advertise themselves as an opportunity to "make a pilgrimage" on the World Wide Web without ever having to step outside the home. The virtual pilgrimage sites include written text and visual stimuli that allow the computer pilgrim to simulate a linear, geographical progression along some specific geographic route to the pilgrimage shrine. Some sites include sound bytes as well. Visitors' comments at the end of the pilgrimage sites, such as the one dedicated to Croagh Patrick, claim that guests feel as if they truly had visited the shrine. People enthusiastic at the prospect of making an electronic pilgrimage claim that the virtual world's freedom from physical rigors and time constraints allows the pilgrims to focus better on the mythical and spiritual significance of the pilgrimage. Muslims who cannot afford the time or money to go to Mecca, for example, may make a virtual hajj via a World Wide Web site.

Skeptics, on the other hand, underscore the importance of physical discomfort in focusing the pilgrims' spiritual concentration and on the need for substantial time away from the home environment to allow the pilgrims to enter the liminal world. The lack of a real time experience, they hold, reduces the pilgrims' opportunity to expand and grow spiritually.

Today with fax machines, e-mail, and cell

phones, devotees can send a virtual petition to their chosen pilgrimage site. A Hasidic Jew can take his phone to Jerusalem's Western Wall so that a family member in New York City may orally deliver a prayer from two continents away. Now, via the World Wide Web and imaging technology, it is possible to create graphic evidence of a pilgrim's presence at an important pilgrimage festival even though the person never was physically there at all. A cyberpilgrim can scan in a personal picture to a Web site, for example, that will place the person's image in the Ganges River, just as if the person had actually taken a purifying bath in the holy river during the Hindu Kumbh Mela.

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Czestochowa (Jasna Gora, Poland)

Roman Catholicism, 1382

Site of Poland's most important Catholic shrine, the Jasna Gora Monastery, drawing pilgrims since 1382 to an image of the Virgin Mary said to have been painted by the Evangelist Saint Luke. With its 4 to 5 million annual visitors, many of them coming on a day trip from Kraków, the Jasna Gora Monastery is currently one of the half dozen most frequented pilgrimage sites in the world.

The image, 82 by 122 centimeters (or roughly a meter square), is painted on wood reputedly taken from a table top in the carpentry shop where Jesus worked alongside his father, Joseph. According to legend, after Jesus' Crucifixion, Mary took the table with her when she went to live with Saint John. There she sat for the famous portrait, telling Luke the stories about Jesus' life that he later included in his Gospel. The painting was lost until the early fourth century, when Saint Helena, Constantine's mother, recovered it during her visit to Jerusalem and brought it back with her to Byzantium. The emperor Nicephor supposedly gave it to Charlemagne, who then may have given it to Prince Leo of Ruthenia in time to help him resist an attack on his kingdom. Contrary to these pious legends, art historians tend to believe that the icon was painted in Italy toward the middle of the fourteenth century.

Eventually the painting became the property of a Polish prince, Ladislaus, who invoked its power to help stave off a Tatar attack on his castle in Belz in 1382. During the attack the painting suffered an arrow wound to the throat. Ladislaus fled with the painting and took temporary refuge at Jasna Gora (Mountain of Light) in the limestone hills of nearby Czestochowa in southern Poland. After the danger had passed and the painting refused to leave the place, the prince designated the site as its permanent home and ordered a splendid new monastery to be built on the hill to house and protect it. The painting is credited with thwarting a Hussite attack in 1430, even though it suffered a couple of sword wounds in the melee. By the end of that century, and through the religious wars of the next, Jasna Gora was one of the most frequented pilgrimage sites in central Europe. As the canon Gregory of Sambor noted in this late sixteenth-century poem:

> Czestochowa is not large, but it surpasses
> all of the cities of the world in its importance.
> Here not only Poles hurry to the sacred walls,
> but pious Lithuanians come in great throng.
> Here the inhabitants of our mountains and all Polesia,
> Kashubians and the people of Moscow pay their homage;
> here the Kujawian unfolds his cloth tents,
> here the Mazurian spreads his woolen shelter.
> Here rich Moravians, rich Hungarians,



Pilgrims flocking to the monastery of Jasna Gora, circa 1995 (Dave G. Houser/CORBIS)

> Podolians and Germans, Slovenians, Ukrainians,
> here from Pomerania, from Volhynia,
> from Thracia, Latvia, Estonia Samogitia,
> from Saxony, Prussia, Czechia, Silesia the multitudes come.
> (Z. Bania 16)

With the crowds came royal and noble patronage, which sparked a campaign of building and embellishing that makes Jasna Gora one of the richest churches in central Europe.

Even in relatively modern times the Virgin of Jasna Gora is credited with protecting the sovereignty of Poland. The monastery withstood a forty-day siege by a Swedish army in 1655 (after which the painting was crowned Queen of Poland). This alleged miracle, and the aggressive advocacy of the cult of the Virgin Mary in Counter-Reformation Europe, increased Jasna Gora's prominence. Some 140,000 pilgrims came in 1682 for the monastery's three hundredth anniversary. The community of monks grew threefold to nearly a hundred, all supported by pilgrim contributions. A pharmacy and a hospital ministered to sick pilgrims.

During the period of Russian dominance of Poland in the nineteenth century, the expression of Catholic-Polish identity at Jasna Gora was one of the few nationalistic practices permitted by czarist policies. During the decades of struggles against the Russians the monastery remained a focal point of resistance: in 1882 more than 300,000 pilgrims participated in the five hundredth anniversary celebrations. In the 1930s the monastery was again a focal point for the renewal of Polish nationalism. The painting was reproduced on Polish coins. Pilgrimages, organized by class or profession, brought together thousands of Polish tradespeople, farmers, gentry, miners, and high school and university students. All this came to an end when the German army occupied the monastery in 1939 and outlawed all pilgrimage activity to the shrine as an expression of nationalism. When the war ended, a half million pilgrims journeyed to the shrine to express their thanks. Soon after, with the Soviet Communist domination of Poland, pilgrimage to Czestochowa was again prohibited.

During the decades of Communist rule of Eastern Europe, Jasna Gora, like many other Catholic shrines, took on a political as well as a religious significance. Prayers for the liberation of Poland from Communism were recited at mass. The monastery's monks frequently offered sanctuary to individuals and families who were being persecuted by the authorities for their political activities. Pilgrimage was construed and encouraged as a political act: religious pilgrims displayed medals or scapulars with the image of Mary, while political pilgrims pinned a rheostat to their lapels or sweaters as a symbol of their resistance. Among Jasna Gora's many treasured ex-votos are rosaries that Nazi concentration camp survivors had fashioned out of dried bread, tear gas canisters employed against the Solidarity protestors in the 1980s, and Lech Walesa's 1983 Nobel Peace Prize medal. With the fall of Communism the Jasna Gora pilgrimage has recovered its former vigor.

The Czestochowa icon is known as the Black Madonna and is one of several such in Europe. The image's dark color has been ascribed variously to the build-up of soot from centuries of votive candles, the natural process of aging, the palette of the artist, or the palette of the restorer. At various times during the year the painting is embellished with "dresses": metal or embroidered panels, encrusted with jewels, with spaces cut out so that the face and hands of the Virgin and child Jesus can be seen.

The monastery that houses the icon is constructed like a fortress (and has often served as such). It was greatly expanded in the seventeenth century, which was a boom time for Poland and the popularity of the pilgrimage. The complex, set into a square defensive wall with protruding diamond-shaped bastions, contains the main basilica and its attendant chapels, museums, royal apartments, the residences of the monks, and an armory. Art pilgrims and historians come to view the monastery's spectacular Baroque interiors and one of Europe's most important collections of jeweled liturgical items, vestments, books, historical documents, and paintings, many of them donated to the monastery as ex-votos.

Pilgrims come to Jasna Gora as individuals, but many more make the journey as part a group, which may have been organized by a parish church, a youth association, a labor union, a convent, a political party, a factory, a government ministry, a veterans' organization, a retirement community, or an international tour agency. The buses disgorge pilgrims in the city center. Groups march from the city up the hill to the shrine along a broad avenue. Groups identify themselves in several ways. Most are led by a banner proclaiming the group's origin and dedication to the Virgin of Czestochowa. Individuals wear badges with their town's name and a number indicating how many times they have made the pilgrimage. As they walk they sing hymns or recite the rosary.

Although pilgrims stream into Czestochowa every day of the year, the largest throngs come for the special feasts dedicated to Mary: Mary, Queen of Poland (May 3), the Assumption (August 15), Our Lady of Czestochowa (August 26), Mary's birth (September 8), and the Immaculate Conception (December 8). Others come for special events, such as World Youth Day. Since 1711 the Feast of the Assumption has been the occasion for a walking pilgrimage from Warsaw, taking up to three weeks. In recent years between 50,000 and 100,000 pilgrims have made the trek. Other organized groups walk more than 500 kilometers from cities like Pomorze, Koszalin, Slupsk, and Szczecin. When the pope is in attendance at one of these events, as John Paul II has been several times, the number of pilgrims to Jasna Gora swells to several hundred thousand.

See also

Helena, Saint; Replica Pilgrimages

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Däbrä Libanos (Ethiopia)

Ethiopian Orthodoxy, Thirteenth Century

The pilgrimage shrine of Däbrä Libanos (also written Debra Libanos), north of the Ethiopian capital of Addis Ababa, is a monastery constructed in a deep gorge around the cave where Saint Täklä (also written Tekla) Haymanot is said to have vanquished a pagan magician circa 1275. Saint Täklä's early biographer assured believers that a visit to the saint's tomb was the equivalent in merit to a visit to Jesus' sepulchre in Jerusalem.

Ethiopian pilgrims of all economic stations flock to Däbrä Libanos on three annual pilgrimages. Many come great distances on foot. Most come in village or family groups. And most make repeated visits: More than half of the pilgrims surveyed in 1994 had been to the monastery ten times or more. A witness to the emperor Menilek's pilgrimage in 1908 said that the road from Addis Ababa was choked with pilgrim caravans, and the fields around Däbrä Libanos supported thousands of tents.

Pilgrims come to fulfill vows and to petition the saint for aid. Almost every pilgrim brings an offering, sometimes money, but most commonly incense, candles, or umbrellas, all three of which are used in various church ceremonies.

Because some Ethiopian Orthodox believe that on Judgment Day Saint Täklä will take the faithful to heaven with him, burial near his church is prized, and many pilgrims come bearing the ashes or other remains of their dead relatives for reburial. The cliffs near the monastery hold thousands of bones and boxes of ash, either deposited on the ledges or walled into shallow caves with daubs of mud. Among them are the remains of 324 monks slaughtered by Italian fascist troops in 1937. Some elderly people come as pilgrims to Däbrä Libanos with the intention of remaining there until they die.

A spring near the monastery is known for its curative water, and pilgrims take flasks of its water home with them. The water is thought to be especially effective against leprosy, and thousands of lepers congregate on the site on each of the major pilgrimage days.

Like all Ethiopian Orthodox churches, Däbrä Libanos's holiest object is a replica of the Ark of the Covenant, which Ethiopians believe is guarded in Aksum. Because Saint Täklä is credited with having restored the Ethiopian monarchy, which is traditionally held to extend all the way back to King Solomon and the Queen of Sheba, each new emperor has built a new church over Saint Täklä's relics, after first tearing down the previous structure. The current church was erected in 1963 by the last emperor, Haile Selassie (who was deposed by a socialist coup in 1974).

See also

Aksum; Lalibela; Pilgrimage after Death

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Damascus (Syria)

Islam, Ninth Century

Ancient city and capital of modern Syria, an important pilgrimage destination for Shī'ite Muslims, who come to visit tomb shrines of important saints and historical figures. A sacred itinerary winds through the city and leads pilgrims to several mosques, a cemetery, and a hill where there are prized holy relics.

Damascus (Dimashq ash-Shām, sometimes



Jaami al-Amawi Mosque (Christine Osborne/CORBIS)

abbreviated by its inhabitants to Ash-Shām) is today a huge metropolitan city of some 6 million people. Archaeologists have found evidence of the area's having been populated in the third millennium B.C.E., leading some to call it the oldest continuously inhabited city in the world. It was a Roman military base, and in the second century C.E. it became a Roman colony. When the area passed to Muslim control, Damascus served as the center of the Umayyad caliphate (661–750). Over the next thousand years, the city alternately flourished and suffered at the hands of invaders. It has been fought over and destroyed several times, including during World War II. It became the capital of a newly independent Syria in 1946.

Jaami al-Amawi

The ninth-century Umayyad Mosque's site has been holy for over 3,000 years. The Aramaeans built a temple there to their god Hadad. Later, the Romans expanded the temple and dedicated it to Jupiter. Under Christianity, the temple became a basilica dedicated to Saint John the Baptist, whose head is preserved in a reliquary. When the Muslims took Damascus in 636, they appropriated the eastern part of the basilica, allowing the Christians to continue using the western part, an arrangement that lasted seventy years. But when Damascus became the capital of the Islamic world, under Umayyad rule, it became obvious to Caliph Khālid ibn al-Walīd that Damascus had to build an appropriately impressive mosque. Over the next decade a thousand workers converted the dual-religion shrine into a tremendous mosque, replete with mosaics, precious stones, ceilings inlaid with gold, and 600 hanging lamps. Even though wars, earthquakes, and fire have destroyed much of its opulence, the mosque is still extraordinary. It is considered the most important building in Syria and, after Mecca, the foremost Shī'ite pilgrimage destination.

The rectangular structure is entered through large gates, one on each side, each with a fountain for ablutions. Inside, pilgrims find a large walled northern courtyard, with columns, white marble floors, and an arcade. In its center

is another large ablution area. The prayer halls lie on the southern side. Some of the remaining mosaics, renovated in the 1960s, remain on this wall. The prayer hall is divided into three aisles, reconstructed after a fire in 1893. Along the most southern aisle is a marble structure with a green dome, said to hold the head of Saint John the Baptist (Muslims call him Prophet Yahia). Tradition has it that a box containing the incorrupt head was found during the mosque's construction in the eighth century.

Many believe that a small room in the eastern part of the courtyard holds the head of Husayn (also spelled Hussein), grandson of the prophet Muhammad. Caretakers point to where it had been buried before its placement in the room. Husayn's importance to the Shī'ites lies in the history of the development of the rule of Islam: his father, 'Alī ibn Abī Tālib, was the last of the four companions of Muhammad who one by one took control of the developing Muslim religion after the death of the prophet in 632. 'Alī was the husband of Muhammad's daughter Fātimah. Their two sons, Husayn and Hasan, were Muhammad's only grandsons. 'Alī's death split Islam into two factions: the Shī'ites, who believe that the leaders of Islam should descend from Muhammad through 'Alī, and the Sunnis, who prefer to elect leaders. 'Alī was killed in 661 by Mu'awiya in his effort to gain control of the leadership for the Umayyad dynasty. In 680, Husayn and several others fought unsuccessfully against the Umayyads for control. Shī'ites interpret Husayn's death at Karbala as a martyrdom. When they visit his relics, they chant and beat their breasts. The Damascus mosque is one of several places that claim his relics (Cairo claims his head; the rest of his body is believed to lie in Karbala).

Tomb of Saladin

Just outside the non-Muslims' entrance into the mosque is the tomb of Saladin (d. 1193), the sultan who defeated the Christian Crusader kingdoms at the battle of Hattin in 1187 and reconquered Jerusalem for the Muslims. Revered by Muslims as a great military hero and founder of the Ayyūbid dynasty, he was also respected by Christians for his charitable treatment of civilians in the reconquered cities. He made Damascus the capital of the area now comprising Egypt and Syria. His tomb is a popular place for Syrians to visit.

The Sayyida Ruqayya Mosque

Some 500 meters north of the Umayyad mosque, the Sayyida Ruqayya Mosque contains the tomb of Ruqayya bint al-Hussein ash-Shaheed bi Kerbala (as the name indicates, Ruqayya was the daughter of Husayn, the martyr of Karbala). Tradition says that Ruqayya was only five years old when she was presented with the severed head of her father Husayn, who had been killed during battle, and that she instantly died of grief.

The present shrine is only eight years old. Its construction was funded by Iranians. Pilgrims enter a walled courtyard and pass through another door into the mosque-shrine area. There, women and men enter separate praying areas on opposite sides of the tomb. Women often press their faces up to the screen separating them from the actual tomb. As mementos, pilgrims take away molded and fired pieces of pressed earth, brought from the plains of Karbala, where Husayn died during battle.

Bab al-Saghir Cemetery (also called Goristan-e-Gharibanj)

This important graveyard contains several notable tomb-shrines of Shī'ite saints. One of the more visited is the shrine of Bilal al-Habashi, said to have been the first Black man converted to Islam and the first muezzin for Muhammad. The Maqam Ra's Shuhada is the burial place of the heads of sixteen of Husayn's companions who died with him in Karbala. All of the heads were individually wrapped in green cloth and put in a single tomb. Many of the tombs in this cemetery have gatekeepers, and pilgrims tip them in order to approach the space. In some instances, devout pilgrims, or pilgrims wishing to make special petitions, are permitted to sleep in the tombs' small alcoves.

Pilgrims come in small groups or with family. They make a circuit of many important tombs. They leave bits of colored cloth tied to the tombs' window grilles–in the case of Bilal's tomb, the cloths are green—as they make a request or petition. When the petition is granted,

the pilgrim returns to remove the cloth. In other instances, pilgrims leave money on the tombs. During the visit they touch all portions of the tomb area, touch their clothing to the tomb, and pray in front of the tomb.

Salera Hill

Pilgrims walk to the Salera Hill, where they believe a stone contains a sermon that ʻAlī wrote with his finger and another stone guarding his footprint.

See also

Cairo; Islam and Pilgrimage; Karbala

Dance and Pilgrimage

Because dance is often an expression of worship, it is an integral part of some pilgrimage traditions. This is particularly true of pilgrimages that culminate in festivals or group celebrations that feature dancing. Dance rituals both celebrate and re-create the activities of a people's gods. The dances engage both the performers and the audience but are directed to the gods. The dances are a metaphysical necessity, focusing the spiritual energy of the group, securing the gods' favor, and representing symbolically key aspects of ultimate reality. For biblical Jews the liturgical functions of dance and song, as expressions of joy, are explicitly stated in Psalms 149:2–4: "Let the sons of Zion rejoice in their King! Let them praise his name with dancing, making melody to him with timbrel and lyre! For the Lord takes pleasure in his people." Dance can also be a unifying art in which participation in ritualized group movements contributes to a sense of community of the distinctive kind often called *communitas*. Traditional music and costume may enhance this sense of group identity. Frequently these various functions overlap.

As dramatic art, dance narrates a religion's myths and legends or symbolically represents its key tenets. In this respect it may combine with poetry, theater, and other narrative arts to engage the mysteries of creation and of death, of the precariousness of the hunt and the fruitfulness of the agricultural cycle, or of the rhythms of the human life cycle. Ritual dances combine cosmic events with human circumstances. At Vrindavan in India, dancers narrate various episodes in the love of Krishna for Rādhā. In the small Mexican city of Acatlán (Puebla), dance groups from Mexico City present versions of the *tecuanes* dance, in which villagers communally hunt and capture a predatory tiger. Among the characters portrayed by Peruvian dancers at Cuzco's Pampak'ucho pilgrim festival in August are nineteenth-century Chilean soldiers and mythical cave-people from before the time of agriculture. In some traditions, pilgrimage dances are narrative. At the O'odham Children's Shrine in Arizona, for example, ritual dances narrate the sacrifice of four children to avert the flooding of Papago farmlands. Pilgrims to the annual Mormon Pageant of Cumorah at Palmyra (New York) are treated to allegorical dances representing the role of Mormonism in the Old World and the New.

For the most part dances are integral, not to the pilgrimage, but rather to the festival to which the pilgrims have journeyed. They occur at the culminating moments of the pilgrimage, the arrival at the shrine and the rites of worship there. Joyous spontaneous dancing is common, for example, at many of the *hillulas* (festivals) celebrating North African Jewish saints. Both formal and spontaneous dancing are very much the tradition among Native American communities, in which the journey to the holy site often ends with a celebratory act that includes dance. Among Mali's Dogon people, the Awa cult group renders homage to their dead at the Bandiagara cliffs with elaborate masked dances. In Kenya the scattered Gikuyu people gather together from great distances for the dance ceremonies that mark the initiation of their young people into adulthood. Throughout Latin America urban dwellers tend to return to their ancestral villages for the patron saint's day festivities, which frequently feature traditional dances. Major shrines, too, may attract village dance groups at their principal festivals. At the December shrine-festival of the Virgen de Guadalupe in Mexico City, for example, groups of stylized Aztec dancers from all over Mexico demonstrate the syncretism of Christian and Mesoamerican religious cultures. The festival of the Madonna of Pollina, in Italy's Calabria region, draws pilgrims from southern Italy to three days of traditional dances and music.

The periodic ingathering of scattered ethnic groups at pilgrimage festivals that celebrate ethnic identity is a growing phenomenon in the increasingly urbanized world. Activities at such festivals tend to highlight—often in a nostalgic, picturesque, ahistorical way—those aspects of the traditional culture that the city-dwellers consider iconic. Many participants wear the folk costumes of the old culture, consume ethnic foods, listen to traditional music, and watch or participate in traditional ethnic dances. These traditions are at the heart of modern Native American regional powwows in the United States and Canada, which draw together members of diverse tribal groups to worship and to celebrate their ethnic heritage through music and dance.

There are a few instances in which dance and pilgrimage seem to be inseparable. One of the most famous is the *Sprangprozession* (Dancing Pilgrimage) in Luxembourg's village of Echternach on the first Tuesday after Pentecost in honor of Saint Willibrord, who is the patron of people suffering from movement disorders. Each year since at least the fifteenth century pilgrims gather a kilometer and a half from the town center and in long lines, five abreast, they dance their way to Saint Willibrord's Church in ritualized jerky movements of three steps forward and two steps back, a journey that takes them several hours. Similar processional dance pilgrimages were held in the Middle Ages in Prüm (Germany) and Tournai (Belgium). These may be related to the outbreaks of dance epidemics in Christian Europe from the eleventh through the nineteenth centuries, which put crowds of dancing pilgrims on the road to major European shrines like Aachen and Cologne. Members of Lesotho's Zion Christian Church cap their three annual pilgrimages to Morija with traditional stomp dancing, in which groups of dancers wearing white boots pound out complex rhythms to symbolically stamp out evil.

Circumambulation—which may be understood as a ritualized physical movement through space—is a form of dance. It is a key component of the pilgrimages of many Asian religions' traditions. The pilgrims' route around a sacred space—be it a statue, a lingam, or a painted icon as in any Hindu temple, an entire temple or stupa (Borobudur), a mountain (Kailas), a lake (Manasarovar), or an entire geographic region (Shikoku)—is often accompanied by specific ritual gestures.

Dance can be an ecstatic art, whose function is to transport the worshiper through rhythm and movement to a trancelike state that transcends everyday consciousness. It often works these effects in combination with music, communal singing, or drumming, and sometimes with the ingestion of hallucinogenic or consciousness-altering drugs. The repetitive movements, accompanied by the rhythmic music or mantralike chanting, induce in the dancer a state of altered consciousness that simulates or facilitates a union with the divine. In ancient Greece orgiastic dancing and drinking were part of the rites of worship of Dionysus (also called Bacchus). The dancers drank and sang and danced until they collapsed from exhaustion, enabling them to achieve a kind of ecstatic liberation of self. Pilgrimages to Delphi and other sacred shrines often culminated in such rites.

In northern Mexico the Huichol and Tarahumara Indians go on pilgrimages in November to gather peyote in the sacred lands of Wirikuta in the deserts of San Luis Potosí. When the hallucinogenic buttons have been gathered and consumed, men and women dance in a large circle, leaping and twisting their bodies in an ecstatic trance. In Turkey, the pilgrims who congregate at gatherings of Sufi dervishes seek spiritual transcendence in their hypnotic stately whirling dances. In their pilgrimages some Indian sects of Krishna worshipers engage in similarly exhausting dances, which enable the worshipers to surrender themselves and to pour out their emotional energy until they achieve an emptiness that allows the god to fill them with rapture. A similar phenomenon takes place each year at the Skanda festival at Kataragama in Sri Lanka. Both men and women carry on their shoulders arches decorated with peacock feathers—the peacock is Skanda's mount—and dance wildly and erotically to the accompaniment of traditional flutes and drums or popular Sri Lankan music until they enter a state of trance. At this and at similar festivals, the crowds of pilgrims all engaged in the same frenzied activity often

attain a sensation of communal mystical experience. The modern secular equivalent is the rock concert, and the pilgrims who follow groups like the Grateful Dead from city to city appear similarly transported by the intoxication of shared frenzy.

See also

Andean Religions and Pilgrimage; Communitas; Ethnicity and Pilgrimage; Grateful Dead; Guadalupe (Mexico); Morija; Native American Religions and Pilgrimage; Wirikuta

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Daoism and Pilgrimage

The Chinese word dao (or tao), meaning "way" or "path," refers to the natural force that creates order in the universe. Although the dialectical nature of creation, represented in the complementary opposing forces of yin and yang, creates tension and disharmony, the enlightened souls who follow the Dao will live their lives in balance. Many who call themselves Daoists are guided by the Dao De Jing (Tao-te Ching; Classic of the Way of Power), attributed to Laozi (Lao-tzu; sixth century), considered by many the greatest of the Daoist philosophers, though almost nothing is known with certainty about his life, and by the writings attributed to those traditionally held to be Laozi's followers, Zhuangzi (Chuang-tzu) and Liu An.

In addition to its philosophical form, Daoism as it has traditionally existed in China has always been more of a religion than a pure philosophy. Most Chinese Daoists believe in a pantheon of gods and goddesses who control every aspect of the universe. In the highest heaven the three Pure Ones hold sway; in the lower heavens the court of the Jade Emperor (Yü Ti) is organized like the ancient Chinese imperial court. Another group of supernatural beings, the Eight Immortals, serve humanity with their various powers. It is these eight whom Daoists seek out when they are in need of divine intercession for some personal need. Daoists also believe in an active demon world. By the second century C.E. elaborate rituals had evolved to worship, placate, stifle, or seek the help of these divinities. More importantly, the rituals keep adherents centered on the Dao and the ways of balancing the forces of yin and yang.

Many Daoists strive to discover and be at one with the true meaning of life. One traditional approach has been to practice asceticism and to withdraw from the world's strife to secluded havens, often mountaintops, where the Daoist immortals and the gods and goddesses are said to dwell, and where one can commune with the forces of the natural universe. Yin and yang originally meant the shaded and sunny sides of a mountain, and Daoist hermits have traditionally believed that in the mountains the two forces could be found in perfect balance.

The sacred geography of Daoism developed from the fifth to the eighth centuries. Daoists seeking immortality retired to the mountains to meditate, contact the supernatural beings, and receive the insights and powers needed to live the life of Dao, as well as to find the herbs and other substances needed to prepare the elixirs of immortality. Although there are many local and regional Daoist pilgrimage sites scattered throughout China, five mountains in particular are pan-national in character: Tai Shan in Shandong, Northern Heng Shan in Shanxi Province, Song Shan in Henan, Hua Shan in Shaanxi, and Southern Heng Shan in Hunan.

Other popular Daoist shrines are Laozi's home in Chu; the mountain Chung-nan Shan, where popular tradition holds that Laozi revealed the way; the mountain Long-hu Shan, which is the center of the Daoist Zhen-yi (Chen-I) sect; and the monastery and temples of the Chuan Zhen (Ch'uan-chen) order at Quincheng (Ch'ingchen) Shan in Chengdu.

See also

Five Mountains; Hua Shan; Tai Shan

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Darb al-Hajj

Islam

Name given to the routes pilgrims traversed across the Sinai from Damascus to Mecca. By the late Middle Ages, three routes had developed through the Sinai as a part of the pilgrimage journey, but one route was the more preferred and eventually became the major route. Along the route, caravan stopping places were built and staffed to make water available to the pilgrims. They also functioned as depots, and pilgrim caravans often left supplies there to use on their return journey.

See also

Infrastructure of Pilgrimage; Milky Way; Transportation and Pilgrimage

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Dargah

Islam

Persian term; literally, "place of a door."

Dargah (*darih* in Egypt) denotes a tomb of a saint, especially among Sufi Muslims in India. In some contexts, the term also refers to a shrine that contains a saint's spirit, even if his bodily remains are buried elsewhere.

See also

Maqam; Saints and Pilgrimage; Ziyara

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Darshan

Hinduism; Jainism; Sikhism

Darshan, meritorious viewing, is the central act of Hindu worship.

Devout Hindus believe that when they direct their eyes at a sacred object, place, or person, the holy object views them in turn. Their visit, then, results in both their seeing and their being seen. The exchange is transactional: homage is paid and merit is conferred. A Hindu pilgrim may experience darshan in the presence of a lingam at the center of a Hindu temple, a holy mountain such as Mount Meru, a particularly auspicious part of the Ganges River, a gathering of holy ascetics (sadhus) at one of India's periodic pilgrimage mega-festivals (Kumbh mela), or a religious procession such as the Jagannath Car Festival at Puri.

In Sikhism, darshan is focused on the religion's holy book, the Ādi Granth. In Jainism, it focuses on images of the Tirthankaras.

See also

Ādi Granth; Hinduism and Pilgrimage; Jainism and Pilgrimage

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David u-Moshe (Timzerit, Morocco; Safed, Israel)

Judaism

The grave of Moroccan Jewish saint David u-Moshe (i. e., son of Moshe) in the remote village of Timzerit, near Agoïm, was until the 1950s one of Morocco's most popular Jewish pilgrimage sites. Although the Moroccan site

still attracts some pilgrims, with the exodus of most Moroccan Jews to Israel after 1956, the main focus of his cult was transferred to Safed.

There are no hard facts regarding David u-Moshe's biography, but tradition holds that he came to Morocco from Palestine in ancient times. In Morocco he gained the reputation as a man learned in Torah and able to effect cures. According to local tradition, he gave up his own life to save the lives of many Jews and Muslims of Timzerit who were suffering from a terrible illness. Thus David u-Moshe's sainthood is also respected by Muslims, who call him Dauid u-Mussi.

The ritual visit *(hillula)* at his grave is celebrated on the new moon of the Hebrew month of Heshvan. Thousands gather at the tomb in Timzerit for a celebration that may last from several days to a month. Others come on Lag b'Omer, a late-spring holiday honoring Bar Kokhba, who led a revolt against the Romans in the second century. Once the few rooms at the tomb are occupied, the remaining multitudes pitch tents with their families. At the tomb they light candles—sold at the site—recite psalms, and down glasses of wine in the saint's honor. As in most hillulas, animals are ritually slaughtered, and the meat is roasted and distributed among the attendees. Some pilgrims pray to be cured; some to make peace in their families; some for success in business or marriage. Women sometimes throw rings up against the tomb and leave them there overnight to absorb some of the saint's holiness. The marble slab that covers his tomb is encased in a simple, whitewashed room. The walls have sconces for pilgrims to leave lighted candles. The floor around the tomb is often littered with offerings. The special Judeo-Arabic hymns sung at his gravesite specifically link the pilgrim with the expected rewards of pilgrimage:

Happy is Rabbi David u-Moshe and happy is the pilgrim to his tomb.
Money will never be lacking in his home.
Happy is Rabbi David u-Moshe and happy is the pilgrim to his tomb.
A green candle and a red candle illuminate his home.
Happy is Rabbi David u-Moshe and happy is the pilgrim to his tomb.
Sons will never cease to fill his home.
Happy is Rabbi David u-Moshe and happy is the pilgrim to his tomb.
Sickness will never strike his home. (cited in I. Ben-Ami, *Saint Veneration,* 113)

David u-Moshe's grave in Timzerit is still the principal Moroccan pilgrimage destination, but there is also a synagogue in the Moroccan city of Mogador named for him, and Jews wishing to make a pilgrimage to his tomb, but unable to undertake the long, difficult journey to Timzerit, may fulfill their wish in the Mogador synagogue.

In 1973 Avraham Ben-Haim, a member of the Moroccan community that immigrated to Israel and a devotee of Rabbi David u-Moshe, dreamed that the spirit of Rabbi David had left his Moroccan tomb and was requesting new quarters in Israel. Ben-Haim converted a part of his apartment in Safed, in the Galilee, into a shrine, complete with a marble tablet to serve as a symbolic gravestone, a bookcase to stand in for the Ark, an ornamented chair for circumcisions, rich carpets and wall hangings, and a donation box. Word of the new shrine spread among Israel's Moroccan community, and it rapidly became the focus of pilgrimage visits. As in Morocco, a massive annual hillula takes place in the month of Heshvan, attracting some 20,000 participants, most of them Moroccans. In the shrine room, pilgrims chant psalms and their own personal prayers. Some, especially the many women pilgrims, kiss the marble slab or the carpets. Most light candles in the saint's honor, and most leave a handsome donation as they depart. Ben-Haim and his wife are the caretakers.

The alley near Ben-Haim's apartment becomes a center of religiously oriented commerce during the hillula. In nearby restaurants and cafes, and in booths constructed on the streets near the apartment house, pilgrims share meals with friends and relations from other parts of the country. Some pilgrims celebrate the granting of a vow by passing around trays of sweetmeats to fellow pilgrims. Politicians come in substantial numbers to establish rapport with voters.

Since the 1960s Rabbi David u-Moshe is also venerated in the synagogue named for him

in the Israeli city of Ashkelon. It was built by a Moroccan immigrant who was devoted to the saint back in Morocco, and since his death it has been cared for by his children. For the hillula in Ashkelon, a bull is slaughtered in the synagogue, and the meat is cooked and distributed in a communal feast. As a fund-raising event, candles and glasses are auctioned off in the saint's name.

See also
Hillula; Jewish Sephardic Saints in Israel; Meron; Safed

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Delos (Cyclades, Greece)

Ancient, Fifth Century B.C.E.

This small island in the Ionian Sea was thought by the ancient Greeks to be the birthplace and winter home of Apollo. The oracle of Apollo wintered in Delos. The rest of the year this oracle answered questions at Delphi. The island was also sacred to Apollo's twin, Artemis, and to Leto, mother of both gods, and thus attracted pilgrims devoted to all three cults.

Delos is at the center of the circle of Greek islands known as the Cyclades. It served as the religious center for the Ionian Islands and, after 477 B.C.E., for the Delian League (of Athens and the various Ionian states). From 325 to 166 Delos was an independent island city-state and prospered as a religious and commercial center, especially in the slave trade. Under the subsequent Roman domination it continued its role, adding shrines to Roman gods to its array of religious buildings.

Pilgrims to the island worshiped at the two shrines or exercised their bodies, thought to be sacred to Apollo, at one of the island's gymnasiums. Though pilgrims visited the island's many shrines year round, major traffic was to the Delian Games, held each year on the twins' birthday. Delos was particularly popular among Ionian pilgrims, who came in boatloads to worship at the Apollo shrine. One of the Homeric Hymns, ancient hymns attributed to Homer, describes them:

> Chiefly, O Phoibos [Apollo], your heart found delight in the island of Delos.
> There, with their long robes trailing, Ionians gather together.
> Treading your sacred road, with their wives and children about them,
> There they give you pleasure with boxing and dancing, and singing,
> Calling aloud on your name, as they set in order the contests. (cited in M. Dillon 126)

The Ionian pilgrimages were particularly known for their choral singing. A convoy brought worshipers from Athens, and groups of singers would begin their hymns as the boats were unloading. Early in the morning of the main festival day, long lines of pilgrims would go in procession behind the choruses to the temples. The procession circled the sanctuary, singing a hymn that narrated the twin gods' births. After the appropriate rituals, contests were held in the gods' honor—sacrifices of oxen, athletic contests, horse races, and singing—and then theatrical pageants and banqueting began.

Delos contained dozens of other shrines as well. Two temples were dedicated to Artemis, three to Apollo, another to Dionysus. By the fourth century there was a temple to the Egyptian goddess Isis. A sacred lake, now dried up, was one of several places traditionally held to be birthplaces of the divine twins. On the eastern slopes of the island, the Sanctuary of the Bulls was the site of the crane dance, which was first performed, according to tradition, by Theseus on his way home from slaying the Minotaur.

See also
Delphi; Greek Religion and Pilgrimage

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Delphi (Phocis, Greece)

Ancient, Ninth Century B.C.E.

Delphi, the site of the oracle of the god Apollo, was the most important center of divination in the ancient Greek world. This Apollo shrine on the slopes of Mount Parnassus was often referred to as the *omphalos* (the navel or center of the world). According to one story, its central position was discovered when Zeus released two eagles from the opposite ends of the earth, and they met at Delphi. Its dramatic location in the mountains, its frequent seismic activity, and the fissure in the earth that spewed intoxicating fumes (which was either purely legendary or has been lost over the centuries) gave it the aura of a site holy to the forces of the earth. Even before the ninth century B.C.E., Delphi was sacred to the earth goddess Gaia, and archaeologists have unearthed Mycenaean religious buildings at the site. According to the myth, Apollo had to kill a dragon, called Python, in order to establish his claim to the site.

The priestess of Apollo, called the Pythia, seems to have been selected from among the peasant women in the region. She sat on a three-legged chair in the Temple of Apollo over a fissure in the earth, said to have been created when Apollo slew Python. Pythia would enter a trance-like state—some believed because of the intoxicating fumes issuing from the vent—from which she spoke with the god's voice.

For a time the oracle functioned only once each year, but eventually she heard requests all year long (reduced again in the second century B.C.E. to once a month). Pilgrims to the oracle followed a set ritual. They disembarked at Kirra (near today's Itea) and climbed the long hill to Delphi. They paid a fee, purified themselves by washing in the Castalian Spring (which myth

says was created by the hooves of Pegasus, the winged horse), and walked up the Sacred Way to the temple. There they would sacrifice a goat, or sometimes a sheep, and the priests would examine its entrails for omens. After this, each petitioner individually would enter the sacred precinct to ask Pythia his question (women were not allowed to consult). The priestess purified herself with water from the nearby Cassotis Spring, chewed some laurel leaves (the laurel is sacred to Apollo), bent over the omphalos stone, breathed deep of the vapors, and from her trance issued her reply. Since she generally spoke opaquely, the priests of Delphi would interpret the message for the petitioner. Although individual seekers came as pilgrims to offer sacrifice and pose their questions regarding personal concerns, Delphi also attracted statesmen, or their ambassadors, seeking to resolve some crucial matter of policy. These included the making of war, matters of colonial policy, and the adoption of legal policy. Frequently, the consultation served not to make a decision, but to sanction some already decided policy.

Delphi, similar to other pan-Hellenic pilgrimage centers such as Olympia, Corinth, and Nemea, was a relatively neutral meeting place for Greeks from the various competing city-states around the Aegean Sea. It was a place to meet old friends, show off one's triumphs, hammer out alliances and treaties, and exchange both news and technology.

Once every four years a great festival was held to honor Apollo's victory over Python and to celebrate the Athenian victory over the Phocians. The Pythian Games included athletic contests, chariot races, theatrical pageants, singing contests, and communal worship services.

In the winter it snows in Delphi, and the ancients believed that Apollo escaped the bad weather by moving to his shrine at Delos. While he was away, Pan, the god of fertility and riotous behavior, governed the site. High above the Apollo shrine is another to Pan at the Corycian Cave, and in the early winter this was the locus of rites that involved much drinking and sexual excess.

Like most Greek oracular shrines, Delphi's influence withered after it fell under Roman control in 191 B.C.E. In the fourth century C.E., once the Roman Empire had adopted Christianity, it was destroyed. Even so, Delphi today is one of the most extensive and spectacular agglomerations of ruins still extant in Greece.

See also

Delos; Greek Religion and Pilgrimage

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Dham

Hinduism

For Hindus the Indian subcontinent is bounded by four abodes of religious sanctity, one in each of the cardinal directions. These four cities are called *dhams.* The Jagannath Temple honoring an incarnation of Vishnu, at Puri in the state of Orissa, is the eastern cardinal point. Badrinath in Uttar Pradesh, the dham in the north, is also dedicated to Vishnu. In Gujarat the city of Dwarka, with a temple sacred to Krishna, marks the west. The Siva temple at Rameswaram in Tamil Nadu is the southern point. In accord with the philosophy of Adi Shankar, who revitalized the concept of the dhams at the start of the ninth century, the four sites are considered to be *tirthas* (fords), places where the human soul is permitted to escape from the cycle of birth, death, and reincarnation and enter the unchanging realm of the eternal spirit. Pilgrims who visit any of these sites, or better yet all four of them, are believed to acquire religious merit and to progress toward the goal of purifying the soul.

Frequently such pilgrims combine the visit to one of the dhams with visits to other pilgrimage sites along their route.

See also

Badrinath; Dwarka; Hinduism and Pilgrimage; Puri; Rameswaram

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Dharmashala

Hinduism

Hindi word for pilgrim guest houses.

In Hinduism, providing lodging for pilgrims is deemed a meritorious act. Most pilgrimage centers sponsor lodgings for pilgrims, generally a linked series of rooms with places to spread sleeping mats, with minimal facilities for hygiene or cooking. More luxurious pilgrim guest houses, with electricity, running water, and individual rooms, exist at many pilgrimage centers. Some are privately run and function like hotels. Others are sponsored by the temples, by associations or brotherhoods, or by rich individuals. The larger pilgrimage sites, such as Haridwar, Puri, and Varanasi, attempt to accommodate pilgrims in different dharmashalas based on the pilgrims' origin, sect, or linguistic grouping.

See also

Haridwar; Hinduism and Pilgrimage; Puri; Varanasi

Dharmastala (Karnataka, India)

Hinduism; Jainism

This important Hindu pilgrimage center, located near the coast east of Mangalore in southern India, honors Siva in his form as Manjunatha. The city is often considered to be the abode of the Hindu concept of *dharma* (righteousness, moral and social order), and the principal temple is dedicated both to Manjunatha and to the Dharma *devatas* (goddesses). Because of this, the temple trustee is often approached to settle disputes out of court.

As one of their many acts of sacrifice, frequently pilgrims to Dharmastala mark their pilgrim status by shaving their heads and offering their hair to the deity.

Dharmastala is also sacred to Jains, and a Jain family maintains hereditary trusteeship of the Manjunatha Temple. In 1973, a huge monolithic statue of the Jain Gommateshvara (also called Bahabuli) was erected there, similar to one at Sravana Belagola. Jains consider Bahabuli to be the first person to have attained enlightenment.

See also

Sravana-Belagola

Reference

http://www.templenet.com/Karnataka/dharma.html.

Divine Comedy

The pinnacle of medieval literature, incorporating the theme of human life as pilgrimage, and simultaneously the first great Renaissance work on that theme.

The Italian Florentine poet Dante Alighieri (1265–1321) composed the 100 cantos of the *Divine Comedy* in the years just before his death. Although the poem ranges through many of the important moral, religious, and political themes of its day, its controlling metaphor is pilgrimage. As the poem opens, the poet finds himself lost in a dark wood (which can be seen as the Forest of Error) in the middle of our life's journey. The use of the plural "our" suggests that the narrator is both himself and Everyman. With the classical poet Virgil as his guide, Dante visits the circles of hell, where his firsthand view of the satanic torments helps to free his spirit from the temptation to sin. In the second book of the trilogy, Dante the poet tells how, beginning on Easter morning, the character Dante and his guide climb the mountain of Purgatory. There he meets other penitent pilgrims who turned to God while they were alive but whose souls need further cleansing, so they must continue their pilgrimage after death; there his soul is purged of even the capacity for sin. In the third book, now guided by Beatrice—the woman in whom he had seen the divine on earth, and who represents divine revelation—the poet journeys through paradise to meet God.

The poet-protagonist's journey is literal, traversing

a landscape with many realistic details and meeting hundreds of people—many of them historical contemporaries of the poet—who are recognizable both as individuals and as types. But at the same time it is an allegorical journey, a story of the pilgrimage of the human soul from the darkness of error and sin, through the light of revelation and grace, to meet God. Scattered references in Dante's *Divine Comedy* and his *Vita Nuova* to the pilgrimage of the Biblical Jews from Egypt to the Promised Land, to the Easter liturgy, and to the Golden Jubilee of 1300 reinforce this vision of the journey of the soul from the Egypt of the temporal world toward a celestial Jerusalem.

The first book of the *Divine Comedy,* the *Inferno,* contains no explicit references to Dante as a pilgrim, for his descent into hell is to gain an intellectual understanding of the human condition and is not an explicit search for grace. In the second book, the *Purgatorio,* Dante's guide Virgil welcomes him as a *peregrin,* a word connoting both a stranger and a pilgrim (2.63), references that are echoed several additional times (8.4 and 23.16–21). At the end of the book Dante is given a pilgrim's staff encircled with a palm branch (33.77) to show he's been in the Holy Land. Throughout the *Purgatorio* the souls of the penitent move collectively from a state of sin toward a Promised Land of salvation.

See also

Jubilee Year; Life as Pilgrimage; Pilgrimage as Motif

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Downpatrick (County Down, Ulster, Ireland)

Roman Catholicism, Twelfth Century

The historical Patrick was a Christian lad in fifth-century Roman England when he was captured by Irish raiders. Sold into slavery in Ireland, he served for six years as a shepherd before escaping and finding his way back to England. Yet inner voices called him back to the Emerald Isle. He returned as a bishop and with relentless missionary work converted many of the Irish Celts to Catholicism.

At his death his bones were reputedly interred at Downpatrick Abbey (the abbey at Saul is another claimant), as were the remains of Ireland's other two tutelary saints, Bridget and Columba. Over the next several centuries the town was repeatedly pillaged and the bones were lost. Their rediscovery in 1185 instantly turned the abbey into a focus for pilgrimage, which has continued in modest measure up until today.

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Dreams

See Incubation.

Durham (England)

See Lindisfarne and Durham.

Dwarka (Gujarat, India)

Hinduism, Fifth Century; Jainism

At the end of Kathiawar Peninsula in the Indian state of Gujarat, Dwarka (or Dwarika), is the westernmost of the four *dhams* (cardinal points) sacred to Indian Hinduism. At the same time, it is one of the Seven Sacred Cities, the *Sapta Puri,* also known as the *Mokshada* (from *moksha,* liberation), the cities that confer liberation, that grant all those who die within their boundaries freedom from the cycle of rebirth. The town and its Dwarkanath Temple are both dedicated to Krishna, who, when he fled Mathura on his mount Garuda, made Dwarka his capital and dwelled there for the rest of his earthly life. The town is also connected to Vishnu, who, in his first incarnation as a fish, triumphed over his opponents in this area.

Dwarka is ancient: archaeologists have found structures here from the fifteenth century B.C.E. and remnants of temples from at

least as early as the first century C.E. The Dwarkanath Temple (also known as the Jagatmandir) stands between Dwarka City and the ocean. Legends speak of its founding thousands of years ago, while archaeologists have traced its oldest bits to the early fifth century C.E. The early constructions were destroyed during the period of Muslim rule from the eleventh through the fifteenth centuries. Most of what pilgrims visit today was rebuilt circa 1730. Its five-story spire, rising 52 meters, is supported by sixty ornate columns.

Additionally, many pilgrims come to Dwarka because of its association with the sixteenth-century philosopher-saint Mira Baj (often called Mirabai), who abandoned her life as queen to devote herself to the worship of Krishna. The god favored her with visions—some believe personal visits—and she devoted numerous love poems to him.

Just east of the city is the small, twelfth-century Rukmini Temple, dedicated to the princess with whom Krishna eloped when he came to Dwarka. As the exquisite temple carvings depict Siva in several of his aspects, the temple is particularly popular with Saivite pilgrims.

Dwarka's most famous festival is the Janmashtami, commemorating Krishna's birth on the eighth night of the month of Bhadrapada (July/August). For this important event pilgrims flock to a variety of Krishna-related sites around India.

Dwarka also holds meaning for Jains as the home of the twenty-second Tirthankara, Neminathji. His statue at Vasai, 10 kilometers north of Dwarka, is a popular pilgrimage goal.

See also

Dham; Hinduism and Pilgrimage; Janmashtami

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E

Eastern Orthodoxy and Pilgrimage

The term *Eastern Orthodoxy* encompasses the Christian churches that were assigned to the eastern patriarchates of Constantinople, Antioch, Alexandria, and Jerusalem in the Fourth Ecumenical Council in 451. Eastern Orthodoxy generally encompasses the churches of Albania, Bulgaria, Cyprus, the Czech Republic, Georgia, Greece, Poland, Rumania, Russia, Serbia, and Slovakia, and often includes the Coptic and Ethiopian Orthodox Churches. Rather than aspiring to universality, as is the case with the Roman Catholic Church, over the centuries the Eastern Orthodox tradition has fragmented into many separate national or ethnic churches. There are many variations among them, ranging from the dates of principal festivals to theological issues such as whether Christ has two separate natures—human and divine—or whether they are combined. In addition, as a group they differ from the Roman Catholic Church in some significant ways. They reject the authority of the Roman Papacy; most of them permit married men to become priests; and there are differences in both theology and ritual.

Their pilgrimage traditions, too, exhibit both similarities with and differences from Roman Catholicism. Both traditions began with and to an extent continue to focus on places associated with Jesus' life and passion in the Holy Land. Both give importance to sites associated with saints, who are sought out by pilgrims for their power to intercede with the Deity to heal and to grant petitions. Both have developed a wide array of shrines that serve the needs of international, national, regional, and local worshipers.

Several historical processes have shaped Eastern Orthodox pilgrimage traditions. Byzantine hegemony in the eastern Mediterranean from the fourth century (when Saint Helena visited the Holy Land and identified key pilgrimage sites) through the seventh century made visiting sites in that region fairly easy. In addition to visiting Jesus-related sites, pilgrims went to other shrines as diverse as the pillar of Saint Simeon the Stylite in Syria and the church of Saint Demetrios in Thessaloniki in Greece. After the Eastern Church's split with Rome, the shrines of the early Christian martyrs in Rome were largely inaccessible to Orthodox pilgrims, so attention shifted even more completely to the east, especially to the magnificent shrine churches of the Byzantine Empire's capital city of Constantinople, such as Hagia Sophia. During the twelfth century, Crusaders captured and despoiled Constantinople, sending many of its most precious relics to Western Europe. When the Roman Catholic Crusaders gained control of Jerusalem, they often denied access to Holy Land sites to Orthodox Christians. When the Muslim Ottoman Turks took Constantinople in 1453, changing its name to Istanbul and converting its principal churches to mosques, the center of Eastern Orthodoxy shifted to Greece, the Balkans, Russia, and southeastern Europe, where for the most part it remains today.

Eastern Orthodox pilgrimage was also greatly affected by the Iconoclast Movement. In 725 Byzantine Emperor Leo III, responding to criticism of the superstitious excess of attention paid to statues and paintings of holy figures, condemned the veneration of images (called icons). Statues were burned, paintings were defaced, and representational religious art went underground (in some places literally, as in Turkey's central Anatolia, where monastic communities hid themselves away in caves and tunnels). Travel to visit saints' shrines was likewise discouraged. Many monasteries were expropriated and their shrines destroyed; image

worshipers were arrested, frequently tortured, and sometimes slain. The ban was revoked by the Seventh Ecumenical Council in 787 and then reinstituted with vigor before it was lifted for good in 843. A long *Letter of the Patriarchs of Alexandria, Antioch and Jerusalem to the Emperor Theophilos in the year 836* makes the case for the legitimacy of icon veneration: it is implied in many Old Testament cases; many specific icons, some from the time of Jesus, have demonstrated miraculous powers; the early church authorities authorized the use of icons; icons are not idols; and recent history has proved that God condemns iconoclasm.

Until it was Islamized by the Ottoman Turks in 1453, Constantinople was the capital of the Byzantine Empire and the center of the Orthodox world. The Church of Hagia Sophia was its crowning jewel. The pilgrims who have left records of their visits, such as Stephen of Novgorod, who went as a pilgrim in the 1340s, describe lavish festivals, during which the principal icons were paraded through the streets of the city. The Hodegetria Icon was carried by a blindfolded man who stretched out his arms in imitation of Christ on the Cross. The theme of replica Passion, or replica Jerusalem, was continued in Hagia Sophia's display of religious objects. Relics of the crucifixion were displayed. One of the church's icons represented the Mount of Olives; a mosaic fountain was presented as an icon of the Jordan River; another mosaic icon, of the crucified Christ, had water flowing from Jesus' wounds.

Since the end of the iconoclast controversy, holy icons have been prominently displayed in most of the churches of the Eastern Orthodox tradition, often on the iconostasis, a stone or wooden screen that separates the congregation from the altar. Because three-dimensional figures were felt to be too realistic and thus to invite the kind of idolatry that the iconoclasts had so bitterly fought, artists and their ecclesiastical patrons favored painting over sculpture, and no significant sculptural tradition developed. Icon painters eschewed realism, tending instead to flat representations that emphasized the spiritual qualities of their subjects.

Shrines in the Eastern Orthodox tradition tend to be associated with the life of some saint or to be the locus of some icon that has acquired a reputation for effecting miracles. Some extraordinary holy men, for the most part monks, have attracted a pilgrim following during their lifetimes. At their deaths their monasteries continued as pilgrimage centers. In the tenth century Ivan Rilski (who became Saint John of Rila) was such a monk. From his monastery in Bulgaria's Rhodope Mountains he advised monarchs and nobles, encouraged monasticism, and developed a reputation for holiness. Greece's Hosios Loukas Monastery, which was home to the hermit Loukas the Stiriot, is such a place. So, too, are Russia's Trinity Monastery, home of the fourteenth-century cleric Saint Sergius, and Zadonsk Monastery, home to eighteenth-century Saint Tikhon of Zadonsk. In Russia such people were known as *starets.* They served as counselors and charismatic spiritual guides, and sometimes came to wield enormous political, as well as religious, influence. Even today, some of the monks of Greece's Mount Athos, for example, serve as spiritual advisors for their devotees, who make periodic pilgrimages to the site to consult with them.

Some of these monasteries have been so important to the development of their nation's or ethnic group's sense of identity that pilgrimage to them is as much an ethnic as a religious experience. Rila Monastery serves this purpose for Bulgaria, as does the Echmiadzin Cathedral for Armenians, and Zarvanytsya for the Ukraine.

Miraculous icons, particularly of the Virgin Mary, are the foci of many pilgrimages. The Virgin of Vladimir, in Moscow's Uspensky Cathedral, has attracted pilgrims since 1395. An icon of the Virgin that has been seen to weep tears has drawn Orthodox pilgrims to Christ of the Hills Monastery near Blanco, Texas, since 1985. Pilgrims to Eastern Orthodox shrines tend to direct their prayers and petitions to or through their favored icons. On major events the icons are taken out in procession. People line the streets or plazas in order to kiss the images.

The Russian Orthodox Church's tradition encompasses other varieties of pilgrimage as well. One type of pilgrim, called a *strannik,* adopts a life of perpetual wandering from one holy shrine to another. Monks sometimes wander from monastery to monastery looking for the ideal religious community. During the

eighteenth century, some Russian nobles were in the habit of making an annual summer pilgrimage to a favorite monastery to be spiritually refreshed, but also to escape the oppressive summer heat in the city.

During much of the twentieth century Communist regimes dominated Orthodox countries in eastern and southeastern Europe and as part of their general anti-religion policy attempted to quash pilgrimages. In Russia, for example, a 1958 decree attacked monasteries and convents by confiscating their agricultural holdings and rendering them economically unviable. In 1961 a decree banned organized pilgrimages. Most of the buildings of Russia's popular Pochaev Monastery were confiscated; its pilgrim hospice became a hospital for the violently insane; pilgrims were forbidden to stay overnight in the area, and private citizens who hosted them were fined; some pilgrims were beaten or raped. At Velikoretskoye, in the Kirov region, where pilgrims since the mid-fourteenth century have come in procession with their banners and icons to see relics of Saint Nicholas, similar measures were taken beginning in the late 1950s: the church was converted into a grain storage facility, the icon chapel was torn down, and for the next thirty years, until the fall of Communism, pilgrims were violently harassed. The holy icon of Moscow's Virgin of Vladimir was taken from its church and installed in an art museum, to which its devotees now came to kneel, cross themselves, and pray. In the aggregate these governmental efforts decreased but did not stop the flow of pilgrims to Russia's holy shrines.

See also
Christ of the Hills Monastery; Constantinople; Icon; Mount Athos; Rila; Virgin of Vladimir

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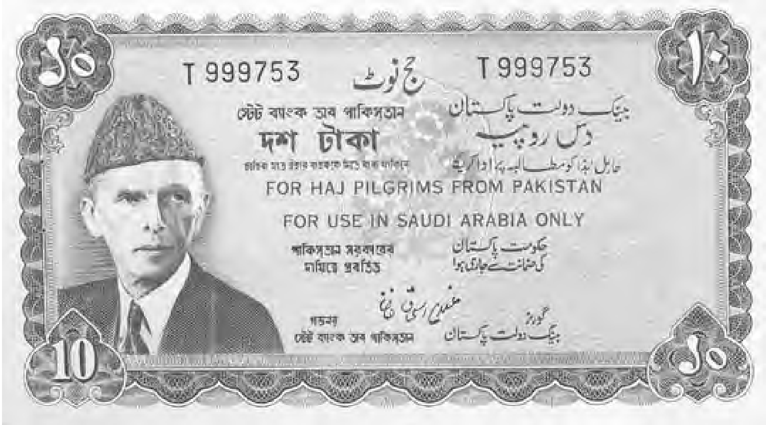
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Economics and Pilgrimage

Travelers spend money. This truism is at the heart of the web of economic activities that both sustain and profit from pilgrimage. The pilgrims themselves must manage the considerable costs of pilgrimage. At the very least, they must acquire essential goods and services, and this creates markets and attracts merchants. Institutions that foster pilgrimage, be they governments, religious institutions like churches, or private associations of individuals, must raise and disburse funds. Authorities with responsibility for the economic health of their communities often see in pilgrimage a tool for economic development. Pilgrims may be taxed, cheated, or stolen from. Even information about pilgrimage can be treated as a commodity: after all, you, or your library, bought this book.

Pilgrimages, particularly those to distant shrines, require considerable expenditures of material resources (money for food, lodging, guidebooks, equipment, offerings) and of time away from work. Therefore it is easiest for people of substantial means or people who have rejected all earthly entanglements in favor of a rootless life of extreme asceticism, such as the Indian sadhus, to make long-distance pilgrimages. People of modest means often make great personal sacrifices in order to participate in pilgrimages. People of no means sometimes survive on pilgrimage by living off the land, by pillaging—as was the case with many of the Crusaders—by begging, or by relying on established pilgrim support systems. Some religions formally recognized these facts. Islam, for example, requires believers to make the hajj only if they have first fulfilled their home obligations. The socioeconomic base of pilgrimage has changed somewhat with the modern age's institutionalization of leisure in scheduled vacations and the like and the widespread growth of a worker class with some disposable income.

Many religions conceive of pilgrimage as essentially transactional. Pilgrims acquire religious



Special currency used for hajj (Collection of Linda K. Davidson and David M. Gitlitz)

merit in whatever currency that particular religion holds dear. These benefits may be transcendental (release from Purgatory, release from the cycle of rebirth, remission of sin) or worldly (health, fertility, good fortune, increased social status). In return, the pilgrim offers in sacrifice either material resources (time, money) or self-abnegation (asceticism, suffering, the acceptance of risk). This transactional nature extends to the individuals or institutions that also acquire religious merit by supporting pilgrimage activities. Sometimes the transaction is explicit, as when a community afflicted with some disaster like plague or drought bands together to provide the resources for specific pilgrims to journey to a holy site as their community's representatives to pray for relief.

More often the transaction is implicit. The ethos of many religions dictates that providing services to pilgrims is an obligation; it is the right thing to do; it weighs on the side of good deeds when divine powers subject humans to judgment. Thus it is common for religious institutions to earmark funds for hospices in which pilgrims can obtain lodging or medical attention and kitchens to provide food, as is common in Sikh and Hindu temples on the Indian subcontinent or in the network of Marian shrines sustained by the Catholic Church. Governments like the medieval Christian kingdoms of Castile and Leon, the Shintō administration of the Japanese Meiji in the late nineteenth century, or the Islamic Saudi monarchy today put resources into the infrastructure of travel along pilgrimage routes, constructing bridges, highways, and airports, digging wells, and providing security services. Associations such as religious confraternities or artisans' guilds may build, provision, and staff a hospice, provide maps and guidebooks, or maintain a Web site on behalf of pilgrims. Individuals themselves may accept these responsibilities, opening their houses or kitchens to passing pilgrims, or at a minimum dropping a coin or a bit of food into a pilgrim's begging bowl or outstretched hand.

Institutions put their seal of approval on such activities in numerous ways. Sermons may praise charity to pilgrims. Painting and sculptures may incorporate such gifts into the decorative motifs of holy places. Individuals who have dedicated their lives and resources to helping pilgrims, such as the medieval Christian road and bridge builder Juan de Ortega, may be officially canonized as saints.

Because maintaining a religious shrine is a costly enterprise, pilgrims are generally requested to help underwrite the costs, sometimes in ways that are not subtle. Pilgrims are sometimes required to pay their guides. They must pay for special services, such as turning on the electric lights inside a shrine. Above all, voluntary donations are encouraged. Donation boxes are often prominently displayed. The bigger the donation, the greater the possibility that the donors themselves will receive permanent acknowledgments, such as plaques with their names on them on a part of the shrine building. Shrines are especially grateful for endowments. Wealthy pilgrims may donate land that is then rented out so that the income can fund shrine activities.

Not all such activities are selfless or motivated by the need to accrue religious merit. Individuals and institutions at all levels know that pilgrimages not only provide an opportunity to bestow charity, there is also money to be made from pilgrimage. Recognizing this fact, governments sometimes tax the profit centers—hospices, markets—associated with pilgrimage. In times of national need or royal pique, pilgrim institutions from hostelries to shrines may provide monarchs a ready source of funds, as when England's Henry VIII systematically despoiled the nation's Roman Catholic shrines in the mid-sixteenth century. Conquering armies, particularly those of a different religious persuasion, frequently target the wealth of shrines. Al-Mansūr's Muslim raiders stripped Christian shrines in northern Iberia in the late tenth century, and 200 years later the conquering Christian armies returned the favor as they swept into the Islamic cities of the south. Muslim armies stripped the Buddhist and Hindu temples of the northern Indian subcontinent. Spanish conquistadors sent the golden statues of Inca and Aztec gods back to Spain to be fashioned into gold leaf to brighten the Iberian altars.

Governments also recognize the wealth and prestige that is derived from pilgrim traffic to significant shrines. Although confiscation of shrines may provide a one-time surge of resources, it is sounder long-range policy to encourage the goose to go on laying its golden eggs. Early Christian monarchs saw this clearly. They put money into shrine construction. They granted municipal charters that fostered pilgrim-related economic activities. They exempted villagers from paying taxes in exchange for their keeping key mountain passes free from snow. They licensed—and taxed—markets along the principal pilgrim routes. The existence of shrines in cities that were important administrative centers—Constantinople, Corinth, Kyōto, Rome, Tenochtitlán, Vijayanagara—meant that people could worship and interact with government on a single trip, and that was very good for business.

Major religious institutions, too, got into the act. The international Catholic medieval orders like the Benedictines and Cistercians franchised networks of hospices along Europe's principal Christian pilgrimage routes. Major Buddhist and Hindu temples send emissaries all over the Indian subcontinent to drum up pilgrim traffic through preaching about the spiritual benefits of pilgrimage and providing guide services and advice to make the undertaking seem less formidable. Temples rapidly became major employers, with some Indian temples directly sustaining upward of 1,000 families.

Because crowds of pilgrims tend to attract crowds of vendors, major shrines attract major markets. Despite church and state attempts to control the process, the shrine-market symbiosis is for the most part self-regulating. Archaeological analyses of the distribution of artifacts at ancient shrines such as the South Indian temple complex at Vijayanagara often note the existence of clearly differentiated market areas clustered around the main centers of worship. Almost every shrine market features items that the pilgrims can use ritually during their visit (candles, flower garlands, incense) and religious souvenirs (icons, statues, rosaries, amulets, holy water bottles) that they can take home with them. Inevitably they also sell food, both standard lunch fare and special candies or sweetmeats traditionally identified with that particular shrine. In fact, the ring of markets outside the sacred precinct is one of the de facto delineators of sacred space. As pilgrims approach the shrine proper—Bodh Gayā, Lourdes, San Juan de los Lagos, or Delhi's Jama Masjid—their sense of anticipation is heightened by the press of religious artifacts on every side. Of course, the larger shrine markets attract general

merchandise as well, everything from farm implements to kitchenware, toys, and clothing.

As shrines draw pilgrims, and pilgrims generate commerce, the concentration of resources associated with pilgrimage is also a magnet for the unscrupulous. To judge from the widespread laws attempting to safeguard pilgrims, one perennial abuse is price gouging by hotelkeepers, food sellers, and guides. Bait-and-switch techniques are common: in medieval Europe pilgrims were offered a sample of good wine and, after they had put down their coins, were given a bottle of plonk. Prostitution is common. Another abuse is theft: travelers' wealth is by nature portable, and it sometimes departs for destinations unknown. Another scam is the sale of presumably holy objects such as relics or bits of statuary from temples. The medieval Christian Crusaders were particularly gullible in this respect, which is one reason why so many Western European churches claim to have key relics brought from Jerusalem.

See also

Confraternities; Hajj; Offerings; Sadhu

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Egeria

Christianity, Fourth Century

The writer of the earliest extant Christian narrative by a woman pilgrim to the Holy Land.

Egeria (sometimes referred to as Silvia or Aetheria) made her pilgrimage from Western Europe to Jerusalem circa 381–386. Scholars differ on her nationality, but most believe that she was from the Iberian Peninsula, while some posit that she was French. She wrote her memoir in the style of a chatty newsletter for her ''sisters,'' although it appears that she was not a nun. It is generally agreed that she was a noblewoman, evidenced by information in her narrative that she often received a military escort and that sometimes bishops would guide her through their churches.

Egeria seems to have stayed in Jerusalem about three years, making excursions from there throughout the region. She arrived in Jerusalem from Constantinople at Easter time, 381. She visited Alexandria (381–382), the Galilee (383), and Mount Sinai (384); in 384 she traveled to Mount Nebo, Antioch, Edessa, Saint Thecla's, and back to Constantinople, when the extant manuscript breaks off. It was apparent that she was planning to go to Ephesus as well. Her narrative shows that by the time she arrived in the Holy Land, the sacred geography was well identified. She tells of being shown the burning bush where God spoke to Moses, and she remarked that it was still growing.

The manuscript of Egeria's narrative was found in incomplete form in Tuscany in 1883. Only about a third of her travels are in the manuscript. Although early scholars deplored her writing style, later scholars came to appreciate it as a nonclassical Latin, closer to a speaking style than literary. She shows good knowledge of Christian literature, but little of classical Roman works. Her observations are often acute and aided by a rich use of adjectives. Descriptions of the landscape through which she traveled are often vivid: "On the way I saw a valley running down to the river Jordan, remarkably beautiful and very well kept, and it was full of vines and trees because there was plenty of good water there" (108).

More importantly, Egeria often made observations about the religious rites she observed that offer insights into the development of the Christian liturgy in the early centuries. Her description of the Easter celebration in Jerusalem is filled with details: when people fast and when they don't, where they sing hymns, what kinds of decorations were prevalent. She explained how some of the wood of the Cross was removed from its gold and silver reliquary and how people could approach it and kiss it, with deacons standing by to guard against the worshippers biting out a piece of the wood to take away.

See also

Bordeaux Pilgrim; Jerusalem: Christian Pilgrimage; Memoirs

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Einsiedeln (Schwyz, Switzerland)

Roman Catholicism, Tenth Century

Switzerland's principal Roman Catholic shrine, housing the much venerated relics of Saint Meinrad and the statue of Our Lady of Hermits. Einsiedeln receives some 200,000 visitors each year.

Meinrad was a priest who retired to the mountainous wilderness of Schwyz Canton in the early ninth century to live the ascetic life of a hermit. He befriended all who came to see him, including two treasure seekers who, furious when they found no gold or jewels in his hermitage, beat him to death. Despite the loss, his brother hermits continued to worship at the oratory that he had built in the forest, and by the early tenth century a small Benedictine community had grown up around the ruins of his hermitage. Legend holds that Jesus himself came as a brilliant light to consecrate the chapel that they dedicated to Mary, Our Lady of Hermits, in 948.

In the Mary Chapel is the statue of the Black Madonna that, according to legend, once graced the altar of Saint Meinrad's humble oratory. In fact it dates from the mid-fifteenth century. Before the statue was put in place, the chapel was known for the healing spring that bubbled forth from underneath the structure. The fame of the relics, the spring, and the Black Madonna as workers of miracles ensured a steady stream of pilgrims to Einsiedeln all through the Middle Ages. At its height, during the summer season more than 50,000 pilgrims came each week.

As the result of a series of disastrous fires, very little of the early Benedictine monastic structures remain for the modern visitor. The current church was built in the early eighteenth century in the ornate Vorarlberg Baroque style, featuring spacious interiors, painted panels and domes, and incrustations of stucco decorations.

Today's pilgrims to Einsiedeln come to see the miraculous relics and statue, of course, but also to experience the inspirational ambience of the monastery. The monks' calendar each day begins at 5:30 with vigils and mass, followed by communal breakfast, lauds, the daily public mass, midday prayer, vespers, afternoon mass, dinner, and compline. Many pilgrims take part in all of these religious services, but the favorite occurs at 4:30 every afternoon: the monks walk in a solemn procession into the Lady's Chapel to sing the "Salve Regina." There are other solemn liturgies and stately processions. High masses are often celebrated with an orchestral accompaniment, and Einsiedeln's Benedictines are known for their singing voices. The special services that attract the largest numbers of pilgrims are the Feast of Our Lady of Einsiedeln, the first Sunday after July 16; Rosary Sunday, the first Sunday in October; and the most important Marian holidays: the Ascension (May 8), the Assumption (August 15), and the Nativity (September 8). The Feast of the Miraculous Consecration takes place on September 14. It is the highlight of the year, and candles illuminate both abbey and town. Pilgrims, carrying lit candles, march in a procession toward the abbey.

In addition to partaking of abbey life, pilgrims who come to the abbey between Easter and October generally visit two adjacent spectacles. One is the Panorama, a 100-meter-long circular mural painting that depicts Jerusalem at the time of Jesus' crucifixion. The other is the Diorama Bethlehem, billed as the world's largest Nativity scene, featuring more than 500 carved wooden figures. Others climb the well-marked trail of the Stations of the Cross, leading to the summit of Mount Meinrad.

Every five years (1997, 2002, 2007), the villagers of Einsiedeln present *The Great Theatre of the World,* a religious drama in which more than 600 local inhabitants take part.

In 1854 a group of monks from Einsiedeln journeyed to the United States to help bring the Catholic faith to the Native American peoples. Their first monastery, and base for their missionary efforts, was Saint Meinrad's Abbey in southern Indiana.

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Ekuphakameni (South Africa)

Church of the Nazarites, Twentieth Century

Ekuphakameni, on a hilltop near Mount Nhlangakazi in the South African region of Natal, 29 kilometers north of the city of Durban, is the principal pilgrimage site for adherents of the Nazareth Church, founded circa 1911 by Isaiah Shembe, a member of the Zulu tribe.

As a young man, Isaiah Shembe survived a lightning strike and dedicated his life to serving Jehovah. Shembe taught himself to read the Bible, and in it he found inspiration for a brand of Christianity that placed emphasis on selected portions of the Jewish Bible: Saturday Sabbath observance, abstinence from eating pork, and leaving one's hair uncut. He blended these practices with others drawn from traditional Zulu customs. The itinerant Shembe rapidly gained a reputation as a healer and came to be regarded by his followers as being Jesus-like. He was often referred to as *nKosi,* the Zulu word for chief or king. He purchased land near Mount Nhlangakazi for his religious center, terming it Ekuphakameni, loosely translated as High Place, which his followers regard as a kind of heaven on earth.

Shembe established two festivals, the Feast of Tabernacles in July and the New Year in January, as the central events of his religious movement. Thousands of adherents make pilgrimage to the site at those times. They enter the sanctuary enclosure through one of several gates, the "Gates of Heaven," protected by the souls of ancestors who keep out the impure. The Nazarite hymnal, written by Shembe, makes clear that this is the earthly Jerusalem, the site of salvation both in the here and now and the afterlife. At the center of the compound is an area called *paradisi,* where worshipers drink from sacred springs at the foot of the Tree of Life, and receive communion. Worship consists of prayer chanting, dancing in the Zulu fashion, and the reciting of testimonies. Isaiah Shembe would walk among the worshipers identifying their maladies and curing them with a look, a phrase, or the laying on of hands. Since Shembe's death in 1935, his son, Johannes Galilee Shembe, has performed these functions.

Although the two Nazarite festivals are the communal pilgrimages to Ekuphakameni, individuals come in a steady stream year round to be healed.

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El Cajas (Cuenca, Ecuador)

Roman Catholicism, 1988

Field situated at about 3,400 meters in the Andes Mountains, which serves as an outdoor Marian sanctuary that pilgrims visit, hoping to experience an apparition of Saint Mary.

Patricia Talbot (b. 1972), an Ecuadorian student and fashion model, began receiving apparitions and counsels from Jesus' mother, Mary, beginning in 1988. For the next two years, she experienced visions in her home, in several Ecuadorian churches, in churches in Mexico City, and in the mountain meadow at El Cajas. The messages that she has received are similar to those received at Fátima (Portugal) and Medjugorje (Bosnia), including exhortations to pray and repent and warnings of impending catastrophes.

The Roman Catholic Church has not given an official approval to these visions, so Ms. Talbot has taken a vow to keep silent about her experiences. However, she established a shrine at El Cajas in 1989. It quickly became a pilgrimage destination for thousands on Thursday and Saturday mornings, which is when Talbot often received visions. Before dawn, trucks and cars filled with pilgrims wind their way from Cuenca up the Andean road. The shrine is a simple open-air edifice surrounded by rosaries, statues of the Virgin, and crucifixes. As at Saripiquí, Costa Rica, worshipers wait in the open air, hoping for a sign of the Virgin's presence and sometimes reporting bright lights or glimmering. By noon, the pilgrims have left.

See also

Apparitions; Fátima; Lourdes; Roman Catholicism and Pilgrimage; Virgen de Saripiquí

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El Cobre (Santiago, Cuba)

Roman Catholicism, Seventeenth Century; Santería

Cuba's most important pilgrimage shrine holds the Virgen de la Caridad at El Cobre.

According to documents in the General Archives of the Indies in Seville (Spain), the statue was discovered in 1612 or 1613 by three boys, known as the three Juanes, when they had gone to the Bahía de Nipe to bring back salt for the local mines. The statue, floating on a little raft, was labeled "I am the Virgin of Charity." The director of the mines had a chapel built for the statue in Barajagua. When the statue seemed to go missing from the locked chapel at night, it was taken as a sign that it wanted to be moved to the parish church in El Cobre. But again the statue strayed, and in accord with an apparition of the Virgin to a girl named Apolonia, it eventually was moved into a chapel in the Sierra Maestra, a mountain range in eastern Cuba. As a result of these miracles, the statue soon had a following among the slave population working the mines, then more broadly throughout eastern Cuba, and then across the entire island. Because Cuban soldiers and their mothers and sweethearts invoked this Virgin's protection in the 1895–1898 War of Independence, she was widely revered as the patriot Virgin, and in 1916 she was made the official patroness of Cuba. The president of the Cuban Republic in 1927 dedicated the splendid new church built to hold her statue. Pope Paul VI promoted the church to a basilica in 1977. Pope John Paul II, during his visit to Cuba in 1998, crowned her as queen and patroness of Cuba.

Although pilgrims visit the shrine year round, by far the largest crowds come on the Virgen de la Caridad's feast day, September 8. Typically they dress in yellow, mirroring the statue's mantle. Many come to thank the Virgin for her role in helping Cuba gain her independence and for looking after Cuba's well being. More come for the statue's reputed miraculous powers of healing. In the Chapel of the Miracles they pray, deposit offerings, or leave ex-votos in thanks for favors received. Among the crutches and the tin simulacra of cured eyes, legs, and hearts are valuable jewels, military decorations, porcelain vases, and the medal given as part of the Nobel Prize for Literature, left in the shrine by a thankful Ernest Hemingway. In the past, pilgrims often took vials of oil from the lamps surrounding the statue back to their homes. Occasionally a pilgrim has drunk the oil.

Adherents of Cuba's Santería religion also celebrate the festival of the Virgen de la Caridad, whom they identify with the goddess of water or with Ochun (or Oshun), the deity of love and abundance. Rather than making a pilgrimage to the shrine, the Santería celebration features dressing in yellow (for Ochun, one of whose emblems is the sunflower), lighting candles, and making offerings to replicas of the holy statue on their home altars.

The initial popularity of the cult of this Virgin had its roots in the politics of the nineteenth-century war against Spain, and the Virgin of Charity remains political. In 1951–1952, the fiftieth anniversary of the Republic, the statue was taken out on a pilgrimage around the island, with stops at more than 200 sites along the way. In 1959, when Fidel Castro took control of the government, a Catholic lay organization took the statue to preside over the National Catholic Congress, where it became the focal point for anti-Castro protest. On September 8, 1961, the patroness's feast day, some five months after the disastrous CIA-led Bay of Pigs invasion attempt, the opposition crystallized. By the end of the week 131 priests and other clergy had been exiled from Cuba. The mass exodus began, and the center of the cult shifted to Miami, where the Cuban community in exile in the United States continues to venerate her in the form of a statue from the parish of Guanabo, smuggled out of Cuba in 1961.

However, the cult survives in Cuba as well. The Church at El Cobre continues to attract a steady stream of pilgrims. Because the Virgen de la Caridad at El Cobre is seen to look out

for the best interests of Cubans, the shrine has also continued to be focal point for political action groups in Cuba. In July 1998, for example, mothers of political prisoners met in Santiago de Cuba and marched as pilgrims (i.e., protesters) to El Cobre to celebrate a mass and to demand amnesty for their sons and daughters.

See also

Our Lady of Charity

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El Faiyûm (Egypt)

Ancient

In ancient times Egypt's El Faiyûm Oasis was flooded annually by the Nile. Its lush marshes were home to crocodiles. The city of Shedyet, which the Greeks called Crocodilopolis, became the center of the cult of Sebek (Suchos in Greek), the crocodile god. Judging from the large numbers of votive offerings and amulets found by archaeologists in the temple ruins, it was an important pilgrimage site in Egypt during Greco-Roman times.

An ancient Egyptian creation myth held that the world rose out of the primordial mud at Shedyet, much as the crocodile emerges from the muddy marsh waters. Other writers commented that the crocodile, which laid her eggs each spring above the anticipated high-water mark, was a harbinger of the life-giving annual Nile floods. Already in the fifth century B.C.E. the Greek historian Herodotus commented on the sacredness of the crocodile to the Egyptians, noting that the body of anyone drowned by a crocodile was to be treated as a sacred object, with special funeral ceremonies. The cult was housed in a temple with columns carved to resemble marsh plants. Mummified crocodiles were used in the temple rituals, and living crocodiles, which the priests adorned with gold and fed with honey cakes and meat, were kept in a sort of temple zoo.

The Crocodilopolis temple was believed to have oracular powers, and pilgrims brought their queries, in written form, to the temple. The architecture suggests that a priest, hidden in a small room adjacent to the main temple image, answered the questions as they were read out. Surviving tomb paintings suggest that at specified times the images of the crocodile god were carried around the town in procession.

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El Rincón Sanctuary (Santiago de las Vegas, Cuba)

Roman Catholicism, 1585; Santería

The shrine of San Lázaro (Saint Lazarus), in El Rincón Sanctuary near Havana, has been one of Cuba's most popular pilgrimage destinations since the late sixteenth century. The shrine is of such importance that it was included in Pope John Paul II's 1998 visit to Cuba.

In the New Testament, Saint Lazarus was the brother of Martha and Mary of Bethany. Four days after he had died, Jesus Christ brought him back to life (John 11:1–44). He was venerated in post-Jesus Jerusalem for several centuries (the Spanish pilgrim to the Holy Land, Egeria, mentions this in her diary, circa 390). One legend about his activities after his resuscitation relates that he became the bishop of Cyprus, and that his relics were sent to Constantinople (now Istanbul) after his second death. Another legend is that he and his sisters were sent to Gaul (present-day France), where he became bishop of Marseilles.

In the Cuban-African Santería system, San Lázaro is identified with the Yoruba deity Babalú-Ayé, although he may also have evolved from the Dahomey Arará culture. This god is considered cruel and evil and may bring illness and death by smallpox, gangrene, or leprosy. His figure is ulcerated; he walks hunched over

and with difficulty, sometimes with crutches. Some believe that he heralds death and takes the dead to the cemetery. In Cuba, however, the syncretization with San Lázaro has made him a mellower, more compassionate figure. In both the Catholic and the Santería traditions Saint Lazarus is associated with healing. Pilgrims often come with petitions for aid, or to fulfill a vow, or to give thanks for a cure.

Pilgrims come year round to El Rincón, but particularly on December 17, when the major processions are held. It is concurrently the island's most important Santería festival as well. Pilgrims journey from the entire island, many of them walking the last 20 kilometers to the shrine. Some come barefoot, a few on their knees. Many dress in the traditional sackcloth of penance. Pilgrims gather at the shrine on the eve of the festival, and they begin their prayers to the saint at the stroke of midnight. Catholic prayers mix with Santería chants, the odor of candles and incense mixes with the pungent scent of cigar smoke and rum. Flagellation is not uncommon. Santería worshipers may bring effigy dolls with them to offer to the saint's image.

As with many such festivals, a thriving market offers religious goods, food, drink, household items, and souvenirs to the pilgrim throngs.

Because of their enormous popularity, in recent years the San Lázaro processions have sometimes become a vehicle for social or political protest in Cuba. Political dissidents tend to be weeded out by the Cuban police.

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Eleusinian Mysteries

Ancient, Pre–Seventh Century B.C.E.

The ancient Greek mysteries are exactly that: mysterious. They were cultic religious celebrations that took place at various major pilgrimage centers. But, while we know many details about the sites and the gods and goddesses that were worshiped, we do not know all of the details about the special ceremonies attendant on those deities. The rites at Eleusis that paid homage to Demeter and her daughter Kore (Persephone) are considered to have been the most important of the mysteries of the ancient Greek religion. The historian Herodotus reported in 480 B.C.E. that he had witnessed some 30,000 pilgrims marching from Athens to Eleusis for the ceremonies.

Other cults had mysteries as part of their activities as well. Some were nearly democratic in accepting anyone who wished to join, while others admitted only select members. The Eleusinian initiates had to meet two criteria: they had to speak Greek and they had to have not shed blood, or they had to have been subsequently purified. The initiate, called a *mystes,* got direction from a sponsor (*mystagogos*) on his or her first visit-initiation at Eleusis; the second time the mystes would be received into the highest levels of the mystery.

The ceremonies and exact activities remain unknown, because initiates were cautioned never to tell what went on inside the sanctuaries. Plutarch, Xenophon, and Aristophanes mention severe punishments that were meted out to those who violated the caution. Livy recorded that two young boys who accidentally wandered into the sanctuary were condemned to death.

Situated about 20 kilometers west of Athens, Eleusis was a center of religion from Mycenaean times. By the seventh century B.C.E. it was annexed to Athens. As the site of the most famous of the ancient mystery cults, its importance continued until the fifth century C.E.

The myth that forms the basis of this important cult center focuses on the relationship between mother, daughter, and son-in-law. Its finalized form was probably in place by the seventh century B.C.E. Hades saw Kore (Demeter's daughter) while she was picking flowers in

a field. He immediately grabbed her and took her home to the underworld. Disguised, Demeter, the earth mother goddess, searched high and low for Kore, but to no avail. When she arrived in Eleusis, the area's king and queen felt compassion for the old, weeping woman and, not realizing her true identity, they hired her as a nurse for their son, Demophon. Demeter liked Demophon so much that she planned to make him immortal by putting him in the fire every night, but the queen found out and objected to the method. Scorned, Demeter reacted violently, declared her true identity, and demanded that they build her a temple. Still disheartened to be without her daughter, Demeter enjoined the earth to produce no food, which caused a year-long famine. Finally Zeus ordered his brother Hades to return Kore. Before he did so, Hades had Kore eat a pomegranate, which meant that she would have to return to him at least part of each year. Demeter was assuaged with the presence of her daughter, so she taught her mysteries to the Eleusinians.

The Eleusinian temple complex is situated on a series of terraces along a hill. Its most important building was the *telesterion,* the hall of mysteries, although not much remains. Nine different temples were erected on the spot over time. Inside, perhaps along the back of the telesterion, was the *anaktoron,* the temple within a temple that was the site of the mystery rites. At first the anaktoron may have held a wooden image of Demeter. A series of special attendants and priests and priestesses ministered to the sanctuary.

Celebrations to Demeter and Kore were held twice a year. The "lesser" mysteries took place in the spring, the "greater" mysteries, in September. Once every five years a special, greater ceremony, called the *penteteris,* was held. The greater mysteries took place over a nine-day period, each day with a series of set activities. On the day preceding the ceremonies, the priests and priestesses took the *hiera,* the mystery items, from Eleusis to Athens in a solemn procession. The sacred relics or objects were held in cylindrical containers called *kistai,* tightly closed with red ribbons. The procession was watched by thousands of spectators along the road.

For four days preparations and ceremonies took place in Athens. They included the ritual purificatory baths in the sea and washing the pigs that would be sacrificed in Eleusis. On the fifth day the Eleusinian priests led the procession back to Eleusis, carrying a wood image of Iacchus (this is the mystical name for Dionysus, who was associated with Demeter). All the initiates who were to take part in the mysteries formed part of this procession. Evidently on the sixth day everyone rested and got ready for the remaining ceremonies, for the evening of the sixth day was the culmination of the rites. These are the mystery of the mysteries. Scholars have deduced that the rites themselves had three parts: *dromena* (things done), perhaps a pageant or recitation of the Demeter story; the *legomena* (things said); and, finally, the *deiknumena* (things displayed), in which, perhaps, the relics were taken out of the cylinders and displayed to the initiates. Some speculate that as a part of the mysteries a ''sacred marriage" took place between the high priest and priestess, perhaps leading to a symbolic birth of a son.

The seventh day was another day of rest; the eighth was dedicated to rites for the dead and parties. Finally, on the ninth day, the initiates returned individually to Athens.

See also

Greek Religion and Pilgrimage

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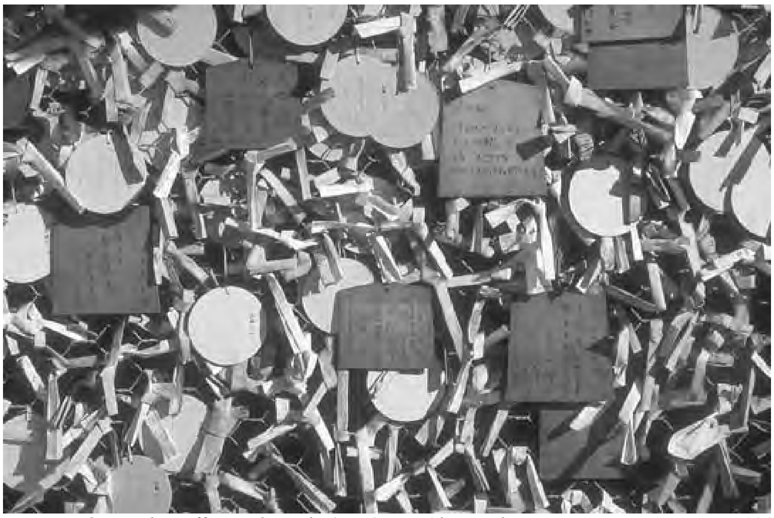
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Prayer papers tied in knots hanging with wooden offering boards (ema) at a Shintō shrine, Kyōto, Japan, circa 1980–1990 (Craig Lovell/Corbis)

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Ema

Buddhism, Shintō

Japanese term for the pictorial votive tablets often hung by pilgrims and other worshipers at Shintō shrines and Buddhist temples.

The term combines two words: *e,* which means pictorial representation, and *ma,* which means horse. Its origin stems from the ancient practice of giving horses to Shintō deities *(kami)* in times of difficulty, since the kami were thought to ride on horses, considered sacred animals. As horse sacrifices were beyond the means of all but the most wealthy, horse-shaped figurines and wooden tablets became acceptable substitutes. The votive tablets request favor from the deity or give thanks for a favor received.

They are still made in the twenty-first century, but are generally less innovative or original. Many Shintō shrines and Buddhist temples produce their own distinctively shaped ema for sale to pilgrims and tourists. The buyers inscribe their names and brief messages detailing their petition on the tablets. Pilgrims hang them in or near the shrine or temple. When there is no room for more, they are gathered up and ritually burned.

See also

Ex-Votos; Shintō and Pilgrimage

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Emei Shan (Sichuan Province, China)

Daoism, Buddhism

Emei (or Omei) Shan, the westernmost and highest of China's traditional holy mountains, is a 3,099-meter peak known also as the Lofty Eyebrow Mountain. It is thought to be the

home of the bodhisattva Puxian (or Samantabhadra, the All Good), who, mounted on his white elephant, does good works on behalf of humankind. In the fifteenth century some 150 monasteries were scattered over the mountain. By the 1930s seventy remained; today there are about twenty, with some of the rest now used as guest houses.

The traditional path to the summit of Emei Shan zigzagged ninety-nine times, each switchback lifting the pilgrim higher on the road to the cluster of temples at the summit. An ancient Emei pilgrim described the climb and its effects:

The road turns and twists, exploring strange uplands.
The sound of surf in the pines—ten thousand valleys are hushed.
The clouds belch up from gleaming mountain tops,
In quiet vales the birds compete in song.
Had I not entered into this wordless state,
How could I know the meaning of self-oblivion? (cited in Huang Shou-fu i)

Of the many temples and shrines along the way, the most important are Hsien-feng-Ssu, the Monastery of the Immortals of the Peak, where many pilgrims are housed and troops of monkeys beg for scraps; the Buddhist seminary of Hongchun Ping, where the bodhisattva of compassion, Guanyin (Kuan-yin), is worshiped; Huazang Temple on the summit, which was rebuilt in 1989; and Jinding (Golden Roof) Temple, established in the third century. Here a large bronze urn in the temple courtyard is used to incinerate pilgrims' paper prayers.

Along the route pilgrims burn votive papers inscribed with sacred texts. They may bathe in the Elephant Bathing Pond (Xixiang chi). If they are fortunate, at the top they observe "Buddha's Halo," an atmospheric effect of light refracted in the crystals of moisture suspended in the summit's cold air, described this way in 1936 by the abbot of the Jian Yin Dian Monastery:

> Every time, when winds and clouds change suddenly and fantastically, there appears unexpectedly a huge round bright circle, floating across the mountains, full of strange colours, gathering into splendour. At that moment, peaks, ridges, grass, and trees are all fresh, gleaming, and magnificent. Even when the clouds and mists have already dispersed, this bright sphere remains illuminated all by itself. Certainly this is the universally-shining "Buddha's Glory." (cited in Huang Shou-fu xxvi)

In former times worshipers who were made ecstatic by the phenomenon would cast themselves off the cliff face in joy.

Nowadays buses bring pilgrims to a point within a two-day walk to the summit, to a point from which two routes, one 43 and the other 64 kilometers long, conduct pilgrims to the top. For those unwilling or unable to walk, there is a cable car.

See also

Buddhism and Pilgrimage; Five Mountains

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Emerald Buddha (Bangkok, Thailand)

Buddhism, 1434

The carved jade Emerald Buddha (also called Phra Kaeo), Thailand's most sacred image, is only 76 centimeters tall. The shrine that houses it, the Wat Phra Kaeo, adjoins the royal palace in Bangkok.

Tradition holds that the Emerald Buddha was found hidden inside a rounded reliquary spire (*chedi*) in Chiang Rai in 1434. It was moved to several different Thai towns. In the sixteenth century it was taken to Laos by looters and was not returned for 200 years. King Rama I had the statue moved to Bangkok in 1778.

The statue is sacred in and of itself and also because it links the monarchy to the Buddhist religion. Since 1778 it has been housed in a sumptuous chapel *(ubosot),* in which the Thai monarchs continue to exercise their official religious functions. For example, three times each year, at the start of each new season (rainy, cool, hot), the king changes the Emerald Buddha's robe. One room in the temple contains the statues of monarchs of the Chakri dynasty. It is open to public view once each year (in April), when citizens bring gifts of incense and flowers to honor the monarch.

The statue of the Emerald Buddha was originally covered with plaster and gold leaf. It is made of nephrite, a kind of jade. It is located above head level away from people on an intricately worked gold altar 13 meters high. Crystal orbs on either side symbolize the sun and moon, while over the statue rise nine superimposed umbrellas, indicating maximum honor. Iridescent blue tiles cover the chapel's ceiling.

The building itself is striking, with soaring spires, covered with gold leaf, mirrored tiles, and colored glass. The temple's tallest tower, the Golden Chedi, which is sheathed in gold, houses a relic of the Buddha and cabinets containing Hindu scriptures. On the walls surrounding the temple complex, 178 painted murals narrate the Thai version of the Hindu epic poem, the *Ramayana,* in which the Hindu monkey-god Hanuman defeats a number of manifestations of the world's evil forces.

Pilgrims visit the Emerald Buddha during all times of the year. When they enter the sanctuary, they take off their shoes and lie flat on the ground as a symbol of obeisance and respect, and then offer incense or flowers. The Wat Phra Kaeo is the most important temple in the complex that adjoins Thailand's Grand Palace. Pilgrims often visit other temples in the complex as well, including replicas of shrine temples in Saraburi, Ayutthaya, and Angkor Wat. The complex includes several other important statues of the Buddha and two libraries containing many Buddhist texts.

See also

Buddhism and Pilgrimage; Politics and Pilgrimage

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Ennin

Japanese Buddhist pilgrim whose extensive diaries—the first in the Japanese language—narrate his travels to Buddhist shrines in Tang dynasty China. He was the first to use the Japanese term *junrei* to signify ascetic travel to sacred places connected with miraculous events.

Ennin (794–864), who was also called by the honorific name Jikaku Daishi, was a member of the Tendai sect of Buddhism. He left his home monastery of Enryakuji to journey in China from 838 to 847, the period in which Buddhism was being persecuted in China. In *The Pilgrimage to Seek the Law in China* he wrote in great detail of his visits to a number of holy Buddhist sites, including the sacred mountain Wutai. He effectively communicated his deep emotions at such sites:

> Before entering the cloister we saw toward the northeast the central terrace, and bowing to the ground, we worshiped it. This then is the region of Monjushiri. There are no trees to be seen on the rounded heights of the five summits, and they look like overturned bronze bowls. On looking at them from afar, our tears flowed involuntarily. (Ennin 214)

Ennin returned from China with 559 volumes of Buddhist literature, which, when translated into Japanese, became the fundamental texts of Tendai Buddhism. He also brought back a system of musical notation still used in Japan and his travel diaries. The devotion to Amida Buddha that he had learned while on

his travels spurred that style of devotion in his native country.

See also

Aśoka; Buddhism and Pilgrimage; Enryakuji Monastery; Japanese Buddhism and Pilgrimage; Wutai Shan

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Enquaua, Ephraim (Tlemcen, Algeria)

Judaism, Fifteenth Century

Fifteenth-century rabbi (d. 1442), whose activities and demeanor made him a revered figure and whose tomb was a site of so much pilgrimage activity over several centuries that Tlemcen, in present-day northwest Algeria, has been called the Jerusalem of Algeria.

Enquaua (whose name has several variants: Enkaoua, Ankawa, Al-Naqawa) fled from Spain to Algeria in 1391 because of the increasingly anti-Jewish activities on the Iberian Peninsula. The story of Enquaua's arrival in Tlemcen is imbued with miraculous happenings, including the account that when Enquaua arrived it was nearing sunset on the Sabbath and he was thirsty. As with Moses in the Sinai, when Enquaua touched a large stone, water gushed out. The water still flows, and some Jews credit it with magical qualities.

Enquaua is credited with the miraculous cure of the daughter of local Muslim sultan. As a gift in return for the cure, the sultan gave permission for the Jewish community to live in Tlemcen. The fifteenth-century synagogue was still standing in the late nineteenth century. A substantial Jewish community lived in Tlemcen until the declaration of the independence of Algeria, when many left for France, especially Paris.

The miracle-working rabbi's tomb became a place of local veneration and annual pilgrimage that continued during the next five centuries. Women might make three pilgrimages to the tomb, the first to tell the dead rabbi that they intended to make a request, the second to lodge the petition, and the third to thank the rabbi for the miracle. Pilgrims touched the stone of the tomb. They might leave a marker covered with sugar. They poured water from the rabbi's stream or anisette on the grave and burned white candles. Males might intone special prayers. Jewish pilgrims would make a candlelight procession from the synagogue to the grave. Local Muslims also worshiped at the grave and brought green candles. The pilgrimage was also an occasion for celebration, and music, dancing, and fireworks were typical.

In 1962, when Algeria proclaimed independence, Jewish pilgrimage to the rabbi's grave was rendered extremely difficult. Algerian Jews who moved to Paris have built a synagogue in an apartment building. What had been a traditional pilgrimage to a specific, hallowed site was displaced and transformed into a celebration of the memory of that pilgrimage, now embellished with memorabilia that evoke the rabbi, Tlemcen, and the importance of the cult. Since Jews could no longer visit the gravesite, they placed large photographs of the tomb on the walls of the sacred space in Paris, creating something between a substitute and a replica pilgrimage site.

Even though Algeria allowed resumption of the annual pilgrimage beginning in 1976, most Jews have chosen not to make the return journey. Although some have gone back to Tlemcen, others in the community go to Jerusalem or Paris instead.

See also

Hillula; Judaism and Pilgrimage; Replica Pilgrimages; Substitute Pilgrimage; Ziyara

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Enryakuji Monastery (Kyōto Prefecture, Japan)

Buddhism, Eighth Century

Enryakuji Monastery, near Kyōto, is the head temple of the Tendai Buddhist sect in Japan, and as such is one of Japan's more important pilgrimage destinations.

The young Buddhist monk Saichō (767–822) journeyed to China in the early ninth century, and on his return he founded both the Tendai sect and the mountain monastery that later became Enryakuji. The Emperor Kanmu endorsed the project as defense against demons and evil spirits that might otherwise overrun his capital of Kyōto from the unlucky northeast. The monastery prospered, and it grew to a vast complex that in its heyday behaved with feudal hauteur and even commanded a standing army. Enryakuji's power was broken in 1571 when General Oda Nobunaga sacked it and burned most of its buildings. Later the monastery became a center of the cult of emperor worship. Even today many Japanese come as pilgrims to pray for the emperor and the well-being of the Japanese state.

Enryakuji's holdings included a large part of the lower slopes of Mount Hiei. Even the surviving remnant is vast. The monastery's buildings are in three sections. In the east is the Konponchūdō, the Enryakuji Great Hall, which was built in the eighth century and then periodically rebuilt and enlarged. The current hall was completed in 1642 by Tokugawa Iemitsu. The interior is ornate: gigantic columns, a coffered ceiling, and a richly decorated altar area. The outer hall is for lay worshipers, the inner hall for initiates. Pilgrims worship before three lamps that have burned continuously in the monastery for 1,200 years. In the western complex is the Shakadō, Enryakuji's oldest extant building. The western complex's Jōdōin (Pure Land Hall), in a glade amidst gigantic Japanese cedars, contains Saichō's tomb. The third building ensemble, the Yokawa district, is several kilometers north.

Several other important religious buildings dot the heavily forested slopes of Mount Hiei. The Daikō Hall, with its statues of the founders of Tendai Buddhism, was moved to its present location on the mountain in 1964. The square red Amida Hall was erected in 1937 to commemorate the twelfth-century founding of the Enryakuji Monastery.

See also

Japanese Buddhism and Pilgrimage

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Ephesus (Selçuk, Turkey)

Ancient; Christianity, First Century

The ancient city of Ephesus has been the site of important pilgrimage shrines of major goddess cults since its beginning at least 3,000 years ago.

An ancient Anatolian settlement here may have worshiped Cybele, a great earth goddess. Later, circa 1000 B.C.E., the Ionian settlement probably worshiped a virgin goddess. When the Greeks colonized Ephesus, this goddess was transformed into a goddess of fertility and motherhood and named Artemis. The original image of Artemis that was the focal point of the great temple in Ephesus has been lost, but several ancient copies exist that indicate that it was a large statue made of costly materials, a dark stone, probably marble, with touches of gold. The figure of Artemis is unique because the front of the torso is sculpted with many breast-like adornments, perhaps alluding to her role as fertility goddess. The reference to them as breasts is found in two early first-millennium Christian authors. Recently, some scholars have hypothesized that the decorations are, instead, indications of the testicles of animals sacrificed to the goddess, pointing to the fact that the spheres are of a different material and color than the main torso.

The temple built in honor of Artemis, called the Artemisium (or Artemision), became one of the seven wonders of the ancient world. Originally built in the sixth century B.C.E., it was destroyed and rebuilt several times, until its final destruction by the Goths in the third century C.E., concurrent with the demise of the cult. The temple was lost until archaeological excavations began research on the site in the nineteenth century.

Ephesus celebrated two important festivals

yearly in honor of Artemis. The first, the Artemisia, took place in early spring (March or April). This celebration brought the citizens of Ephesus back to the city from all over the Greek world. This voyage back home was a kind of pilgrimage that not only worshiped the important deity but also promoted a sense of Ephesian identity. Vendors lined the roads, and the pilgrims took part in all of the traditional activities related to other Greek pilgrimages, including offerings to the deity, animal sacrifices, games such as boxing, and theatrical competitions.

The second festival took place in May or June and honored the birth of the goddess. For this festival devotees and priests made a procession on the long roads around Mount Pion (Panayirdag in Turkish) and through the Magnesian Gate to the site associated with her birth, Ortygia, where priestesses performed certain sacred acts, before returning to the temple. It is possible that in the second and third centuries C.E. a special cart carrying the temple's statue accompanied the procession.

After the arrival of Christianity, major Christian sites attracted pilgrims to Ephesus. Saints Paul, John, Luke, Timothy, Mary Magdalene, and others are connected with Ephesus; several are believed to be buried here. Ephesus became one of two sites traditionally related to the Virgin Mary's assumption into heaven. Christians usually visited several sites in the area around Ephesus identified with these saints.

The most visited is a small house, known as the Meryemana, high on a hillside above the ruined ancient city. Documents related to an ecumenical council that took place in 431 report that Mary and Saint John came to Ephesus for a time after Jesus' death. Mary stayed initially in a small house in the city, under the ruins now called the Church of the Virgin. Later, John moved her to the hillside house. In time the house crumbled to ruin, leaving only its stone foundation. This served as a pilgrimage site for both Christians and Muslims through the Middle Ages, until eventually the pilgrimage tapered off and the house's precise location was forgotten. Then in the early nineteenth century a German Augustinian nun claimed to have had a vision of Mary's tomb and house on the Ephesus hill. A search was made, and foundations of a small house were uncovered. A house-chapel was built on the site, and a pilgrimage tradition rapidly developed, both among Christians and Muslims, who continue to consider Mary holy. Archaeological excavations have concluded that the fourth-century church was built over foundations belonging to a non-Christian temple. In 1967 Pope Paul VI visited the chapel and certified the site's authenticity.

Today the site has been tailored for pilgrims. Signposts in several languages recount the Mary legend. A souvenir shop offers gifts, and a snack shop provides food. Petitioners, usually women, tie pieces of cloth on nearby trees. After praying in the house, many pilgrims picnic with their families in the cool woods.

Other important Christian pilgrimage sites in Ephesus's extensive Roman ruins are connected with important early saints. Saint Paul made an extended visit to the city (Acts 19). One popular site is the remains of the ancient Roman fortress that undoubtedly contains the room where Paul was imprisoned during his stay in the city. It is thought also that Saint John wrote his gospel here. A tomb site on a hill outside nearby Selçuk is thought to be his. Justinian ordered a massive basilica to be built over the site in the sixth century.

Finally, there is a cave known as the Grotto of the Seven Sleepers, on the slopes of Mount Pion halfway between Selçuk and the ancient Roman city. According to legend, a group of young Christian men in the third century hid in the cave to avoid having to participate in Roman religious rituals and to escape the persecutions of Christians ordered by the Emperor Decius. They fell asleep, and Decius's agents walled up the cave. Later an earthquake cracked open the cave and awakened the sleepers, who were astonished to find that they had slumbered for 200 years. The site that pilgrims recognize as the cave of the sleepers is really an interlinked series of elaborate Byzantine tombs.

See also
Greek Religion and Pilgrimage; Journeys of Saint Paul

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Epidaurus (Attica, Greece)

Ancient, Fifth Century B.C.E.

Located on the Argive Peninsula, on the Peloponnesian coast of Greece, about 32 kilometers south of Corinth, Epidaurus was the main site of the cult of Asclepius, the healing god of ancient Greek religion.

The legend of Asclepius underwent some changes over time—Homer, Pindar, and Ovid each wrote different versions—but it boils down to these essentials. The son of Zeus, Apollo, fell in love with a human, Koronis, daughter of King Phlegyas. He made her pregnant, but she was unfaithful. Apollo—or Artemis, his sister—killed her, but saved the young child, named him Asclepius, and gave him to the centaur Charon to raise. Charon taught Asclepius the healing arts, and thus he became a doctor. His fame lay in his ability to heal, so great that he was able to resuscitate some from death. He was killed by Zeus himself because he revived a dead man, Hippolytos, for personal gain. His burial place is not known. Because he was the son of a mortal woman, Asclepius was not a god, but he was raised to divine status later.

By the late fifth century B.C.E., the cult of Asclepius was evident in sites throughout the Greek world, but exactly how, when, and where it originated is not known. Epidaurus, however, seems to have already been a center, for in the early fifth century, a person named Mikylos left an ex-voto in a sanctuary dedicated to him. By the end of the classical period, there were important sanctuaries devoted to Asclepius in Athens, Cos, Ephesus, and Pergamum. By the second century B.C.E., even Rome had a sanctuary for him.

Epidaurus lies in rough territory on the site of an ancient town, probably dating from the Bronze Age, which later became a small Greek city that allied itself with Sparta. It was occasionally invaded, but apparently was never occupied for long. At its height, Epidaurus's sanctuary for Asclepius, located about 9 kilometers from the city center, contained all of the buildings necessary to an important cult: stadium, gymnasium, baths, hostel, banquet hall, well, temple, and altar.

As an important god, Asclepius was the focus of both private and public cult practice. His special days varied depending on the towns. In several cities his day may have been so important that it was like a modern holiday: no school and a day of rest for slaves. At Epidaurus the most important feast day was probably in April, nine days after the festival of Poseidon at Corinth. By the fourth century B.C.E. pilgrims came from all around Greece. Some towns sent special representatives. The worshipers would gather outside the town and, dressed in special white clothing, walk in a solemn procession to the holy sanctuary, singing hymns of praise, called *paeans.* Sophocles and Apuleius are known to have written some of the hymns. Participants carried olive branches and brought with them animals to sacrifice. At the sanctuary entrance, they washed their hands, symbolizing purification of body and soul, and then entered the holy precinct to complete the ritual activities. The exact order of the events is not certain, but they included a number of public acts. First might have been the presentation of the sacrifices:

animals and a measure of barley, wheat, and wine, as well as frankincense. Candles may have been lighted as part of the ceremony. There was also a large banquet, and some accounts indicate that a statue of Asclepius was brought into the hall and set at a table with food around it, as if the god were also taking part. The banquet hall contains an interior patio where performers may have continued singing the hymns. There were athletic and artistic contests as well, the most important events occurring every four or five years. Pindar refers to a boxing or wrestling match circa 530 B.C.E. Music competitions were also held, probably begun in the fifth century B.C.E. Plays were performed. In the second century C.E. medical contests were held as well, with prizes going for the best written answers to medical questions and for the best invention or improvement of a medical instrument.

Individuals came to seek medical help from the demigod. Word of miraculous cures at Epidaurus brought more and more pilgrims; in the fourth century B.C.E. existing buildings had to be enlarged. As in the public ritual, the pilgrims approached the sanctuary with a sacrifice and at the precinct took the ritual bath. Then the pilgrims entered the sanctuary to spend the night. While sleeping, they hoped to receive a vision in the form of a dream or to be visited by one of the sanctuary's sacred dogs or snakes. In some of the visions, the god would talk with them. In the morning, they hoped to leave the sanctuary completely cured. If they did, they would commission a dedicatory tablet, an ex-voto, which gave thanks for the cure. Many of the tablets still remain. They indicate that pilgrims came from all over Greece, perhaps slightly more men than women. Their tablets varied in length and detail, but give specific details: "Alcetas of Halieis. This blind man saw a dream. It seemed to him that the god came up to him and with his fingers opened his eyes, and that he first saw the trees in the sanctuary. At daybreak he walked out sound" (cited in E. Edelstein and L. Edelstein 1:233).

Constantine proclaimed Christianity the official religion circa 313. Not long after he also ordered the destruction of Asclepius's temple in Aigai in Cilicia, perhaps because of Asclepius's fame as a miraculous healer, one who could even raise the dead, and who was sometimes called "savior." These similarities to Jesus Christ probably contributed to the relatively rapid extinction of his cult.

See also

Greek Religion and Pilgrimage; Incubation

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See Reformation and Pilgrimage.

Erawan (Bangkok, Thailand)

Buddhism, Hinduism, 1956

During construction some years ago, the Erawan Hotel in Bangkok suffered a number of serious accidents. To assuage the unfortunate influences, in 1956 the hotel management constructed a shrine to the Hindu god Brahma, whom the Thais call Phra Phrom. The shrine is named for Brahma's three-headed elephant mount, Airavata (Erawan). The central image of Brahma has four heads, which look in the cardinal directions to indicate his omnipresence.

The Erawan Hotel was torn down some years later, and the Grand Hyatt Erawan Hotel was built in the same place. Today the Erawan shrine continues to be one of Bangkok's most popular local pilgrimage sites for both Buddhists and Hindus, drawing daily worshipers who offer jasmine and incense to the image of



Esquipulas pilgrims, 1998 (David M. Gitlitz)

the god in hope that he will favor their requests. To request a favor, or give thanks when a request has been granted, worshipers may buy a small wooden elephant to place near the shrine or engage musicians or a dance troupe to entertain the deity. Others buy caged birds and set them free in the air.

See also

Hinduism and Pilgrimage

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Esquipulas (Chiquimula, Guatemala)

Roman Catholicism, Eighteenth Century

Called the Patron of Guatemala, a sixteenth-century sculpture of Christ, carved in dark balsam wood, has been a center of fervent devotion by Catholics throughout Central America for at least two centuries.

Located near the Mayan ruins of Copán and Quirigua, the site of present-day Esquipulas may have been a Mayan religious center before the Spanish conquest of the area. Dark gods are not uncommon among the Mayan deities, and some anthropologists liken the Black Christ to the Mayan Ek-chuah (*Ek* means star, *chuah,* black), a Mayan god of merchants and cacao. His color is black, and he is often represented as a traveler with a staff and pack. The Black Christ (Cristo Moreno) of Esquipulas is a central part of households, and his feast day, January 15, is an important day for residents of nearby Chortí, who are considered the descendants of the ancient Maya.

Two contrasting legends explain why Quirio Cataño was commissioned to carve an image of Christ in the late sixteenth century. The first is that it was to commemorate the Indians' peaceful surrender to the Spaniards. The second relates that an Indian saw a miraculous vision of a dark Christ, and the Indians paid to have the statue carved. When it was finished and placed in the church in 1595, stories of the

statue's miraculous powers began circulating nearly immediately. Sulfur springs and edible clay with medicinal qualities are both present in the area, which may account for the numerous cures. In 1737, ailing Bishop Pedro Pardo de Figueroa visited the church in Esquipulas and left completely healed. It was he who ordered the construction of a new church, completed in 1758, and his body is buried beneath the altar.

Esquipulas lies in a small valley in eastern Guatemala surrounded by mountains. The white stucco church, built up over an ascending series of platforms, is the town's largest and most imposing structure. Until the construction of the Pan-American Highway in the 1970s, there was one main street entering the town from the north, terminating at the gates of the church property. An east-west boulevard that passes along the northern perimeter of the church is a newer access to the town.

Large groups of pilgrims coming by public transportation are let out four to six blocks north of the church. The pilgrims proceed on foot, singing, along the one-kilometer commercial street that ends at the basilica. Pilgrims may go toward the church on their knees, or hands and knees, or even may be blindfolded, as signs of penitence or gratitude. Local residents occasionally place sheets or towels on the street to ease the way for these pilgrims.

The city itself is typical in its rather unorganized sprawl of tourist amenities: gas stations, hotels, restaurants, and souvenir shops. Small curio sellers have set up shop along three sides of the church land. At peak times there may be 2,000 stalls, vendors, and other diversions. But, as at Lourdes, France, no commerce is permitted on church land.

The church lies in a sacred precinct behind tall gates in a green parklike area broken only by steps leading up to the church. Pilgrim groups follow an apparently ordered set of rituals when they reach the church. First they enter the single-aisle structure, sing hymns, and place lighted votive candles in front of the altar. Sometimes pilgrims leave candles for friends, relatives, and neighbors, who in that way have made a vicarious pilgrimage.

Pilgrims visit the statue in an elevated area well behind the church altar. To control the access of the large numbers of pilgrims into the church, iron railings funnel them to a side door, a passageway, and the staircase to the holy chamber. There pilgrims file past the life-size statue of the Black Christ, flanked by the three Marys, encased in a glass window between four columns covered in silver. Previously it was open, and pilgrims could touch the Christ statue and kiss it, which was the culmination of the pilgrimage rites. Today's pilgrims walk clockwise around behind the statue to its front, where there is a small kneeler. Some pilgrims knock on the glass three or more times. Others kiss the glass. Some touch a candle to the glass. All visitors back away from the statue and continue backing down a ramp. On feast days, pilgrims may wait as many as eight hours, despite the basilica guards' attempts to keep the crowd moving. Crowd control is a significant factor in pilgrimage architecture here, from the gated holy precinct, meant to divide the worldly from the religious, to wide steps leading up to the single church entrance, to the special area alongside the lawn reserved for fireworks—which are set off every morning about 8:00 and sporadically during the day—to the several uniformed guards to watch over the statues and keep the crowds moving, especially around the Cristo Moreno.

Sometime during the day pilgrims will hear mass. Immediately afterward, they exit through the south door to a series of yellow lines painted on the ground, where they will have any mementos they have purchased blessed by the monks, who, sacrificing decorum to efficiency, use plastic pails and toilet brushes to sprinkle holy water over anyone and anything standing on the lines. In addition to the typical candies, rosaries, candles, and holy pictures, three mementos are specific to Esquipulas: a straw hat; brightly-colored boas made out of crepe and straw to place on the hat or on the hood of a pilgrim's car; and a cake of *pan del Señor* (Lord's bread), an edible clay that has kaolin as one of its properties. In addition to these locally purchased souvenirs, during the holy season villages and families may bring their own saints' images or statues to the church. They place them near a saint's image inside the church to recharge their own statues with power. The men

chosen to guard the images do so for the entire trip.

On the grounds pilgrims drink from a faucet containing holy water. They also may carry buckets of the water away to use during their stay. Tallies from the late 1980s and early 1990s estimate that about one million pilgrims visit Esquipulas each year. Almost all pilgrims stay in Esquipulas a minimum of two days and as many as 80 percent of the pilgrims stay for four days (Kendall 146, 147), repeating the pilgrimage rites various times. Caring for these large numbers of pilgrims in a town of about 10,000 inhabitants strains the natural and commercial resources. Among some groups of pilgrims, especially those from poor villages, paying for lodging and meals is difficult. Thus the majority of the pilgrims sleep outdoors, and many also prepare their own food. The pan del Señor comes in handy as a curative for the diarrhea that evidently plagues many people.

The most important day to make a pilgrimage to Esquipulas is January 15; a less important date is mid-March, marking the end of the Esquipulas holy season. On January 11 pilgrims from El Salvador visit the shrine and set off a fireworks display to commemorate the day when the Salvadorian national cathedral was destroyed by fire. An American visitor in 1847 remarked that pilgrims came from Peru and Mexico as well, and the ex-votos along the walls confirm this for the twentieth century. There are a few ex-votos written in French and English, indicating that devotion to this image goes beyond the Spanish-speaking Americas. Confraternities, generally made up of the indigenous population, are charged with certain aspects of the celebrations. Villages from throughout Central America send at least one representative for the feast day. In addition, Esquipulas is seen by governments and certain political parties as a symbol of conservative government. It is a place where the government representatives of Guatemala, El Salvador, and Honduras go to negotiate disputes.

About 4 kilometers outside of the town on the north-south road are two stones that are said to be the petrified remains of two Indian ritual kinsmen who violated the ban on sexual contact between co-parents (those who are godparents of the same child). Indian pilgrims throw rocks or burn copal at the site.

See also

Chimayó; Confraternities; Hazards of Pilgrimage; Mesoamerican Religions and Pilgrimage; Politics and Pilgrimage; Shrine Architecture and Pilgrimage

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Ethnicity and Pilgrimage

Some people go on pilgrimage to reinforce their sense of ethnic identity. These are different from religious pilgrimages, which tend to be purposefully spiritual and to focus on the relationship between the individual pilgrim and the transcendental. Religious pilgrimages are generally transactional in nature, exchanging the pilgrim’s act of obeisance or sacrifice for some benefit in this world or the next. Although participation in any mass movement may also reinforce the individual pilgrim’s sense of group identity, be it religious, ethnic, or national, this is a byproduct of the experience and not its principal purpose. In pilgrimages motivated by ethnicity, the goal is to achieve a sense of connectedness. These pilgrimages are not transactional, in that pilgrims are not presenting their journey as an offering, and what they take home afterwards is not a gift from some transcendent power.

Many ethnic pilgrimages focus on key historical events that helped define the group or give it its character. Frequently these events involved suffering, and the pilgrimages are designed in part to render homage to the courage and the sacrifice of the group’s ancestors. The pilgrimages of African Americans to the slave forts of Ghana, of Jews to the death camps of the Holocaust, and of Native Americans to Wounded Knee are of this sort. Other pilgrimages visit sites that commemorate seminal events of courage and resistance, such as New York’s Stonewall Inn for gay and lesbian Americans

and Lithuania's Hill of Crosses for Lithuanians who suffered under Communism's suppression of human rights. Sometimes the pilgrimages consciously reenact the important historical events. A good example is the annual Selma Freedom March, in which thousands of African Americans walk from Selma to Montgomery, Alabama, retracing the route that Martin Luther King and the Freedom Marchers walked in the summer of 1968.

It is not uncommon for ethnically motivated pilgrimages to focus on religious events, since many ethnic groups are defined, or see themselves as defined, in large part by their traditional religious observances. Many members of India's widely dispersed minority Jain communities, for example, gather annually for the Paryushana festival. The event attracts Jains of all degrees of ascetic commitment and unites the lay and priestly community. Although its ostensible purpose is for Jains to make a general confession to each other for the transgressions of the past year to facilitate atonement, the gathering also strengthens the community's sense of identity. The annual gatherings of Gypsies at Spain's Romería de la Virgen del Rocío and France's Saintes-Maries-de-la-Mer are similar events. On a more negative note, in the late 1990s the pilgrimage to Medjugorje became a rallying event for Croatian Christians and helped fan the flames of ethnic cleansing in former Yugoslavia. The Balkan War has effectively put an end to the regional pilgrimages to holy sites in Kosovan villages like Zocčište, in which ethnic Albanians (both Muslim and Albanian Orthodox) and Serbian Orthodox Serbs and Croats used to celebrate communally in harmony.

One characteristic of the modern world has been the diffusion of traditional ethnic communities. This has resulted from the opening of new territories like the Americas and Australia, the unequal distribution of wealth that has encouraged emigration for economic purposes, and the devastating wars and episodes of genocide that have created massive refugee populations. One consequence is that ethnic groups that once comprised a cohesive majority in their homelands are now a fragmented minority in their diaspora. Although an individual's sense of ethnic identity was once a natural result of being a member of a stable historical entity, in the diaspora it has to be fostered and nurtured.

Replica pilgrimages are a common device for achieving this goal. Particularly in the United States and Canada, ethnic communities have established shrines that re-create in the new land the most popular devotional centers of the old. Thus Polish Americans congregate at Doylestown, Pennsylvania's shrine of Our Lady of Czestochowa, Cuban Americans at Miami's Our Lady of Charity, French and French Canadian Americans at the shrine of La Salette in Massachusetts, Mexican Americans at San Juan de los Lagos in Texas, and so forth.

Ethnic festivals provide another pilgrimage goal for maintaining ethnicity. Since 1986 the annual Great Feast of the Divine Holy Ghost of New England, in Fall River, Massachusetts, has drawn more than 250,000 Portuguese Americans from around the United States to reaffirm their Portuguese-ness. Regional powwows serve the diverse Native American community. Octoberfests, held in various parts of the United States, are magnets for the German American community. Puerto Rican, Dominican, and Central American Heritage Days draw immigrants from those communities to come together to eat traditional foods, dance to the music of the homeland, wear their national and ethnic costumes, and renew the ties of friendship.

See also

Ghana Slave Forts; Goree Island; Hill of Crosses; Holocaust Sites; Jainism and Pilgrimage; Replica Pilgrimages; Selma Freedom March; Stonewall Inn; Virgen del Rocío; Wounded Knee

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Externsteine (Westphalia, Germany)

Prehistoric; Ancient; Roman Catholicism; New Age; Secular Political

An agglomeration of sandstone spires, caves, carvings, hermitages, and churches in northern Germany that shows evidence of continuous cultic use from ancient times to the modern day.

The center of this region, near the towns of Detmold and Horn at the edge of the Teutoburg Forest, is a heavily eroded chain of sandstone bluffs with five freestanding pillars, 30 meters high, known as the Externsteine Rocks. Archaeologists have found evidence of 12,000-year-old nomadic reindeer-hunter camps near the rocks. On the highest spire are the well-preserved remains of a temple. As yet historians and archaeologists have reached no consensus as to its age, its builders, or its use. Some see it as a Neolithic cult center with features that suggest that it was used as an observatory. Others interpret it as a Roman shrine dedicated to the Persian-Roman cult of Mithras. Still others view it as a Teutonic or Saxon shrine, sacred to the Norse god Odin or perhaps the Bructerian prophetess Veleda.

Historical evidence (much after the fact) suggests that near the rocks stood a large tree, called the Irminsul, considered the Tree of Life by practitioners of the old Germanic religion, and that in his campaign to Christianize the area toward the end of the eighth century, the Holy Roman Emperor Charlemagne had it cut down. Christian ascetics, hermits, and early small monastic communities moved into (or enlarged or excavated) the cell-like holes in the base of the sandstone pillars. A frieze carved into the face of one of the pillars prior to the thirteenth century shows the pagan earth force bowing down as the body of the crucified Jesus is removed from the cross by Nicodemus, who treads on the Irminsul tree while the sun and the moon—frequently representing the masculine and feminine earth powers in pre-Christian Nordic religions—weep from respect and sorrow.

One curious feature of Externsteine is that an overhanging segment on one of the columns appears to be a rough figure of a man with his arms raised. Some scholars have argued that it represents the Teutonic god Odin suspended from the Tree of the World or Jesus hanging from the cross. Skeptics believe that these interpretations attest to the wishful imaginations of their colleagues.

One of the most intriguing features of Externsteine is its so-called observatory high on the narrowest rock pillar, which can only be reached over a bridge from a neighboring rock. Scholars in the 1920s speculated that in pre-Christian times it was used to calculate the midsummer solstice and that the later community of monks used it in astrological calculations based on the zodiac. In the 1930s the National Socialist Party embraced this idea as supporting the existence of an early Germanic master culture, and the rocks became a Nazi cult center. Be that as it may, the existence of the small chapel has led adherents of New Age religions to view Externsteine as a power center, and Neo-Pagans to revere the site as a place to reenact supposedly pre-Christian rituals. Some neo-Nazi groups still find inspiration in the Teutonic ceremonies presumably once conducted at the site.

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Ex-Votos

Tangible tokens deposited by pilgrims at holy sites in connection with some promise or vow (*ex voto* means ‘‘according to the vow”).

Ex votos, also called votives, may serve various purposes. One is to propitiate the deity with a gift in anticipation of some favor to be received, or to thank the divine power for some boon that has been bestowed. Another is to advertise the power of the site by commemorating the deity’s favorable intervention on behalf of the petitioner. In this regard, at many



Mexican tin-painted ex-voto, depicting a miracle performed by Santiago (Saint James), 1915 (Collection of Linda K. Davidson and David M. Gitlitz)

holy places the shrine keepers encourage, collect, and prominently display ex-votos as tangible evidence of the history of the deity's presence. The practice is especially popular at sites known for effecting cures, where abandoned crutches or simulacra of cured body parts (miniature silver hearts, wax legs, tin ears, and the like) festoon the site's walls.

Leaving ex-votos at holy sites is an ancient and widespread pilgrimage practice. In fact, the presence of ex-votos is one way in which archaeologists determine a prehistoric site's function.

The ancient Etruscans of north-central Italy (1000–100 B.C.E.) frequently left ex-voto body part tokens at their healing shrines, as did Mesoamerican and Andean worshipers from the formative period, beginning about 1800 B.C.E., right up through the European conquest. An Egyptian stele to the god Amun records a family's gifts of thanks to the deity for healing their sick son. Hundreds of ex-voto inscriptions by grateful worshipers have been recorded at the ancient Greek healing shrine to Asclepius at Epidaurus and the oracular shrine at Delphi. Ancient Roman offerings, called *donaria,* at shrines could be body parts sculpted in tin, silver, or ceramics, or a plaque narrating the miracle that had taken place. More than 1,200 small clay stupas excavated in the 1970s in Borobudur (Java, Indonesia) attest to ancient Buddhist votive practices through the tenth century. At the Pha Tem Buddhist caves in Thailand, votives left in the rock include incense, candles, flowers, cigars, and peanuts. At Japan's Hasedera Temple, statues of the Buddha-Jizo (the bodhisattva believed to protect dead children) have been erected by pilgrims grieving for their stillborn or aborted fetuses. Some pilgrims leave baby clothes or dolls by the statues as ex-voto offerings to Jizo.

In northern Syria, 2 kilometers from the Turkish border at the tomb of a local Sufi saint, pilgrims push rocks into the wall of the mosque next to the tomb. If the rock stays, then the wish is granted. Over time, repeated attempts have worn niches into the wall, giving it a honeycomb appearance. Pilgrims believe that licking the stone is an acceptable way to help rocks stick to the wall.

During the Middle Ages, Christians throughout Europe continued the practice of leaving ex-votos. The custom was especially popular in the countries of southern Europe and in Switzerland, Belgium, Austria, and Poland, as well as in the Orthodox churches of Eastern Europe. Ex-votos were fashioned out of the cheapest and the most expensive materials, ranging from beeswax to gold. Later, paper became another medium for mass-produced items. In Germany, cloth ex-votos were widespread. In southern Germany, symbolic forms were often used when the subject was related to reproduction or sexual organs. For women, pilgrims' keys related symbolically to childbirth and a toad to the uterus. Women also cut their hair to leave as an offering.

The ex-voto tradition is still exuberantly alive at Roman Catholic shrines like Chalma in Mexico and in the rest of the Hispanic world, where painted canvases or pieces of tin, usually with narrative explanations, are left to thank the particular saint for a cure or miracle. The tradition also persists in European Catholic shrines like Lourdes or Rue du Bac in France. Thankful devotees often leave other signs of their gratitude. Ernest Hemingway gave the medal awarded as part of his 1954 Nobel Prize for Literature to La Virgen del Cobre in Havana; Lech Walesa, the first president of post-Soviet Poland, left his 1983 Nobel Prize medal at Our Lady of Czestochowa in the Jasna Gora Monastery. In Oberammergau, Bavaria, an outbreak of the plague prompted the townspeople's vow that they would put on a play of Christ's Passion once each decade, which they have been doing with rare interruptions since 1634.

The custom survives in Orthodox Christian churches, as evidenced in the tin and silver ex-votos, *tamata* in modern Greek, left at shrines in places like Tarpon Springs, Florida. Tying pieces of cloths on trees surrounding a holy image or place is common in Buddhist and Muslim practices also. Many times the rag ex-votos have messages written on them. The custom thrives in Buddhism, leading occasionally to large-scale ex-votos such as Tenzing Norgay's 1997 donation to the Bodhnath Stupa in Kathmandu (Nepal) of 25,000 ghee-butter lamps in commemoration of the deity's assistance in his successful ascent of Mount Everest.

See also

Oberammergau

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Eyüp Camii (Istanbul, Turkey)

Islam, Fifteenth Century

Shrine tomb of Eyüp al-Ansari, seventh-century Muslim standard-bearer and alleged companion of Muhammad, and important pilgrimage site for Muslims.

Legend has it that when the prophet Muhammad left Mecca and went to Medina (Saudi Arabia) in 622, everyone there wanted the honor of hosting him. He knew that to pick one person would set that person above all the others. He decided to turn his camel loose, and where it stopped he would stay. It stopped at the door of Eyüp al-Ansari's house. Some say Eyüp became a friend of the Prophet and that Muhammad's tomb was built on the site of this house.

Eyüp al-Ansari carried the banner of Islam during the Muslim assault on and siege of then-Christian Constantinople, 674–678. He died there during the unsuccessful attack and was buried outside the city's walls.

When Mehmed II finally conquered Constantinople (renaming it Istanbul) in 1453, he found Eyüp al-Ansari's grave, possibly with miraculous help. It may be that he already knew where the grave was and staged the discovery to give added incentive to Muslim warriors to conquer the city. In 1458 he had a shrine and mosque built on the gravesite, about 2 kilometers outside the old Byzantine walls, on the Golden Horn. The shrine immediately became an important focus of Islamic devotion. Generations of sultans went there to receive the sword of Osman I (the first of the Ottoman emperors). It was important to be buried near the Eyüp tomb: a large cemetery of notables surrounds the mosque.

Now part of a suburb of Istanbul, the large mosque complex is still an important place of pilgrimage. An earthquake destroyed the original mosque in 1766. Sultan Selim III had a new mosque built in 1800. Pilgrims enter through a doorway to a large rectangular courtyard and then pass through another doorway to the enclosed internal octagonal courtyard. There a huge ancient plane tree offers shade. The mosque forms one side of the courtyard, Eyüp's tomb shrine, the other side. The outer face of the tomb building is covered in blue Iznik tiles, and an overhanging carved roof shelters the faithful from the weather.

People take off their shoes and file into the main room. The actual tomb stands behind a tall silver screen, given by Sultan Selim III. Some touch the screen for a blessing; others stand in front and pray. Off to one corner is a footprint pressed into a rock said to be a footprint of the prophet Muhammad.

Couples come here before their weddings in their marriage garments; also little boys, dressed as princes, visit before their circumcisions. By and large, pilgrims come especially on Friday evenings. They give bits of cloth to the mosque's muezzin as he calls people to evening prayer. The muezzin puts the cloth on the minaret balcony, and when he is finished and descends from the minaret, he returns the cloth to the pilgrims. Until recently, unmarried girls and people whose businesses were failing would turn on the four water faucets around the large plane tree in the inner courtyard as a sign of their petitions to Eyüp.

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F

Fa-hsien

Chinese Buddhist pilgrim through whose efforts many important Buddhist texts entered China.

Fa-hsien (his name is sometimes written Fa Xian and means "Splendor of Religious Law"; circa 337–circa 430) trained as a monk in the western Chinese capital of Xi'an (Ch'ang-an) and then in circa 399 journeyed with several companions to India in search of a complete canon of Buddhist scriptures. During his fourteen years of wandering he journeyed as far west as modern-day Afghanistan and later spent two years in Sri Lankan Buddhist centers. Eventually he returned to China in 414 by sea. The autobiographical narrative of his travels, transmitted in two versions, the *Fa Hsien Chuan* and the *Fa Kuo Chi,* is one of the earliest classic pilgrim narratives.

Fa-hsien visited the locations of many of the events in Buddha's life (Bodh Gayā, Varanasi, Kuś-inagara, etc.) and the sites of relics celebrated by the emperor Aśoka. He wrote eloquently about his emotions at being in the presence of the Buddha and also about his status as a foreigner in India. He was particularly adept at describing his feelings for the rigors of his journey:

> The path was difficult and rocky and ran along a cliff extremely steep. The mountain itself was just one sheer wall of rock 8,000 feet high, and as one approached it, one became dizzy. If one wished to advance, there was no place for him to place his feet. Below was the Indus River. In former times people had chiseled a path out of the rocks and distributed on the face of the cliff over 700 ladders for the descent. (cited in K. Ch'en 92)

Fa-hsien was the first of many Chinese pilgrims to India who left written accounts of their experiences. Among the best known are Sung-yun (sixth century) and Hsuan Tsang (or Xuan Zang; seventh century), who composed twelve books recounting his travels. Fa-hsien's narrative, embellished, romanticized, and mythologized over the centuries, eventually formed the basis for the sixteenth-century pilgrim novel *The Monkey King*.

See also

Aśoka; Buddhism and Pilgrimage; *Monkey King*

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Fátima (Cova da Iria, Portugal)

Roman Catholicism, 1917

Village in rural Portugal, 150 kilometers northeast of Lisbon, which gained fame because in 1917 three children reported repeated visions of the Virgin Mary there. It is one of the most important Marian sites in Europe, attracting over 2 million visitors each year. It became a focal point of religious and political attention in the middle decades of the twentieth century, in part because the apparition's messages seemed to have made miraculous references to



Pilgrims to the basilica at Fátima, circa 1950. Some make the last part of the journey on their knees. (Hulton/Archive by Getty Images)

political events of that period about which the children could not have been aware.

Lucia dos Santos, aged ten, and her cousins Francisco and Jacinta Marto, aged nine and seven, were caring for their sheep in a pasture on May 13, 1917. Lightning flashed, and the children ran for cover to an oak tree. A white-clad figure, "more brilliant than the sun," spoke, saying that she was from heaven, and that they were to return to the site on the thirteenth day of the month for five more months to receive instructions. The children initially had thought to keep the appearance a secret among themselves, but family members learned about the children's visitor nearly immediately. Each of the next five monthly appearances added more to the themes of the messages, and each attracted increasingly more people who hoped to witness what only the children saw. Though villagers and local clergy were skeptical, even derisive, pilgrims flocked to the site each successive month to share in the visions. Each time only the three children could see the apparition, but the assembled crowds were awestruck as they observed their behavior. In June the three children were instructed to add certain phrases after each decade of the rosary. There were sixty witnesses. In July they were shown a vision of hell and told that only devotion to Mary's immaculate heart would save sinners from the fiery torments. At the July session the apparition revealed three secrets.

By August the whole region knew of the visitations. It so worried the political authorities that the children were jailed and could not be present in the meadow on the appointed day. Estimates are that 18,000 others were there in August, and some reported observing a peculiar change in the atmospheric conditions. In September, 30,000 people, among them representatives of the media, crowded into the field. Again, many people in the crowd swore that they saw the sun dim and a glowing light shine in the sky. On October 13, 1917, when a miraculous event was promised, 70,000 people accompanied the children to the field on a stormy, rainy day. The vision identified herself to the children as "Our Lady of the Rosary" and asked that a church be built in her honor on the site. Then, after revealing a series of religious tableaux to the children, the apparition disappeared in a blaze of light. At the end of the event many attendees reported seeing the sun whirl as if it were plunging toward the earth. And then many found their clothing dry despite the rain. Others reported miraculous cures.

The vision gave the three children a threefold command: to pray the rosary, to help the world toward peace, and to pray for sinners who have no one to pray for them. Though popular sentiment and local clergy could not be ignored, the liberal, anticlerical political ruling party opposed any movement to make Fátima widely known. The Catholic Church tarried more than a decade before the bishop of Leiria pronounced the visitations "worthy of belief'' on October 13, 1930, and gave official permission for the cult of Fátima. The Vatican authorized granting indulgences to pilgrims to Fátima.

Francisco and Jacinta died in 1918–1920 in an influenza epidemic. Lucia became a nun in 1926 and moved to Spain, entering a cloistered convent in 1948. She has visited the shrine that she enabled fewer than half a dozen times. She wrote down the contents of two of the secrets between 1935 and 1941. These were made public in 1942. The first is a vision of the reality of hell, "like a sea of fire." The second deals with the unsettled political conditions of the time of

the visions, predicting a forthcoming end to World War I and simultaneously threatening another war if people would not stop offending God. It also indicated that if Russia did not consecrate itself to Mary's immaculate heart, then it would become an agent of evil, spreading war and persecutions of religion. These strong political messages are one reason that Fátima and the Lady of Fátima became such a rallying point for Catholic resistance to Communism from the end of World War I through its 1989 collapse. Lucia wrote the contents of the third secret in 1944 and indicated that it was to be read in 1960. In the late 1950s she sent it to the Vatican, where it remained secret.

On May 13, 1981, a Turkish assassin fired on John Paul II and wounded him in the abdomen. The Pope credited Mary for saving his life and donated the bullet to be inserted into the crown of the basilica's statue of Mary of the Immaculate Heart. In 1991 he visited Fátima to give public thanks to the Virgin Mary, and on May 13, 2000, he visited again to beatify Francisco and Jacinta and to reveal that the third secret had predicted the assassination attempt.

Although there has been a slight decline in the numbers of pilgrims since the strength of Communism has dissipated, large numbers still come year-round to the shrine. Especially popular is the thirteenth of each month. The most important pilgrimage days at Fátima, May 13 and October 13, the anniversaries of the first and last apparitions, each draw half a million pilgrims, many of them non-Europeans. Europeans tend to prefer August 13, since it coincides with the vacation month of Western Europe. That day is also designated the National Pilgrimage of Portuguese Emigrants. Although there are some parish-organized tour groups, most pilgrims to Fátima come as individuals. Many arrive on foot via a variety of routes, from as far as 500 kilometers way. The Red Cross and other charitable organizations set up aid stations and soup kitchens along the routes. Many villages and farms along the routes host pilgrims overnight at a nominal charge. Some pilgrims set up plastic tents for shelter during their stay.

Today the Portuguese town of Fátima, once very poor, has improved economically as a result of the pilgrimage traffic but still retains a plain appearance. The pasture of Cova da Iria is crossed by a paved avenue, leading to the huge white basilica, the Shrine of Our Lady of Fátima, consecrated in 1953. In the square before the basilica pilgrims pray the rosary, hear mass, and stand in the square for the blessing of the sick. Inside the church, pilgrims first visit the tombs of Francisco and Jacinta. Today the oak tree is gone, splintered by pilgrims longing for a relic, and replaced by a Chapel of the Apparitions, an open building where mass is said often throughout the day. The statue of the Virgin Mary is located on a large white pedestal, around which pilgrims sometimes circumambulate on their knees as they pray. On the night of the twelfth of each of these months, there is an outdoor candlelight vigil. On the thirteenth, the statue, placed on a platform covered with flowers, is carried from the chapel to the shrine's steps for mass. When eventually the statue is returned to the basilica, pilgrims wave farewell with their white handkerchiefs in the "Adeus" ceremony.

A path leads pilgrims from the sanctuary to the village of Aljestrel, where the three children lived. The path is lined with the fourteen Stations of the Cross, erected by Hungarian refugees who fled in the 1956 revolt. When Hungary was liberated from Communism, a fifteenth station was erected.

The Virgin of Fátima has spawned a number of replica shrines in various parts of the world for pilgrims who are unable to journey to Portugal. In the United States, for example, there are Fátima shrines in Laton, California; Brighton, Massachusetts; Holliston, Massachusetts; Lewiston, New York; Russels Point, Ohio; Youngstown, Ohio; Loretto, Pennsylvania; and Alexandria, South Dakota.

In 1946 Pope Pius XII blessed a small statue of the Virgin of Fátima to be carried around the world to spread the Fátima cult. The following year in New Jersey, the Reverend Harold Colgan founded the World Apostolate of Fátima to promote the Fátima message of world peace. His "Blue Army" was designed to combat the "Red Army" of the eastern bloc and lead the godless Communist nations to Christ. Organized lay groups of men and women promote the cult of Fátima in Catholic schools, hospitals, and other communal organizations.

Children are enlisted as cadets. The traveling statue has itself become a pilgrim, bringing the Fátima message to many countries around the world. In 1980 in New Orleans it was seen to weep, thus confirming for the faithful the statue's miraculous power.

See also

Apparitions

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Faustina Kowalska, Saint

Roman Catholicism, Twentieth Century

Nun and mystic who because of miraculous cures attributed to her was raised to sainthood in the year 2000, the first Catholic saint of the new millennium.

Born Helena Kowalska (1905–1938) in Kraków, Poland, she entered a convent in 1925, serving as cook, gardener, and housekeeper. In 1931 she began having visions of Jesus Christ emitting two rays of light, one red, the other white. Shortly thereafter, she began keeping a diary in which she described her visions and their message of divine mercy. She died in 1938 of tuberculosis.

In 1981 an ailing Massachusetts resident prayed at Kowalska's tomb in Kraków. Before long, the devotee was declared cured of her disease. As a result, in 1993, Kowalska was beatified. In 1995, another afflicted devotee attended a healing service held for him. During prayers to Kowalska, he immediately recovered. The restoration of his health was declared a miracle, and Faustina Kowalska was declared a saint. She is the first native Polish woman saint in Roman Catholicism.

The National Shrine of the Divine Mercy in Stockbridge, Massachusetts, claims that about 30,000 pilgrims visit annually to pray to Saint Faustina. Religious tours through Poland often include her large monastery and shrine complex, also called the Shrine of the Divine Mercy, at Lagiewniki (near Kraków), where she was buried in the nuns' common grave in 1966.

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Five Mountains (China)

Confucianism; Daoism; Buddhism

Since ancient times, Chinese religious traditions have identified certain sets of mountains *(shan)* as residences of their gods and as markers of the scope of Chinese civilization.

For Confucian philosophers in the fifth century B.C.E., five mountains encompassed China: Tai Shan (Shandong Province) in the east, Heng Shan (Shanxi) in the north, Heng Shan (Hunan) in the south, Hua Shan (Shaanxi) in the west, and Song Shan (Henan) in the center. They were closely tied to the emperors, who visited their summits every five years to make offerings to the mountain gods on behalf of their people. The Confucians believed that as the weight of the mountains stabilized

the earth, so too did the divine authority that empowered the emperor hold the order of civilization together.

In the early years of the first millennium of the common era, Daoist Chinese held these same five sacred mountains to be the abode of spirits and supernatural entities. The isolation of the mountains offered perfect places to practice the asceticism that would confer religious worth on them. Though all mountains were sources of mystery and merit, Daoists concentrated their attention on the five imperial sacred peaks plus several others: Kuaiji near Hangzhou, Tai Po near Xi'an, Ma Ku in Jiangxi, Luo Fou east of Guangzhou, and Mao Shan near Nanjing.

Buddhism entered China in the first century and by the fifth had sunk deep roots. Building on their Confucian and Daoist precedents, the Buddhist monks practiced asceticism in the mountains, worshiped the spirits that inhabited them, sought in them the inspiration for their visionary mysticism, and admired them for their beauty and simplicity. Some Chinese Buddhists venerated five sacred mountains: Emei Shan (Sichuan), Wutai Shan (Shanxi), Lu Shan (Jiangxi), Chiuhua Shan (Anhui), and Taintai Shan (Zhejiang). Others identified four sacred peaks, assigning to each a particular bodhisattva (one of the enlightened spiritual beings who have declined Buddhahood to devote themselves to helping humans transcend suffering and rise to enlightenment). These four are Emei Shan in the west (whose bodhisattva is Samantabhadra the All Good), Putuo Shan (Guanyin, or Kuan-yin, bodhisattva of compassion), Wutai Shan in the north (Manjushri), and Jiuhua Shan in the south (Kshitigarba, the earth-womb bodhisattva). Ch'an (in Japanese, Zen) Buddhists saw in the mountains' vastness and clear skies an emblem of the void that is nature's true essence.

All of these traditions continue, and the sacred mountains continue to attract pilgrims, most of them in substantial numbers. The most important mountains have been given separate entries in this encyclopedia.

See also

Buddhism and Pilgrimage; Confucianism and Pilgrimage; Daoism and Pilgrimage; Emei Shan; Putuo Shan; Tai Shan; Wutai Shan

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G

Galilee (Israel)

Christianity

The mountainous northern third of Israel, sacred to Christians as the home of Jesus' family and the region where he performed many miracles. Of the apostles, all but one (Judas Iscariot) was a Galilean. Of Jesus' thirty-three miracles recorded in the Christian New Testament, twenty-five took place in the Galilee.

The upper Galilee is ruggedly mountainous, as well as rainy (by Middle Eastern standards). Its southern boundary is the narrow Beth Hakerem Valley. The lower Galilee, where almost all of the Christian sites are located, has a milder climate and is more auspicious for agriculture. It was a major population center during the thousand years from the Second Temple through the Byzantine Empire, and during Jesus' time it was one of the three Roman provinces of Palestine (with Samaria and Judea). After the destruction of the Second Temple in 70 C.E., to a large extent the intellectual center of Judaism shifted to the Galilee.

From at least the fourth century, when Constantine brought the Roman-Byzantine Empire into Christianity, Christian pilgrims to the Holy Land have included a circuit of the Galilee's holy places on their tour. Today commercial tour buses bring Christian tourist-pilgrims from around the world to the Galilean sites, and pastor- or priest-led pilgrimages escort parishioners to the shrines, whether in hurried visits of a single day or in longer ones that may last a week or two.

Nazareth, the Galilee's largest city and the hometown of Joseph and Jesus, is treated in a separate entry, as is the Jordan River. The Galilee also contains many sites holy to Jewish pilgrims. The most important of these (Mount Meron, Safed, and Tiberias) are also treated in separate entries. Among the Galilee's many holy Christian pilgrimage sites—some identified by name in the Gospels, some known from tradition—are the following, listed alphabetically:

Banias

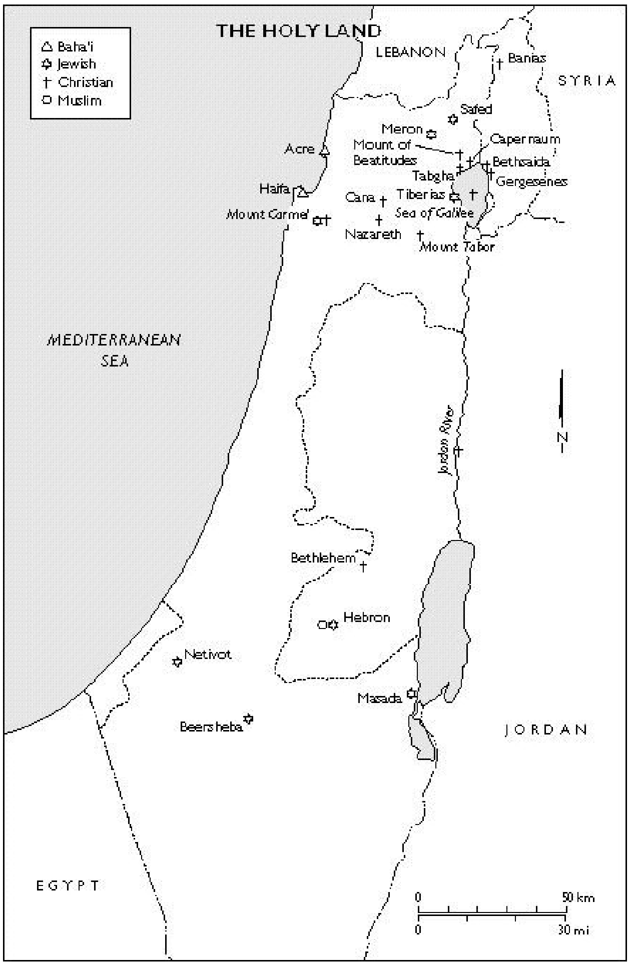
This spring, which is one of the sources of the Jordan River, was in pagan times sacred to the god Pan. One of Herod's sons built a palace in the small town here and named it Caesarea Philippi. Here Jesus changed Simon Bar-Jonah's name to Peter and entrusted him with the keys to God's kingdom (Matt. 16:18–19). In ancient times the town was a midway point on the road from the coast to Damascus. Today pilgrims visit the site for its holiness and its refreshing greenery.

Bethsaida

This village, a short distance from the northeastern shore of the Sea of Galilee, was home to the apostles Philip, Simon, and Andrew. Jesus healed a blind man here (Mark 2:22–26). When villagers did not acknowledge the miracle, Jesus cursed the town (Matt. 11:21), which by tradition is why no trace of it remains. Pilgrims on Galilee tours sometimes stop at the marshy area presumed to have been the town to remember the biblical events.

Cana

In this small village, 8 kilometers north of Nazareth, Jesus officiated at a wedding and changed water into wine (John 2:1–11). It was already a Christian pilgrimage goal in the second century and housed a stone church by the sixth. A sixth-century pilgrim from Piacenza wrote that he was invited to sit on the very couch where Jesus had sat when he had performed the miracle and that, to commemorate the visit, he had inscribed the names of his parents



on the couch. Pilgrims to the village today may visit the Franciscan church or the Greek Orthodox church, the latter of which displays two stone water vessels claimed to have been those used in the miracle. Pilgrim shops in the area proffer replicas. Another small church in the village marks the presumed home of Saint Bartholomew, one of Jesus' disciples.

Capernaum

Jesus was living in Capernaum (Hebrew, Kfar Nahum) when he recruited his fisherman disciples.

He preached in the village's synagogue (the ruins of its fourth-century successor are still visited) and there healed various afflicted persons (Mark 1:21–34) and raised at least one from the dead (Mark 5: 21–43). There he spoke many of his parables (Matt. 13). Pilgrims to Capernaum visit the extensive excavations, often focusing their attention on an ancient house identified speculatively as Peter's house. Jesus also preached in the nearby village of Chorazin (Matt. 11:21, Luke 10:13), which, according to a tradition recorded by a French pilgrim in 1130, is said to be the future birthplace of the Antichrist.

Gergesenes

In this site on the eastern shore of the Sea of Galilee near the modern village of Kursi, Jesus cured two men by exorcising their demons (Matt. 8:28–32). In the fifth century a large, mosaic-decorated Byzantine basilica commemorated the site. This refreshing lakeside shrine is a favorite lunch stop for pilgrim buses.

Mount of the Beatitudes

This hill, on the north shore of the Sea of Galilee above Capernaum, is traditionally said to be where Jesus delivered his Sermon on the Mount (Matt. 5–7). The octagonal church, administered by the Franciscan Sisters, dates from 1936. Each of its sides commemorates one of the beatitudes, and its mosaic floor depicts the seven virtues mentioned in the sermon, thus facilitating the prayer and meditation of visiting pilgrims.

Mount Tabor

On this dome-shaped mountain, rising 588 meters above the Jezreel Plain to dominate the road from Egypt to Mesopotamia, Deborah and Barak defeated Sisera's war chariots (Judges 4:4–16) and where the kings of Midian slew Gideon's troops (Judges 8:18). Christians honor Mount Tabor as the site of Jesus' transfiguration (Matt. 17:1–8), even though a competing tradition places the event on distant, snow-covered Mount Hermon. Pilgrims of the fourth century ascended to the summit on a ladder of 4,300 rock-cut steps. The mountain has housed churches since at least the sixth century. Because of its strategic location, it is also the site of numerous fortifications, including first-century defenses put up by Josephus Flavius during the war against Rome. The two towers of the modern Franciscan church on the summit honor Elijah and Moses, who were said to have been present at the transfiguration (Matt. 17:3–5).

Sea of Galilee

The traditional spot where the fishers of fish became the fishers of men, and where Jesus walked on the water (Mark 6:48). The lake is called Kineret (harp) in Hebrew because of its harp-like shape. It is famous for a species of small fish known both as Galilee mullets and as Saint Peter's fish, which Christian pilgrims invariably order at one of the lakeside restaurants that cater to pilgrim traffic.

Tabgha

This site, named for seven springs on the northwestern shore of the Sea of Galilee, is another traditional locus of the miracle of the multiplication of the loaves and the fishes, when five loaves and two fishes sufficed to feed a crowd of 5,000 (Matt. 14:13–21). A succession of churches have stood and fallen here from at least the fourth century. One early mosaic, in the Byzantine style, depicts a basket of bread and two fish, as well as an impressive array of local flora and fauna. The second miracle related to the site is Jesus' third appearance after his death and his repeated command to Peter, "Feed my sheep" (John 21: 4–17). Medieval pilgrims called the rock at which the apostles were supposed to have sat and eaten with Christ the Mensa Christi (Christ's Table). The Franciscan church on the site is known as both Saint Peter's Chapel and the Church of the Primacy.

See also

Jerusalem: Christian Pilgrimage; Jordan River; Nazareth; Tiberias

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Gallipoli (Çanakkale, Turkey)

Secular Political, 1916

During their lifetime, Australian and New Zealand veterans of World War I used to make a pilgrimage to the battlefields of Gallipoli each year in commemoration of the terrible losses the Australian forces suffered there. Their descendants carry on the tradition in increasing numbers.

Gallipoli (in Turkish, Gelibolu) is a narrow, mountainous peninsula forming the western, or European, bank of the Dardanelles, the strait connecting the Aegean with the Black Sea. On April 25, 1915, Allied Expeditionary Forces of Britain, France, and the combined armies of Australia and New Zealand established a beachhead there in their campaign to defeat the Turks, who were allied with Germany. It was a disaster; 2,500 Allied soldiers died that day. During the next nine months the Allied forces were pinned on the beach by the Turkish troops under the leadership of young Mustafa Kemal, later called Atatürk. In all, the British Empire troops suffered 200,000 casualties, 36,000 of them killed, and of those, 8,709 Australians. The French sustained 47,000 casualties. Of the Turks, 200,000 were wounded, and 55,000 killed.

World War I marked the first large-scale participation of Australian and New Zealand citizens in world affairs. Australia had been an independent country for only fourteen years. The countries still held close ties to Britain, and their people volunteered by the thousands to go to the aid of the British Empire. Their combined troops, called the ANZAC, were for the most part commanded by British senior officers. But at the same time they keenly felt themselves to be representing their Australian and New Zealand homelands. Many of the survivors believe that the experience at Gallipoli welded the diverse peoples of those two islands into nations, and that the courage of their soldiers stands as a lasting monument.

The beaches, the weed-choked and rusting fortifications, and the thirty-one military cemeteries on the peninsula serve as a gruesome monument to the folly and heroism of war. Most are now within the boundaries of the Gallipoli National Park. At Kabatepe there is an information center and museum. Stark monoliths decorate the landscape. The cove itself was renamed the ANZAC Cove in 1985. The site of some of the bloodiest battles, it lies 3 kilometers north of the museum. At Chunuk Bair, a ridge overlooking the cove, some 28,000 men lost their lives.

Each of the participant nations has cemeteries on the peninsula, and each has erected monuments to the sacrifice of its soldiers. The most poignant, and the one that has had the most healing effect, repeats Atatürk's 1934 memorial to the ANZAC troops he had so fiercely combated for nine months:

> Those heroes that shed their blood and lost their lives . . . you are now lying in the soil of a friendly country. Therefore, rest in peace. There is no difference between the Johnnies and the Mehmets to us where they lie side by side here in this country of ours. . . . You, the mothers, who sent their sons from far away countries, wipe away your tears; your sons are now lying in our bosom and are in peace. After having lost their lives on this land they have become our sons as well. (cited in T. Brosnahan et al. 277)

The military services of Australia and New Zealand organize annual tours to the battlefields and the cemeteries. Young Aussie and Kiwi trekkers, off on their worldwide walkabouts, hone in on the Gallipoli Peninsula and are sobered by the inscriptions on the thousands of graves. Atatürk's words, together with the formal renaming of the beachhead as ANZAC Cove, have underscored the fact that the Gallipoli disaster formed a bond between the Turkish and Australia–New Zealand peoples. Increasingly the English-speaking young people are joined by their Turkish-speaking counterparts on their own pilgrimage to Gallipoli.

In Australia, April 25 is a solemn day of remembrance as well. Those who do not make

the pilgrimage to Gallipoli visit the monuments in various cities that have been erected over the last century honoring the armed forces. Bands play, candles are lit, and all who take part observe one minute of silence in memory of those who died in Gallipoli.

See also
Anit Kabir

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Gandhi, Mohandas (New Delhi, India)

Secular Political, Twentieth Century

For many Westerners, Mohandas Karamchand Gandhi (1869–1948) is a symbol of nonviolence and an example of the peaceful ways by which governments can be moved to change through the force of will of the people. The Raja Ghat in New Delhi, the site where Mahatma Gandhi's body was cremated in 1948 after his assassination, has become an important pilgrimage site for Indians and for other advocates and followers of his ideas.

Born in Bombay, Gandhi went to London to study law. As a nonwhite he was often left out of activities, so he spent much time reading, especially works on nonviolence and philosophy. When he returned to India in 1891 he was unsuccessful and left for South Africa, another of Great Britain's territories. There, having built a solid practice, he was the first "colored'' lawyer admitted to the Supreme Court. During these years he both aided Britain's war efforts and worked against Britain's control, especially in matters dealing with Indian laborers in South Africa, carrying out several acts of nonviolent protest against anti-Asian laws. He was jailed twice.

He returned to India in 1914, where he wrote and became respected for his devout lifestyle. He worked for India's independence from the British Empire and for a better relationship between the various religious groups, especially Hindus and Muslims. In 1919 he became the leader of the new Indian National Congress, and during the next two decades he carried out several campaigns of nonviolent protest against the ruling government. By the 1920s he was called "Mahatma," a Hindu term meaning "of great soul." He encouraged Indians to spin their own cotton and make their own salt. He was jailed several times, spending nearly five years behind bars. During World War II, Gandhi agitated for India's independence as payment for the territory's participation in the war.

In 1947 India's independence was formally recognized. Immediately the country split into two: India and Pakistan, the latter a homeland for Muslims. Still there were severe and deadly Hindu-Muslim riots. On January 30, 1948, Gandhi was assassinated by a Muslim. His body was cremated and divided into twenty urns. Gandhi had asked that his body be scattered into India's several rivers. In the late 1990s one urn was found in an Indian bank vault. His great-grandson took it to Allahabad on January 30, 1997, and scattered Gandhi's last remains into the Ganges River.

In New Delhi, set in a parklike atmosphere at the Raj Ghat, a sizable black marble stone marks the site where Gandhi's body was cremated. His is not the only memorial (Indira Gandhi and other members of the family have been cremated near here as well), but the commemorative site for Mahatma Gandhi, surrounded by walks and gardens, is the largest. The slab is topped by an eternal flame, surrounded by an abundance of flowers, and the area is set off from the walkway by a waist-high stone wall.

A memorial service is held here every Friday to commemorate the day of Gandhi's assassination. On other days, tourists, school groups, and visitors file past the block, often stopping to take pictures, dipping their hands into the flowers. At the entrance to the area, a small bookshop offers books in English and Hindi by and about Gandhi, photographs, pictures and books by and about Nehru and Indira Gandhi, music, videos, posters—all the typical souvenirs.

Other places in India are also dedicated to


Mahatma Gandhi addressing followers, New Delhi, India, March 12, 1931 (Bettmann/CORBIS)

the memory and work of Mahatma Gandhi. In Maharashtra the Gandhi National Memorial Museum houses many artifacts. The large garden site is the place where his wife, Kasturba, and his secretary Mahadoebhai Desai both died in the early 1940s (while Gandhi was in prison). Their ashes are in memorial tombs (called *samadhis*) in the gardens. In Sevagram, the "village of service," Gandhi established an ashram in 1933. It was his headquarters until India gained its independence from Great Britain. The 100-acre farmland still has some of the original adobe huts. It still functions as an ashram, with housing, offices, and research areas. Some of Gandhi's personal effects are also on display here, including his spinning wheel and glasses. Nearby, on the Paunar River banks, where some of the Mahatma's ashes were scattered, many pilgrims visit a memorial every February 12, to mark the anniversary of Mahatma Gandhi's death.

See also

Politics and Pilgrimage

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Gangotri (Uttar Pradesh, India)

Hinduism

The source of the Ganges River is the Gangotri glacier at Gaumukh, a long day's hike from the village of Gangotri, twelve hours by bus north of Rishikesh in the North Indian state of Uttar Pradesh. Tradition considers Gangotri one of the *char dhams,* the four major

Himalayan shrines (the others are Badrinath, Kedarnath, and Yamunotri).

In Gangotri village (altitude 3,048 meters), pilgrims worship at a small eighteenth-century temple of Ganga overlooking the river or meditate at an overlook by a waterfall and the confluence of the Ganges and a tributary that descends from Kedar Tal. Some immerse themselves in the icy river at Bhagirath Rock near the temple. Because of the severe mountain climate, the temple and the village, are only open to pilgrims from May until the festival of lights, Divali (sometimes spelled Deepvali), in November. The rest of the year the shrine's statue of Ganga is kept in the village of Mukhwa, lower down the mountain.

Pilgrims follow the river up from the village, pausing at a variety of shrines and teastops along the route. Their eventual goal is the glacier of Gaumukh, a distance of 18 kilometers. The path climbs steeply and then traverses glacial moraines along the rim of the Ganga gorge, often overlooking the river as much as several hundred meters below. Most pilgrims spend the night at the Bhojbasa guest house (3,792 meters), 4 kilometers from the Gangotri glacier at Gaumukh. In the morning, generally with a guide, since the glacier is treacherous, they drag themselves up the valley, pick their way across the glacier, and then climb steeply for 4 kilometers, rising another 700 meters to Tapovan, where the holy stream emerges from the mountain and meanders across a green meadow. Pilgrims pitch their tents there or seek lodging at a small ashram maintained during the summer months.

At Gangotri or, if they have the stamina, at Tapovan, pilgrims pray to Holy Mother Ganga or immerse themselves in the nerve-numbing, spiritually exhilarating water.

See also

Badrinath

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Garabandal (Santander, Spain)

Roman Catholicism, 1961

The most popular modern Marian apparition site in Spain.

On June 18, 1961, four young girls in the village of San Sebastián de Garabandal, about 50 kilometers southwest of Santander, who had been out stealing apples, were astonished to hear thunder and see an angel appear. Two weeks later the angel returned, accompanying the Virgin Mary. The four girls swore that over the next four years they were granted visions in and around the village more than 2,000 times. The girls reported that sometimes the apparition instructed them to transmit a message: that people must live lives of good deeds and sacrifice, that they must pray and visit church often, that fiery torments await those who do not. During the apparition's visits the girls went into a trancelike state, with their heads upturned and their eyes glazed. During those periods they did not feel pain. The visions stopped in 1966.

Was it for real? Catholic Church investigations culminating in the early 1980s concluded that there was no incontrovertible evidence that the apparitions were authentic. The bishop of Santander launched another investigation in 1986 with similar results, which were sent to the Vatican for further study. Nonetheless, and without certifying the validity of the apparitions, the bishop gave permission for visiting clergy to say mass in Garabandal's parish church as if it were a true pilgrimage spot. As with many sites of unsanctioned recent Marian apparitions (Conyers, Georgia, in the United States; Saripiquí, in Costa Rica), pilgrims come in large numbers despite the absence of church approval. Many come in groups accompanied by their parish priest, who says mass for them at Garabandal.

As for the girls who saw the apparition, all four have married and have children. One lives in Spain and three in the United States.

See also

Conyers; Virgen de Saripiquí

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Gaya (Bihar, India)

Hinduism

Gaya is a pilgrimage center for Hindus devoted to the god Vishnu, who is said to have given the site the power to absolve dying sinners of their misdeeds. Because of this, Gaya is a favored location for cremating the remains of deceased family members.

If the death has occurred locally, the body is likely to be cremated on one of the ghats on the west bank of the Falgu River. People who live at a distance bring the ashes of their family members to scatter on the river. Mourners also offer flowers or special funeral cakes *(pindas).* Brahmin priests along the riverbank facilitate the rites. Several small shrines in both the city and the environs are related to the Vishnu cult. Many mourners walk the long circuit of these temples to assist their deceased relations in freeing themselves from the earth and its cycle of reincarnations.

Gaya's main shrine is the Vishnupad Temple, located on the riverbank southeast of the city. Queen Ahalya Bai of Indore built the temple in the late eighteenth century around two sacred sites. One is a footprint that the god Vishnu is said to have left in sold rock. The print is now surrounded by silver and is deemed so holy that non-Hindus are not allowed to enter the sacred precinct. The second is a reputedly immortal banyan tree, called the Akshayabat. The sacred sites are at the center of a courtyard enclosed by an even larger courtyard, each housing altars to several other Hindu gods.

See also

Hinduism and Pilgrimage

Gazargah (Herāt, Afghanistan)

Islam, Eleventh Century

A suburb in Herāt, northwest Afghanistan, with the *maqam* (shrine-tomb) of Khwaja 'Abdullah al-Ansārī (1005–1088), revered Muslim Sufi saint.

Al-Ansārī, also known as Abū-Ismā'īl 'Abd Allah ibn Muhammad al-Ansārī (or al-Hirawi, "from Herāt"), was a prodigious learner and devoted to the Qur'an and the Sunna (the customs of Muhammad as reported in his sayings). After studying in Nishapur (in present-day Iran) and Baghdad with noted Sufi masters, he returned to Herāt where he spent most of the rest of his life. He was a poet, mystic, teacher, and writer, eagerly sought out for his knowledge and ideas. He is often referred to as Sheikh al-Islam and Khwaja Ansārī, both honorific titles of respect comparable to the English "senior of Islam'' and "master." He also showed courage in debating venerated theologians, which caused him to be exiled three times from Herāt and to receive several death threats.

His mausoleum-shrine, located about 3 kilometers east of downtown Herāt, suffered during the many battles over the two centuries after his death. Tamerlane's son began its restoration in 1428. The fifteenth-century architect responsible for the building, Zain-ud-din, was a devoted follower of al-Ansārī. When he died, his tomb was placed facing the shrine near the front door. The stone is in the form of a kneeling dog. The entry to the saint's tomb is an intricate structure of arches, all carefully decorated. The domed building was restored in the seventeenth century and the present tomb marker dates from the early twentieth century. The complex includes a garden, a guesthouse, used by the brotherhood that al-Ansārī founded, and a school.

In the 1980s during the Afghan uprising Herāt served alternately as a Soviet military command center and as a base for Afghan guerrilla groups. Damage from bombs and snipers laid waste to much of the city, which suffered additional damage in the 2001 war. As this book went to press, the status of the shrine was unknown.

See also

Ziyara

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Gender and Pilgrimage

Because the world's cultures tend to distinguish between the roles of men and women—what is expected of each sex, what is tolerated, and what is taboo—it follows that pilgrimage behaviors will likewise vary by gender. Some of these differences appear to be pervasive across cultures, while others are localized temporally, geographically, or by religion.

Some pilgrimages or pilgrimage sites are visited nearly exclusively by women. In ancient religions it appears that certain goddesses, especially fertility goddesses, had exclusively female celebrants and servers. Shrines such as the Cave of Eileithyia on Crete, apparently admitted only female pilgrims. In the Andes, Inca shrines sometimes included areas reserved exclusively for the *acllas* (virgins) dedicated to the sun cult, and presumably only women were allowed to witness their rituals. In other shrines, certain key roles were reserved for women. At one extreme, certain early Middle Eastern shrines included temple prostitutes among their functionaries. At another, some priestly or oracular functions—as at Delphi—were reserved for women.

Generally speaking, however, women were more often the targets of taboos. Many cultures assign women a secondary status when it comes to religious ritual, banning them from the priesthood and relegating them to peripheral roles in the liturgy. The outward manifestations of such practices suggest that men engaged in religious behavior fear they will be distracted or defiled by the participation of women. This sometimes manifests itself in pilgrimage customs. Even when men and women are both allowed to approach a holy site, they are often required to do so separately. Jewish men and women both make pilgrimages to Rachel's Tomb in Hebron, for example, but separate entrance doors lead men to stand on one side of the tomb and women on the other, as is the case in every Orthodox Jewish enclosed holy site. A similar separation is required in many Muslim holy sites, such as the Indian emperor Aurangzeb's tomb in Khuldabad, where male pilgrims are allowed to circumambulate the grave and touch the stone, while women may only stand at the doorway and observe the tomb from afar. Similar distinctions occasionally appear at Christian shrines: in medieval Lindisfarne and Durham, women pilgrims had to pray at a site separated from Saint Cuthbert's relics. At other Christian sites, such as the monasteries of Mount Athos in Greece, women are banned altogether.

Premodern Japanese, Chinese, and Christian cultures, among others, feared that when women were not strictly monitored within the confines of the home they would fall prey to their own uncontrollable sexual passions. The Spanish proverb "Romera, ramera" (Pilgrim, whore) expressed this conviction succinctly. Gregory of Nyssa in the fourth century railed against pilgrimage because it afforded the weak-willed an opportunity to give in to lust, and in the eighth century, Saint Boniface declared that women should not be allowed to make pilgrimages lest they become prostitutes. In China, both Confucian and Buddhist philosophers lodged similar complaints, and Japanese moralists decried the prostitutes who plied their trade in the Saikoku pilgrim hostels.

In most cultures female sexuality and the mysteries of conception and birth seem to have been highly charged religious topics. Menstruating women, or women who have just given birth, are often classified as impure and forbidden from approaching holy sites. In Judaism, these taboos are derived from the Book of Leviticus, which expressly prohibits women in a state of impurity *(nidah)* from entering a sanctuary or touching any hallowed object (12:1–5). For this reason, menstruating Jewish women do not approach revered holy persons' tombs during the annual pilgrimages *(hillula).* Similarly, Hindu women are prohibited from making ritual ablutions during menstruation.

Conception and the production of heirs (preferably male) have been a dominant concern in many societies. A common belief is that conception depends both on the parents and

on the deity who provides the soul for the newly engendered fetus. Thus pilgrimage was perceived as an effective strategy for inducing conception. In most religions there are national shrines, and, more important, regional or local shrines within reach of women of even the most modest means, that have a reputation for curing barrenness. Childless couples in Brittany hoping to conceive sometimes visit the megalith shrine of Carnac, where the women sit on the upright monoliths and then the couples dance naked among the lines of giant stones. In the Indian state of Kerala Hindu women make an annual pilgrimage to the seventh-century B.C.E. Sri Bhagavathi Amman temple to ask the deities for aid. Some Sufi Muslim saints' shrines are visited almost entirely by women, usually to request help with matters relating to childbirth. San Juan de Ortega, in the mountains near Burgos, Spain, was twice visited by Queen Isabel of Castile in the 1480s in her efforts to conceive a child with King Ferdinand of Aragon. In China, about the same time, childless women were making pilgrimage to the holy mountain Tai Shan to ask the mountain goddess Bixia Yuanjun to help them conceive. Japanese women might go to the Kannon shrine in Hasedera. In all of these cases, societal rules that generally restrict women's movements are somewhat relaxed for shrine visits. In some areas in Turkey, for example, Muslim women who under normal circumstances would never venture out of the house unescorted, go alone or with women friends when they walk to nearby saints' tombs.

The rules governing the most important pilgrimage of Islam, the hajj to Mecca, are quite specific with regard to gender distinctions. The Qur'an mandates the hajj for ablebodied men but makes no requirement of women. Women who do make the hajj find that there are several differentiating customs. In Turkey, for example, the hometown imam pronounces a special blessing on departing male pilgrims as they set out toward Mecca. The women get no blessing. Muslim men put on a special two-piece garment when they arrive. There is no special garment for women, but women must leave their faces uncovered, even if they normally cover their faces in public in the home country. Women may make the hajj only when accompanied by their husbands or other male family members. Occasionally however, especially in the past, a women traveling to Mecca with her husband might find herself suddenly a widow because of the journey's perils. In the nineteenth century, the English traveler John Lewis Burckhardt noted that when an unaccompanied female pilgrim arrived in Mecca, she could find among the many guides a special kind of guide called a *muhallil,* who would write out a marriage contract with the woman so that, accompanied by this guide-husband, she would be fulfilling the requirements to perform the hajj. At the end of the pilgrimage, the muhallil and woman would go through a divorce, usually in the port city of Jidda. In many Muslim countries these customs are gradually changing. For example, few Malaysian Muslim women made the hajj before the 1930s, but now women form nearly 50 percent of Malaysians making the hajj (M. McDonnell 115).

See also

Activities Prohibited during Pilgrimage; Criticism of Pilgrimage; Hajj; Law and Pilgrimage; Motives

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Geography and Pilgrimage

See Cartography and Pilgrimage; Sacred Space

Gettysburg Battlefield (Gettysburg, Pennsylvania)

Secular Political, 1863

The site of the battle that marked the turning point in America's Civil War, the most visited battlefield memorial in the United States, commemorating both the nobility and the futility of military sacrifice.

The battle that raged over the first three days of July 1863 marked the furthest penetration of the armies of the South into the northern states. An estimated 172,000 men participated in the dramatic attacks and counterattacks, frontal assaults and courageous defensive actions. Casualties numbered 51,000. In full cognizance of the magnitude of the slaughter and the military importance of the battle for the North, on November 19, 1863, President Abraham Lincoln delivered his famous short address memorializing the fallen soldiers:

> Four score and seven years ago, our fathers brought forth upon this continent a new nation: conceived in liberty, and dedicated to the proposition that all men are created equal. . . . Now we are engaged in a great civil war, testing whether that nation, or any nation, so conceived and so dedicated, can long endure. We are met here on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. . . . But, in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. . . . [F]rom these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion. . . . [W]e here highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.



Gettysburg Battlefield National Park (Photodisc)

This combination of factors led to the Battle of Gettysburg's coming to symbolize the whole bloody Civil War. The locus of one particularly devastating struggle, the hill called Little Round Top, encapsulates the fury and the tragedy of the action, and is the site most frequented by visitors.

From the war's end through the passing of the generation of the veterans and their children, Gettysburg served as a pilgrimage of remembrance of sacrifice and struggle for the individuals personally involved in the war. Since the 1940s it has become more a historical shrine than a war memorial. Today the Gettysburg Battlefield, administered as a National Park, draws over 2 million visitors each year. More than a thousand monuments dot the park. Visitors can traverse the major battle areas on foot or can tour the entire park via more than 60 kilometers of paved roads. A park museum and a re-enactment center help visitors visualize the battle action, as do several commercial dioramas, located near the park.

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Ghana Slave Forts (Ghana)

Secular Identity, Twentieth Century

Thirty forts (sometimes called castles) along the coast of the West African nation of Ghana were holding pens for the slaves shipped to the New World from the sixteenth to the mid-nineteenth centuries. Beginning in the late twentieth century, many African-Americans have made pilgrimages to these slave castles as part of a spiritual quest to recapture their African heritage. As many as 30,000 pilgrim-tourists each year visit these forts, including some 6,000 diaspora Blacks, who often come with tour groups organized by their churches or by the American Urban League. Today the forts are administered as museums by the Ghanaian government.

During the centuries in which the trade in human beings flourished, many millions of Black Africans were kidnapped by slave traders or were captured by rival tribes and sold to slave merchants. The bulk of the captives passed through Ghana's coastal holding pens, where they were held in squalid conditions for up to three months before the survivors were branded and crammed onto ships for the voyage to America.

The Elmina fort, whose official name is the Fort of Saint George, is one of the most visited. It was completed by Portuguese traders in 1482 to warehouse trade goods, particularly gold. Its name—The Mine—reflects the profitability of that commerce. However the fort was soon converted to the even more profitable slave trade. Drawn by the business's high profits, the Dutch seized Elmina in 1637 and held it until 1872, when they sold it to the British, who used it in their administration of the colony they called the Gold Coast.

Some visitors come to see the fort's chapel, the oldest Christian church in sub-Saharan Africa, which the Dutch later converted into a slave market. Many more come to see the dark dungeons in which their ancestors were subjected to horrible misery. For many, it is a visceral emotional experience. Pilgrims go through the so-called Door of No Return, to the holding pen nearest the harbor, the last place in Africa their ancestors would have touched. Some visitors, in an effort to reconnect with their ancestors' religious culture, leave offerings to dimly remembered tribal gods. Visitors may also witness staged reenactments of the way the slaves were packed into the tiny rooms.

In addition to Elmina, pilgrims visit the Cape Coast Castle, built by the Swedes in 1652, which became a British slaving center during the seventeenth and eighteenth centuries. The fort was erected on a site sacred to the Fanti people, and today there is a shrine to one of their gods, Nana Taabir, in the castle courtyard. Some pilgrims also climb to the Dutch Fort Saint Jago, on a hill overlooking the port. Others visit other sites in Ghana related to the slave trade, such as the inland village of Asin-Manso, where captives were grouped before being marched to the coast. Visitors are led to the banks of the Nan Kasuo River, where slaves bathed before their journey.

See also

Goree Island

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Gilgamesh Epic

This epic story, the most important literary monument of ancient Mesopotamia, is the earliest known treatment of the metaphor of

life as a pilgrimage and as such is considered a prototype pilgrimage narrative. The *Gilgamesh* stories appear to refer to a historical king of the city of Uruk (today's Warka), on the Euphrates River in Mesopotamia (now Iraq), circa 2700 B.C.E. Written versions of the story, in cuneiform characters pressed into twelve clay tablets circa 2000 B.C.E., were first discovered in the 1870s. Since then many additional tablets, with complementary and sometimes divergent versions of the story, have been found all over the ancient Middle East, attesting to the *Gilgamesh* epic's extraordinary popularity.

The tablets narrate King Gilgamesh's questing journey in search of the meaning of human mortality. Gilgamesh is paired with his double, Enkidu, a forest man and fighter who in the course of the long epic is educated into the ways of the civilized world. The two heroes, motivated in large measure by their thirst for understanding, set off to slay Humbaba, the embodiment of evil. A complaint by Gilgamesh's mother, Ninsun, to the sun god Shamash, who has taken her son away, underscores the connection between pilgrimage and quest: "Why have you raised up my son Gilgamesh and laid on him a restless heart that will not sleep? Now you push him to go on a long journey to the place of Humbaba, to face a battle he cannot know about, and travel a road he cannot know until the day he goes and returns . . . ?" (Tablet 3, column 2; cited in J. Gardner and J. Maier 115).

When Enkidu is made to die, seemingly for his hubris in slaying monsters like Humbaba and the Bull of Heaven, the distraught Gilgamesh devotes the rest of his life to seeking the meaning of death and the secret of immortality. The journey leads him to Utnapishtim, the only human to have survived the great flood that wiped out almost all of humanity. To reach him Gilgamesh must cross the river of death and enter the Garden of the Gods, where he ultimately learns the truth: nothing is permanent.

See also

Life as Pilgrimage; Literature and Pilgrimage

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Glastonbury and Glastonbury Tor (Somerset, England)

Roman Catholicism, Pre-Seventh Century; New Age, Twentieth Century

A conical hill rising 125 meters out of flat salt marshes (known as the Somerset Levels), a sacred area since before Christian times, the legendary Avalon of King Arthur, and a frequented pilgrimage site in the Middle Ages.

Glastonbury Tor crowns what used to be a small island—also called the Isle of Glass—near the British city of Wells, southwest of London. It can be seen for tens of kilometers in all directions. The unusual geological feature was undoubtedly sacred to the prehistoric peoples who settled the area and to their successors. By the mid-seventh century the top of the tor was home to a Celtic monastery, whose origin is sometimes ascribed to Saint David. The monks seem to have been trying to Christianize a site sacred in Celtic mythology as the Isle of the Dead, the burial place of Celtic chieftains. Some hold the isle to have been a Druid center, perhaps the site of one of their perpetual choirs, unceasingly chanting hymns to nature. Eventually a second church, dedicated to Saint Michael, was built on top of the tor. Its fourteenth-century tower remains today.

The monastery, relocated to the foot of the tor, was enlarged by the West Saxons under its abbot Saint Dunstan. In the mid-tenth century it became one of the focal points for the Benedictine reform that internationalized Christian monasticism and brought it under control of Rome. Its age gave it prestige, its wealth gave it power, but its claim to fame was the legend that it was founded by Saint Joseph of Arimathea, a missionary under the direction of the apostle Philip, in or prior to the year 63 C.E. According to the legend, Joseph brought with him the Holy Grail, the cup used first by Jesus at the Last Supper and then to catch Jesus' blood at the crucifixion. When Joseph and his eleven



Site of the alleged tomb of King Arthur and Queen Guinevere in the ruins of the Abbey at Glastonbury (Hulton | Archive by Getty Images)

companions reached Glastonbury, Joseph made ready to pray at the foot of the tor, pausing only to thrust his hawthorn walking staff into the ground. It sprouted. Aided by the angel Gabriel, or in some versions of the story by young Jesus the carpenter during a journey not mentioned in the Gospels, Joseph built the first Christian church in the British Isles (perhaps the first church in Christendom) and dedicated it to Jesus' mother, Mary. The tor, renamed Chalice Hill, lent its holiness to two small streams flowing from the hill that were believed to have healing powers. Curiously, this legend persisted even after the sixteenth-century dissolution of the monasteries: in the 1750s Glastonbury began a campaign to market the healing waters, and in 1751 10,000 pilgrims came seeking cures.

By the twelfth century Glastonbury's monastery was the richest in all of England. A steady stream of pilgrims visited the site. When the ancient church burned in 1184, the monks quickly raised a Lady Chapel on the spot dedicated to Mary. Its crypt was designated Saint Joseph's Chapel and it survives—in a ruined state—today.

The story of the Grail spawned another cycle of legends around Glastonbury. The Isle of Glass was thought to be the Isle of Avalon, home of King Arthur and his Knights of the Round Table, whose quest for the Grail fired medieval imaginations. Toward the end of the twelfth century one of the monastery's monks had a vision of Arthur's and Guinevere's tombs. When excavations unearthed a stone slab, a coffin carved from an oak log, a sword (deemed to be Excalibur), and a lead cross (now lost, but reputedly with the inscription: "Here lies Arthur, the famous king, in the island of Avalon"), many came to believe that the king and his queen were buried at Glastonbury. The bones were reburied, examined in 1228, and then lost again until 1931, when the tomb was rediscovered in the medieval cemetery adjacent to the ruined abbey church's high altar.

Speculation about the years between Saint Joseph's arrival and the seventh-century Celtic monastery engendered further legends. Glastonbury must have been a center of the Roman efforts to Christianize the west. Saint Patrick must have stopped there to organize the hermit monks into a religious community. Perhaps Patrick was even buried there. Saint Bridget must have visited. Saint David, the sixth-century missionary to Wales, might well have been interred in Glastonbury. Saint Dunstan certainly was. All these stories imbued the monastery at the foot of Glastonbury Tor with a special transcendence. It was the home of saints and heroes, intimately connected to the origins of the British monarchy, the place chosen by Christ's disciple's agent to launch the Christianization of Britain, and perhaps a place that had felt the sacred footsteps of Christ himself.

Thus medieval pilgrims to Glastonbury had a complex agenda of places to visit and things to see. At the monastery entrance they could read on a wooden frame a six-page parchment list of the indulgences tendered by the church to pilgrims to the site (a fourteenth-century version survives in the Bodleian Library at Oxford). This document, called the Magna Tabula (large writing tablet), also recounted for pilgrims the monastery's history and gave a list of the saints buried there. Pilgrims might also kneel by a brass plaque, set in the church floor by Bishop John Chinnock around 1400, to show exactly where Joseph of Arimathea had been buried. If pilgrims came at Christmas time, they would be shown Saint Joseph's famous flowering staff, called the Glastonbury Thorn. They might dip water from Chalice

Well, between the monastery and the tor. If they visited in the late Middle Ages and were relatively wealthy, they could stay at the George and Pilgrim Inn. They still can, even though the monastery itself, abandoned after the 1539 dissolution, has long since fallen to ruin, its precious relics scattered to museums or lost. Nonetheless, until recently, each Christmas a blooming sprig of the current Glastonbury thorn was sent to grace the table of the British monarchs.

The ruins today are owned by the bishop of Bath and Wells for the Church of England. Although both Roman Catholic and Anglican groups still sponsor religious pilgrimages to Glastonbury, what tends to draw large numbers to Glastonbury today is its association with the legends of Arthur and Avalon and the supposed mystic rites of the Druids. Two massive oak trees near the tor are held to have been part of a ceremonial avenue used by Druid priests: the trees have been named for the Biblical giants Gog and Magog. For some New Age pilgrims the tor is a place of special power, where the earth's energy meridians, its ley lines, meet and entwine, manifesting the "heart chakra" of mother earth. Others hold that if viewed from the air a network of roads, woods, and hedges around the village form the Glastonbury Zodiac, another manifestation of the planet's energy. It is a popular locus of New Age ceremonies and a center of the use of crystals in healing and spiritual regeneration. Some hold it to be the ancient home of the Avalon priestesshood and consider the terracing around the banks of Glastonbury Tor to be a complex, three-dimensional, ritual maze. In June a festival to celebrate the summer solstice augments the small market town's eight thousand inhabitants with tens of thousands of visitors.

See also

New Age Religions and Pilgrimage; Saint David's

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Glendalough (County Wicklow, Ireland)

Roman Catholicism, Seventh Century

Glendalough (the Valley of the Two Lakes, in Gaelic) owes its magnetism as a pilgrimage site to Saint Kevin, who founded the famous monastic center on this remote site in the seventh century. Tradition has it that he did so as a way of removing himself from the seductive temptations of young women.

Saint Kevin is frequently depicted with a bird in his hand: Legend holds that he used to pray with his arms outstretched, and he loved animals so much so that when a bird began to build a nest in one of his palms, he stood immobile until the nest was finished, the eggs were laid and hatched, and the young birds fledged. Stories like these proliferated during his lifetime: a cow that licked his feet gave fifty times the normal amount of milk; cattle led into Kevin's Upper Lake would have their diseases washed away into the Lower Lake, where they were eaten by a lake monster that Kevin had led there for that purpose. Kevin became a living saint, and people flocked to the remote monastery to receive his blessing. The most learned among them stayed, and Glendalough became what in those days was called a monastic city, a center of prayer and learning. Since the earliest books about Saint Kevin were penned six hundred years after his death, the tales have more of the aura of legend than of recorded events.

The original monastery complex was typical of early Irish Celtic religious settlements. Echoing the pre-Christian Celtic holy places where the sacred area was delimited by a circular stone wall or a ring of wooden stakes, Glendalough was girdled by a stone wall. Inside were two churches, a tower, stone crosses, a priest's house, and guest houses for visiting clerics and pilgrims. An outer defensive wall protected the settlement's other houses and workshops.

Kevin's monastery flourished in relative isolation until Viking and native Irish raids in the eighth century forced its fortification. The 30-meter-high round tower, which can be entered only by ladder, survives from those efforts. Brian Ború's defeat of the Norsemen in 1014 initiated a second period of prosperity, capped during the following century when Saint Laurence O'Toole served as abbot. Several O'Tooles and kings of Leinster were buried at the monastery. The center flourished for six centuries before it lost its cathedral status when the see was transferred to Dublin in 1398. The monastery was abandoned circa 1500.

Medieval Irish Catholics believed that two (or seven, depending on the authority) pilgrimages to Glendalough garnered a believer as much merit as a pilgrimage to Rome. So many pilgrims trekked into his glen that one can still see traces of the pilgrim trail to Glendalough from Hollywood (Holy Wood; so called because trees here fell down miraculously at Kevin's bidding to make the road) through the Wicklow Gap to the twin lakes. Incised stone crosses, now gathered into the Interpretive Centre at Glendalough, marked pilgrim stations along the road. By the late nineteenth century the festive pilgrimages to Glendalough were likely as not to end in drunken riot; the bishop suppressed them in 1862.

For modern pilgrims the site's most spectacular ruin is the round tower. Pilgrims also visit the cathedral ruins, its other churches, and several decorated crosses. The small, ruined Priest's House, dating from the twelfth century, is thought to have been the shrine-tomb of Saint Kevin and thus the major focus of the medieval pilgrimages. Like many ancient pilgrimage sites, Glendalough functions today largely as a tourist center, with a visitors' center, guided trails, and nearby national park.

See also

Pilgrimage to Living Beings

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Gniezno (Poznan, Poland)

Roman Catholicism, Eleventh Century

Originally the capital, and in some respects still the spiritual capital, of Poland, Gniezno draws several hundred thousand pilgrims each year to its shrine of Saint Adalbert.

Saint Adalbert, bishop and missionary to Prussia, was suspected of being a Polish spy and was stabbed to death near Konigsberg in 997. The first Polish king, Boleslaw, ransomed his mutilated body; Pope Sylvester canonized him two years later when his bones were reburied at Gniezno, and he was named patron of Poland. In 1039 his relics were removed to Prague. Nonetheless, his key role in establishing Christianity among the northern Slavic tribes has led to his widespread popularity in Poland, Russia, Hungary, Slovakia, and the Czech Republic, among others. Thus his former burial place in Gniezno—still said to contain some of his relics—continues to draw pilgrims, particularly on his feast day of April 23.

The original church where Adalbert was buried was in time replaced with a Romanesque cathedral (whose magnificent twelfth-century Flemish bronze doors have been preserved) and, in the fourteenth century, with a Gothic cathedral, which still stands in the center of the city. The saint's relics are in a silver reliquary on the side of the high altar.

Following World War II, during Poland's Communist period, Gniezno became a focus of anti-Communist sentiment, encouraged in large part by the Polish primate, Cardinal Stefan Wyszynski.

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Go-eika

Buddhism

The traditional pilgrimage chants at Japanese temples. Each temple has a special chant. Often musical instruments accompany the songs.

See also

Japanese Buddhism and Pilgrimage

Gold Star Pilgrimage (United States)

Secular Political, 1929

Name given to specially arranged journeys for mothers and widows of American soldiers who had died and were buried in Europe during World War I.

The term "Gold Star Mother" was applied to those women who had lost sons in World War I. It was later extended to include widows. These women all received a special government medal with a gold star on it, which they were encouraged to display in their homes.

In the 1920s the Gold Star Mothers' Organization (which excluded people of color) demanded a pilgrimage to Europe for the mothers whose sons' remains were still overseas. The choice of the term "pilgrimage" shows that the organization viewed such a journey as a spiritual one. In 1929 Congress passed the bill, which President Coolidge made law in March 1929. The law stipulated that mothers and widows whose husbands and sons had died between April 5, 1917, and July 1, 1921, were eligible to be included on the pilgrimage to Europe.

The all-expenses-paid two-week journey began when the women left their hometowns to travel to New York City, where they attended a reception hosted by the city. They boarded boats to Europe, where they were taken to the gravesites and then spent a week in either London or Paris. A staff of officers, translators, physicians, and nurses accompanied the women. At those cemeteries that had no facilities, special rest houses with porches, kitchens, and bathrooms were built in a very short time.

Not all widows and mothers were treated equally: Black women were not only segregated, but they traveled in commercial vessels, while non-Blacks traveled in luxury liners.

By October 31, 1933, when the project officially ended, 6,693 of the 17,389 women eligible had made the trip. The tradition of these pilgrimages has continued. In the 1990s the Vietnam Veterans' Association allocated funds to facilitate a pilgrimage for certain women to Washington, D.C., to visit the Vietnam Veterans Memorial, women who otherwise could not make the trip.

See also

Vietnam Veterans Memorial

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Goree Island (Senegal)

Secular Identity

Senegal's Goree Island, 3 kilometers off the coast from Dakar, is one of a number of West African slave trade depots that have become pilgrimage sites for diaspora Africans who want to connect with the tragic history of their enslaved ancestors. Many African Americans visit the site with organized tours, particularly during February, which the United States has designated Black History Month.

Portuguese traders colonized the 20-hectare island in 1444, evicting the native people and erecting a massive fort and storage facility to protect their commercial ventures. In 1546 it

began to be used to warehouse the most profitable merchandise, human slaves. The profitability of the slave trade enticed competitors. The fort fell to the Dutch, who named it Goede-Reede (Good Harbor), and subsequently to the British and then to the French, who controlled Goree from 1817 until 1960, when Senegal won its independence.

A principal tourist attraction for visitors to Goree is the House of Slaves, built as a home by a wealthy French trader in the 1770s and reputed by its current owner to have been a slave prison. Others visit the fort's towers, courtyard, and dungeons. Some historians estimate that during the nearly four centuries the island served as an embarkation point for the slave trade, several million black Africans suffered in the island's prisons. Others believe that the island was only a minor, rather than a major, slave-shipping port, and that its popularity today as an emotionally powerful shrine to the colonial exploitation of African labor is the result of skillful marketing. Although the debate continues, it is clear that Goree has become a potent symbol to descendants of both the exploited and the exploiters. Pope John Paul II visited the island, as did South Africa's first Black president, Nelson Mandela. President Clinton also visited Goree Island during his African trip in July 1998. UNESCO has declared it a World Heritage Site.

See also

Ghana Slave Forts

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Graceland (Memphis, Tennessee)

Secular Popular, Twentieth Century

Home and burial site of famed singer Elvis Presley (1935–1977).

Presley's style of music combined rhythm and blues, African American spiritual music, and the then-new rock-and-roll. During his early performing years he was a true mega-star, drawing legions of adoring fans whenever he performed. His films, records, television appearances, and concerts attracted a worldwide following, particularly among white, middle and lower-middle class, Christian fundamentalists, who felt a spiritual bond with the man they came to call "the King." Even though during his later years Presley went to seed, abusing drugs and alcohol, overeating and overdressing, and increasingly veering into the maudlin in his music, his core of fans remained loyal. His death in 1977 sent shock waves through their world. Some, in fact, refused to accept that he was gone, and rumors of sightings of the living Elvis persist even a quarter of a century after his demise. In Portland, Oregon, the 24-Hour Church of Elvis—half serious, half tongue-in-cheek performance art—treats him as a popular culture demigod. Around the world many of his followers seem to have equated him in some fashion with Jesus: they maintain Elvis shrines in their houses, they buy and sell Elvis relics, they pray to Elvis, and some even dress like him. His Memphis home, the fortuitously named Graceland, functions as a place to find solace from the spiritual and emotional turbulence of the everyday world, as in Paul Simon's 1986 song "Graceland,'' in which a middle-class divorced man, fractured by the loss of love, accompanied by the child of his first marriage, follows the Mississippi Valley through the heartland of America to the place where "we all will be received."

First opened to tourists in 1982, Presley's Memphis home and grave have become a popular pilgrimage site. Each year more than 750,000 people visit its unique combination of quasi-religious shrine and Elvis theme park. Pilgrims and tourists are welcomed in the visitors' center on a busy highway just outside of downtown Memphis. The pay lot contains license plates from every U.S. state and Canadian province. Once visitors have purchased their entry tickets—either the mansion tour or the platinum package that grants entry to the Elvis Presley Automobile Museum, the Sincerely Elvis Museum, and a tour of Elvis's private airplane—they must wait for the official Graceland minibus to take them to the mansion proper. They while away the time buying Elvis memorabilia or watching the half-hour movie that recounts the events of Elvis's life.

As visitors board the minibus that takes them across the street to the mansion, they are handed a cassette tape and earphones that will



Pilgrims at Elvis Presley's tomb, 1998 (David M. Gitlitz)

be their guide through the mansion and its grounds. Each tourist-pilgrim, then, absorbs the experience individually and at his or her own pace. No one talks, and there are no disturbing human interactions to interrupt the easy flow from room to room. The mansion tour encompasses Elvis's living room, parlor, kitchen, basement, television room, billiards room, and the whimsically decorated "jungle room." The tape, narrated by Elvis's former wife Priscilla, points out the salient features of each room, preserved just as Elvis left them, and recounts anecdotes that stress Elvis's record of generosity, good fellowship, and service to his fellow humans. The picture is of a poor boy from Tupelo, Mississippi, with a dream of becoming successful, who loved gospel music and led family sings around the piano; who enjoyed simple southern cooking; who, when he joined the army, was treated just like everyone else; who was so naïve about his body language that he was unaware that he was projecting raw sex appeal. The rhetorical mode is hagiography—the narration of a saint's life—rather than realistic history. Next to the mansion are several outbuildings that have been converted to an Elvis museum. On the walls are his trophies, gold and platinum records, and photographs of Elvis with other famous people. The circumambulation of the grounds leads pilgrim-tourists past Elvis's office, racquetball court, and stables. The last stop is the Meditation Garden centered on Elvis's grave (several family members are buried there as well). Some visitors stand silently; many kneel and pray; others leave fresh-cut flowers, folded papers containing prayers or messages, or teddy bears. Elvis the pop icon was relatively inaccessible to the common people during his life, but as Christine King notes, "at Graceland, as at any medieval shrine, the object of devotion is physically and spiritually more accessible than was possible in life. At Graceland Elvis belongs to each pilgrim and in him the pilgrim's own life is validated" (100).

It is clear that for many people the visit is an intensely religious experience. The tears are real; the prayers are heartfelt. The brick wall that surrounds the mansion is covered with graffiti that express adoration, petitions for

help, and thanks for favors granted through Elvis's intervention. Though the bricks are periodically scrubbed clean, new graffiti reappear almost instantly. On the anniversaries of Presley's birth (January 8) and death (August 16), Presley fan clubs and other Elvis-centered associations organize night vigils. They hand out candles to the crowds, and lead them up the drive and the circular walkway to the Meditation Garden, where the candles are lit from an "eternal torch" near Presley's grave. On August 16, 1997, the twentieth anniversary of his death, nearly 50,000 people passed by the columns.

As is the case with many Christian saints, things owned by, touched by, or associated with Elvis have become objects of devotion to his followers and attractions for Elvis pilgrims. At least a dozen museums in addition to Graceland display such items. The Elvis Presley Museum in Tupelo, Mississippi, the town where Elvis was born, has records, promotional items, and many of his family's personal possessions on view. The Karl E. Lindroos Collection, in Lantana, Florida, has Elvis's motor home, one of his motorcycles, and several of his guns. Graceland Too, in Holly Springs, Mississippi, boasts the carefully preserved first flower left on Elvis's grave. At the Country Music Hall of Fame Museum in Nashville, Tennessee, a mechanical arm lifts the roof of Elvis's gold-plated 1959 Cadillac to afford visitors a view of the automobile's bar, electric shoe buffer, and television set. Joni Mabe's Traveling Panoramic Encyclopedia of Everything Elvis in Cornelia, Georgia, carries the passion for Presley relics a step further, with a vial of Elvis's sweat, a lock of his hair, a jar of water from his swimming pool, and—preserved in formaldehyde—a wart that Elvis had removed in 1957.

Similarly venerated are several dozen locales of significant events in Elvis's life, including homes occupied by Elvis and sites related to his films, concerts, and military career. The hardware store in Tupelo where Elvis bought his first guitar has painted a guitar case on the floor to mark the spot. The sun Studio Café in Memphis, Tennessee, still offers Elvis pilgrims the King's favorite sandwich: fried peanut butter and banana.

See also

Morrison, Jim

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Grateful Dead

Secular Popular, 1965

American rock band that inspired large numbers of fans to journey to their concerts, wherever they might be held, in the spirit of pilgrimage.

The Grateful Dead (1965–1995) are illustrative of a popular culture phenomenon in which certain superstars attract a cult of admirers who follow them geographically in their performance careers with a sense of quasi-religious engagement, treating them as demigods and migrating in their wake as a kind of pilgrimage. This type of devotion transcends the scream-and-swoon adulation of early teenage girls that stars such as Enrico Caruso, Frank Sinatra, Elvis Presley, Janis Joplin, and the Beatles attracted in their day, in which fans would travel considerable distances to attend a concert or two in the physical presence of their idols. The Grateful Dead phenomenon involves a

deeper commitment, over a greater length of time. Like the fans of superstars such as the pianist Chopin, the singer Edith Piaf, and the guitarist Jim Morrison of the rock group the Doors (all of whom are buried in Père Lachaise Cemetery in Paris), Grateful Dead fans were motivated to follow the band from city to city, from concert to concert, adopting a parallel on-the-road lifestyle from which they derived a measure of spiritual satisfaction.

The Grateful Dead flourished from 1965 until the death of lead guitarist Jerry Garcia in 1995. During that time they gave more than 2,500 public concerts in the United States and Europe. Although the composition of the band changed with time, key members were Garcia and Bob Weir (guitar, vocals, composers), Ron "Pigpen" McKernan (organ, vocals), Bill Kreutzmann (drums), Brent Mydland (keyboard), and Phil Lesh (bass). Most of the eerie, cryptic songs that became the band's hallmark were written by Robert Hunter, John Perry Barlow, and Bob Weir.

During the 1967 Summer of Love, the height of the San Francisco hippie and drug subculture, the band came to emblematize the anarchic, tribal, engaged-disengaged flower-child lifestyle of the movement. The band was well known for its heavy use, not unusual for the times, of mind-altering drugs such as marijuana, LSD, and other hallucinogens. McKernan died of cirrhosis. Mydland died of a morphine-cocaine overdose, and Garcia of a heart attack in a clinic where he had gone to curb a heroin addiction.

Many of the ex-Deadheads who reflect on their former lives on the road describe the experience in terms of pilgrimage. The Grateful Dead's home at 710 Ashbury Street, in the heart of San Francisco's Haight-Ashbury district, which was itself the heart of the 1960s hippie movement, has become a Deadhead shrine. Pilgrims tape paper messages to the porch asserting their undying adherence to the music, or the lifestyle, or the spirit of the band.

In some respects the Deadhead phenomenon resembled the medieval groupies who followed such silver-tongued preachers as Saint Francis of Assisi and Saint Vincent Ferrer from city to city through Italy, France, and Spain. Commitment, community, and hero-worship were key unifying factors. The principal difference, of course, is that the saints' followers were seeking transcendence in the divine, while the Deadheads were getting high on music and abusing psychedelic drugs.

Since 1995 no other rock band has generated the kind of peripatetic cult following that the Grateful Dead enjoyed, although as of this writing Phish, a rock band from Burlington, Vermont, has come the closest.

See also

Graceland; Morrison, Jim; Secular Pilgrimage

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Greek Religion and Pilgrimage

Prior to the eighth century B.C.E., the diverse Greek-speaking peoples in the lands surrounding the Aegean Sea worshiped mainly local gods. But by the eighth century B.C.E. a unifying tradition had evolved in which certain major gods were worshiped in common ritual at pan-Hellenic sanctuaries, particularly at annual festivals. These events attracted pilgrims from all over the Greek world to a central site for communal ceremonies, sacrifices, games, spectacles such as theatrical performances, and poetic and musical competitions celebrating the gods. In fact, Greek religion can be understood

better as a series of these ceremonial rituals and festivals than as a theology.

The importance of these festivals can be imagined simply on the basis of the sheer numbers of them that we know about today. In Athens, in the fifth and fourth centuries B.C.E., 120 days of each year were set aside for festivals. In the pan-Hellenic world, 400 deities were worshiped in at least 250 different sites, and at least 300 festivals were organized by the state.

Terminology designating the visit and the visitors to the holy sites varied from site to site, depending on the site and on the nature of the visit. The broadest term, *theōria,* has several meanings centered on the idea of state delegations to a sanctuary, inherent in the state's close relationship with these festival-ceremonies. Theoria refers to the festival itself, to being a spectator at the festival, and even to consulting an oracle at the pilgrimage site. The corresponding term for the state ambassadors and heralds who participate in these activities, the pilgrims, is *theōros.* Folk etymology might intuit that the terms are related to *theos,* god, but in fact they probably stem from proto-Indo-European roots meaning "watch" or "view," referring to the pilgrim's viewing of the various ceremonies and rituals. *Theokolos* refers to the priest in the holy precinct who governed the religious rites. At some shrines, the term *sunthytes* meant "fellow sacrificer," clearly referring to one of the basic rituals of the ceremonies.

The most important Panhellenic sanctuaries were at Olympia, Corinth, Nemea, and Delphi. These hosted games on a four-year cycle (year one, Isthmia and Olympia; year two, Nemea; year three, Isthmia and Delphi; year four, Nemea). In addition, a Pan-Athenian festival was celebrated each year at Athens.

At the Panhellenic centers Greek pilgrims from around the Aegean met to cement friendships and to exchange ideas and technology. Messengers from the host state fanned out across the Greek world to invite participants and to proclaim the sacred truce that protected individual pilgrims, official state representatives called *theōroi,* and the site itself during the season of the games. The independent and frequently warring Greek states used the centers as neutral meeting grounds, and the athletic contests served both as acts of worship and as surrogates for war. At the same time the states vied for control of the Panhellenic centers. The treasuries constructed by the wealthier states at the Panhellenic centers were propaganda tools, boasting of wealth and military conquests. The centers also served as *asylia,* or places of refuge, for political outs or people displaced by war. The people who congregated periodically at these centers, then, were pilgrims in the broadest sense; they were also emissaries, participants in ritual, businessmen, aspiring athletes, poets and musicians, and festival groupies.

At the center of each of these sanctuaries was a sacred precinct with an outside altar and a cult statue. The altar was the site of the meat sacrifice, which constituted the principal act of worship and was thought to attract divine favor to the individual or the community. Animals were sacrificed to the gods, and the meat was shared communally. Judging from copious archaeological remains, pilgrims brought votive offerings of statues, jewelry, or bronze or iron tripods with them, or at the site they purchased small statues of animals or gods to be dedicated at the shrine.

In addition to the Panhellenic centers, urban sanctuaries, generally crowning hilltops inside the state's capital, also attracted pilgrims. The Acropolis at Athens and the temple of Apollo at Corinth are good examples. These centers stood as testimonies of the state's devotion and also as monuments boasting of the state's wealth and power. Outside of the capital, strategic areas or heavily populated regions often contained subsidiary shrines, which again combined religious and political purposes. Athens's temples at Brauronia and Sounion are examples.

Some shrines were known throughout the Greek world for their oracles, which were thought to provide humans with clues to the intention of the gods. The most famous of these was Delphi, to which seekers were drawn from the whole of the eastern Mediterranean basin. Other famous oracles were located at Didyma and Dodona. Seekers would come as pilgrims to offer sacrifice and pose their questions regarding statecraft, religious issues, or personal concerns.

Other shrines were known as centers of healing. These attracted ailing pilgrims year-round from the Greek world and beyond. The most famous were the sanctuaries at Epidaurus, Oropos, and Kos. These three shrines also hosted special events from time to time that drew large congregations of pilgrims.

Another category of shrine was the so-called mystery cult center, where secret rites were performed at certain seasons for individual deities or groups of deities. Many of these mysteries focused on the agricultural cycle. The most important of them, the Eleusinian Mysteries, attracted Greek-speaking pilgrims from all over the ancient world to celebrate the goddess Demeter's gift to Triptolemos of the first grain of corn and the knowledge of how to till the soil. Other important mysteries were Samothrace, Lykosoura, and Andania.

Most Greek pilgrimage centers continued to attract religious visitors up through Rome's conversion to Christianity in the early fourth century.

See also

Corinth; Delos; Delphi; Eleusinian Mysteries; Epidaurus; Nemea; Olympia

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Grief Shrines

In the immediate aftermath of death, many people feel compelled to make pilgrimage to the scene of the event as a way of expressing their solidarity with the victims or the survivors, praying for the victims, seeking meaning in the loss, or finding some sort of personal catharsis. In recent history, grief pilgrims have flocked to the Hillsborough soccer stadium, where ninety-four Liverpool soccer fans were crushed to death in 1989, to the site of the 1995 bombing of the Alfred P. Murrah Federal Building in Oklahoma City, the lake in Union, South Carolina, where Susan Smith drowned her two sons in 1995, the site of the April 20, 1999, massacre in Littleton, Colorado's Columbine High School, the French highway tunnel in which British princess Diana lost her life in 1997 in an automobile accident, and the sites of the assassinations of people like Mahatma Gandhi, John F. Kennedy, Martin Luther King Jr., Yitzhak Rabin, and Selena, to cite a representative few with broad significance. Similar shrines are likely to spring up where a teenager has been killed by a drunk driver, or firemen have lost their lives in a large fire, or where a policeman has been slain.

These pilgrimages are characterized by their beginning close on the heels of the tragic events, their arising spontaneously rather than as a result of religious or governmental endorsement, and the intensity of the emotions being expressed. Strangers who have no personal relationship with any of the deceased may come long distances to mourn at the site of the tragedy and to seek spiritual or emotional consolation through the mere fact of being there. Most stand silently at the death site. Many leave mementos such as personal notes or photographs on the ground at the site. When the victims are children, mourners commonly leave toys, with teddy bears being the current favorite in the United States. Other pilgrims leave religious symbols or items associated with traditional pilgrimages, such as candles, crosses, and rosaries.



Woman lighting a candle at a memorial for victims from a Manhattan firehouse, September 13, 2001. Fourteen firefighters from Engine 54, Ladder 4 and Battalion 9 were lost September 11 at the collapse of the World Trade Center. (AFP/CORBIS)

Grief shrines are especially common in circumstances where it is impossible to find or recover the body of the deceased. Even though the surviving family members know with near certainty that their loved one is dead, the shrine becomes the focus of their tenuous hope as they slowly come to grips with the fact that their loved one is truly gone. During the so-called dirty wars of the 1980s, in which hundreds of Uruguayans, Argentineans, and Chileans were “disappeared” by the military or right-wing death squads, shrines were created that featured flowers, candles, and pictures of the missing persons bearing plaintive requests for any pertinent information.

Similar shrines sprang up in the days following the destruction of the World Trade Center towers in New York City on September 11, 2001. Within hours of the buildings’ collapse, on impromptu bulletin boards on fences, storefront windows, and subway platforms all over Manhattan, posted photographs, children’s drawings, pleas for help in locating loved ones, and bouquets of flowers became focus points for New Yorkers’ outpouring of shock and grief. In the weeks that followed, these decentralized grief shrines continued to attract crowds. As the numbers of artifacts multiplied—particularly photographs of the disaster and of the heroic firefighters, police officers, and rescue workers who risked their lives in the aftermath of the attack—new, more formalized sites sprung up. A photo exhibit of the World Trade Center in an art gallery in Manhattan’s Soho district drew more than 3,000 visitors each day. A group called ArtAid erected a 10-meter-long wall in the Union Square subway station with the names of some 2,800 of the World Trade Center victims. In late December of 2001 a bronze statue of firefighters raising a flag over the rubble had been unveiled.

Almost immediately the New York media dubbed the World Trade Center disaster site Ground Zero, borrowing the term used to

identify the center of a nuclear explosion. From the very first, and undoubtedly into the future, Ground Zero was the principal grief shrine associated with the attack. In the weeks following the towers' collapse, as cleanup got under way, a section of girders in the shape of a cross, found in the smoking rubble of the World Trade Center by construction worker Frank Silecchia, was interpreted as a sign of God's presence at the site and, when blessed by the Franciscan friar Father Brian Jordan, became a focus of worship at Ground Zero. The initial memorial of the City of New York projected two phantom light towers into the night sky above the World Trade Center Plaza. As this book went to press, various civic groups, design schools, independent artists, and survivors associations were discussing the construction of more permanent and substantial memorial shrines.

For the most part, grief shrines are ephemeral, and the pilgrimages to them short-lived. When the raging emotions of the survivors have returned to normal levels, the death site is likely to subside in importance and the mourners' focus to shift to the burial site.

In a few cases the death site's importance is such that it becomes a permanent memorial, and the pilgrimages to it continue for generations. The European Holocaust memorials are in this category. So, too, is the site of John F. Kennedy's 1963 assassination in Dallas, Texas, where the place the shooter knelt to fire was in 1989 turned into the Sixth Floor Museum, and attracts upwards of 600,000 pilgrims and tourists each year. At the same time, on a wooden fence at the edge of Dallas's downtown pilgrims continue to post their poems, prayers, and personal expressions of grief at Kennedy's death.

See also
Alfred P. Murrah Federal Building; Althorp Estate; Graceland; Rabin, Yitzhak

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Grotto of Our Lady of Lourdes (Skaro, Alberta, Canada)

Roman Catholicism, 1919

Since its construction in 1919, one of Canada's most popular Roman Catholic pilgrimage sites, drawing thousands to its annual celebration of the Assumption of the Virgin on August 14–15.

Father Anthony Sylla, of the Oblate Order, built the replica grotto to mirror as closely as possible the original grotto in southern France. The church is located about 80 kilometers northeast of Edmonton, Alberta.

The pilgrimage is especially popular among Canadian Polish Catholics, so much so that much of the shrine's literature is printed in Polish and mass is said in Polish.

See also
Lourdes; Replica Pilgrimages

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Guadalupe (Cáceres, Spain)

Roman Catholicism, 1326

Monastery in Spain's Extremadura region, home to a miraculous statue of the Virgin Mary.

Legend holds that the statue was carved in Rome and given in 580 by Pope Gregory the Great to the Cathedral of Seville. When the Muslims invaded the Iberian Peninsula in 711 the statue was hidden; it was found in a cave by a cowherd named Gil Cordero around 1300 with the help of a vision of a radiant lady emerging from the forest. The statue was named Our Lady of Guadalupe for the village near which it was found. In 1347 King Alfonso XI ordered a church built on the site of the cave. It eventually grew into a large and powerful monastery, presided over by the statue of Mary cradling the child Jesus in her right arm. The monastery was known for its hospital, pharmacy, and choir school. Guadalupe soon became one of the most popular pilgrimage destinations in south central Spain. Since this was, coincidentally, the region from which the majority of the early conquistadors came, the cult of the Virgin of Guadalupe spread rapidly to the New World.

The statue of Mary and the child Jesus is adorned with richly decorated robes. It sits in a separate chapel behind the main altar on a turntable that can be swung around to permit a frontal view of the statue during mass.

See also

Guadalupe (Mexico)

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Guadalupe (Tepeyac, Mexico City, Mexico)

Mesoamerican; Roman Catholicism, 1531

The most popular shrine in Mexico, containing a painting of the Virgin Mary that is the patroness of Mexico and beloved of Hispanic Catholics of Mexican descent wherever they live, including several million Mexican Americans residing in the United States.

The traditional story of the Virgin of Guadalupe originated shortly after the conquest of Aztec Mexico by the Spanish Catholic conquistadors. According to legend, celestial music drew the peasant Juan Diego to Tepeyac Hill, north of Tenochtitlán (now Mexico City), on the morning of December 9, 1531. The hill had been the site of an Aztec shrine to Tonantzin, the goddess of earth and corn, recently razed by the Spanish conquistadors. At Tepeyac Juan saw a young woman radiating light from a golden cloud who called to him in the native language of Nahuatl. She identified herself as Mary and told him to instruct the bishop to build a church on the site. The bishop, Juan de Zumárraga, at first put the Indian off. When Juan Diego returned to repeat the request, the bishop asked for a sign that it was truly Mary speaking. Juan, after invoking Mary's aid to cure his ailing uncle, gathered some flowers from Tepeyac hill to present to the bishop. Despite the fact that in the arid climate only cactus flourished in that area in December, Juan found Castilian roses blossoming on the hill. He gathered dozens and folded them in his cape, called a *tilma* in Nahuatl. When he unwrapped the tilma for the bishop, the cape bore the likeness of the Virgin Mary as Juan Diego had described her, bordered in gold and adorned with stars and roses.

Juan took the astonished bishop to the site of the apparition. There, Juan's recovering uncle reported that Mary had appeared to him as well, with instructions that her image be titled Virgin of Guadalupe. Since this was the name of one of Spain's most famous shrines, the monastery in the Extremadura region that was home to many of the Spanish conquistadors, the new shrine was an instant hit with both the Spanish colonists and their Aztec subjects. Later etymologists suggested that the uncle may have given the name as Coatlallope, "one who treads on a snake," which they linked both to the suppression of the native cult of Quetzalcóatl, the feathered serpent god of the Aztecs, and to the popular representation of the Virgin Mary's triumph over sin (depicted as a coiled serpent at her feet).

The Virgin of Guadalupe was an ideal symbol with which to foster religious syncretism between the two cultures. In the Aztec cosmography, sacred space was often depicted as a hilltop garden in which colored birds, stones, lights, and enticing aromas delighted the worshiper. The earth mother Tonantzin-Coatlicue, who was also associated with the moon, was worshiped as the mother of the Aztec god Huitzilopochtli. Christian liturgy indexed Mary as a divine lily or rose and as the beloved of the enclosed garden of the Song of Songs. Because of these similarities, and the fact that young Aztec women often spent a year serving as temple virgins, the Mary cult offered familiar points of contact. The appearance of Tonantzin-Mary at Tepeyac was widely interpreted as a sign that the native peoples should make peace with their Christian conquerors.

Juan Diego's tilma with the miraculous image of the Virgen de Guadalupe was soon believed to have both curative power for individuals and protective power for the Christian community as a whole. In 1544 it was credited with ending a plague and in 1546 with averting a flood. Mexicans began considering her the patroness of their nation, a status officially confirmed by Pope Benedict XIV in 1754.

A large basilica to serve pilgrims was built in 1709. A new church, elevated now to a cathedral, was added in 1976: its cavernous interior accommodates 10,000

pilgrims. In date Guadalupe is the earliest Marian apparition shrine recognized by the Roman Catholic Church. It is also the most visited: its more than 15 million annual visitors make it three times as popular as Lourdes. Replicas of the painted image of the Virgen de Guadalupe are ubiquitous in Mexican Hispanic culture. A bumper sticker popular in the American Southwest reads: "In Guad we trust."

With the growing prominence of Latin America in Roman Catholicism, the Virgin of Guadalupe has been singled out for special recognition. In 1910 Pope Pius X proclaimed her Patroness of all Latin America. In 1961 John XXII named her Mother of the Americas. In 1966 Paul VI donated a golden rose to the basilica. In 1979 John Paul II became the first pope to actually visit the shrine, and in 1990 he beatified Juan Diego. He was scheduled to be made a saint in July 2002, the first indigenous Mexican saint.

With an average of more than a million visitors each month, Guadalupe is one of the world's busiest shrines. The northern suburb of Tepeyac is accessible by metro from downtown Mexico City, and this is the preferred transportation for most modern pilgrims. Taxis, buses, and private cars bring still others. And some pilgrims, in answer to a vow, journey to the shrine on foot, sometimes from a considerable distance. Some climb the last few hundred meters to the hillside basilica on their knees. Many pilgrims come as individuals. Others participate in an annual group pilgrimage. One of the most colorful of these is the Taxi Driver Pilgrimage on December 29, when most of the metropolis's taxis, decked out in flowers and balloons in the national colors—which are, coincidentally, the colors of the Virgin of Guadalupe—converge on the shrine.

The shrine's most important annual event is the December 12 anniversary of the apparition. As many as 2 million pilgrims make their way to Tepeyac on December 12 or the preceding days. Organized groups often march behind embroidered processional banners that proclaim their affiliation. Masses, celebrated in the basilica nearly round the clock, are broadcast to the crowds outside on loudspeakers. In recent years the festival has come to function as a celebration of Mexico's pre-Columbian and Christian cultures, as well as of their fusion. Many of the pilgrims dress in traditional—or imagined—Aztec regalia, including elaborately embroidered capes and feathered headdresses. In the enormous paved atrium in front of the basilica, dance groups, accompanied by drums, whistles, and conch trumpets, perform from morning to night. Interspersed with the dancers and the crowds of the curious who surround them are other groups and individuals on their knees reciting the rosary or directing their prayers to God through the Virgin of Guadalupe.

After they have prayed in the basilica or participated in the events in the atrium, pilgrims often visit the desert gardens on the hill itself, where a series of life-sized sculptures depict Mary's miraculous apparitions to Juan Diego. Pilgrims also frequent the dozens of shops and hundreds of informal stands that sell Guadalupe memorabilia. Others eat with their families in the ubiquitous food stalls that line the nearby streets.

Because of the Virgin of Guadalupe's popularity among Mexicans, and by extension among Latin Americans, replica shrines dedicated to her are found in several places in the United States (Sacramento, California; Miami, Florida; Carlisle, Kentucky; Mesilla Park, New Mexico; Allentown and Kittanning, Pennsylvania; Midland and Saragosa, Texas) as well as in Italy (San Stefano) and Japan (Nagasaki).

See also

Apparitions; Guadalupe (Cáceres, Spain); Replica Pilgrimages

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Guanare (Portuguesa, Venezuela)

Roman Catholicism, 1651

According to legend, in 1651, during the period when Capuchin monks were carrying out missionary work among the Indian tribes of Venezuela, the chief of the Coromoto tribe saw a vision of the Virgin Mary in a canyon of the Tucupico River. The vision instructed him to receive the waters of baptism. About the same time the Virgin appeared to some children who were drawing water from a spring, and the water proved to have curative powers. Even so, the chief refused to convert. When on September 8, 1652, the Virgin appeared to him a second time, he threatened her, and she disappeared, leaving in his hand a small painting of the Virgin as Queen of the World.

It is that image that pilgrims venerate today in the Virgen de Coromoto church in the city of Guanare, some 400 kilometers southwest of Caracas. Since that time the home of the tiny image of Virgin of Coromoto, only 22 by 27 millimeters in size, has been Venezuela's most popular Marian shrine, drawing national pilgrims and pilgrims from neighboring countries, particularly during her three festival days: February 2 and September 8 and 11. The painting is displayed in a lavish monstrance on the main altar of the basilica dedicated to her. In 1944, recognizing this popularity, Pope Pius XII declared the image Patroness of the Republic of Venezuela.

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Guápulo (Quito, Ecuador)

Roman Catholicism, 1587

Many of the Spanish soldiers who conquered Ecuador in the early sixteenth century were from the southwestern region of Spanish Extremadura, where the prominent monastery of the Virgen de Guadalupe is located. When they arrived in Quito in 1534, they brought with them the cult of that Virgin. By 1561 they had acquired a painted image of the Virgin of Guadalupe and, by the end of the century, had completed a church to house it, known as the Church of Nuestra Señora de Guápulo because the local Native American population, unused to Spanish pronunciation, called the image and the church, as well as the new town that grew up around it, Guápulo.

The Baroque church that greets pilgrims today in Quito's suburb of Guápulo is a product of the 1680s. It is administered by the Franciscan Order. Seventeenth-century ex-votos deposited in the church treasury indicate that the image of Nuestra Señora de Guápulo was much invoked as protector of agricultural bounty and against earthquakes. Today the shrine attracts a continual stream of pilgrims, especially from the regions around Quito.

See also

Guadalupe (Spain)

References

http://www.ciateq.mx/~maria/maria-07.htm.

http://www.quito.gov.ec/quito/museo/sguapulo.html.

Guidebooks and Manuals

For first-time pilgrims, setting out from home toward a distant goal can be a fearful adventure into the unknown. Knowing this, writers over the aeons have striven to help prepare pilgrims for their experiences. Among the topics commonly treated are pilgrimage routes, the infrastructure of lodgings and restaurants, the ceremonies to be performed en route or at the distant shrine, and the cultural contexts that will enrich the pilgrim experience. Although providing key information about the physical landscape that the pilgrim will traverse, the best guidebooks also help the pilgrim to conceive of that landscape as sacred space, so that the pilgrim's journey may be at once both literal and spiritual and the route through the tangible may lead the pilgrim to the supernatural. In many cases books written to instruct pilgrims combine the features of a guidebook (focusing the reader's upcoming pilgrimage) and memoir (relating the writer's experiences).

Christianity

In Christendom, it stands to reason that the earliest pilgrim guidebooks were to the Holy Land sites hallowed by the events of Jesus' life and crucifixion. In these early narratives, often

the guidebook and memoir styles are mixed. For example, the Iberian pilgrim Egeria's fourth-century book about her trip to the Holy Land includes many details about her personal reactions to her experiences, while the account of the Bordeaux Pilgrim of about the same time for the most part limits itself to listing the cities encountered en route and the distances between them. In the early eighth century Saint Adamnan, the Irish abbot of the Scottish island monastery of Iona, wrote *De locis sanctis,* detailing Jewish and Christian sites in Jerusalem and its environs. The book was supposedly based on eyewitness accounts of a recently returned pilgrim named Arculf, but it also incorporates the abbot's encyclopedic knowledge of the Bible. A generation later Adamnan's work served as the basis for the even better-selling guide to Jerusalem by the English monk Bede. In the fourteenth century, the *Loca peregrinationis Terre Sancte* by Radulph of Iklingham proffered advice to Holy Land pilgrims and was useful enough to still be in print in the early eighteenth century. Many of the Holy Land guides of the later Middle Ages were prepared by Franciscans, since the papacy had entrusted the care of Palestine's sacred sites to that order.

The second most described Christian pilgrimage goal was Rome, the administrative seat of the empire. There are guidebooks to Christian Rome as early as the fourth century, when the *Depositio martyrum* compiled thirty-two Roman martyrs whose shrines were worth visiting. The twelfth-century pilgrim guidebook *The Marvels of Rome* (*Mirabilia urbis Romae*) was a best-seller. In fact, new guidebooks to the religious shrines and classical non-Christian sights in Rome are still published almost every year. Jubilee years, such as the first great jubilee in 1300 and the most recent in 2000, create a veritable industry in pilgrimage-related publishing.

One of the earliest Western European guidebooks to a shrine other than Rome or Jerusalem is the fifth book of the *Liber Sancti Jacobi,* written about 1130 in Latin to guide mostly French pilgrims to Santiago de Compostela. The Eastern Orthodox pilgrim Stephen of Novgorod wrote an interesting itinerary to the holy sites in Constantinople in the fourteenth century. Louis Richeome's 1604 *Pilgrime of Loreto* combines a history of Mary's miraculous house with advice to pilgrims on how to prepare for their journey and a theological guide to understanding certain key prayers.

Early medieval written aides for pilgrims, and particularly those written before the year 1000, tend to be terse itineraries—geographically oriented lists of towns en route and the distances between them—rather than full-fledged guidebooks. Medieval guidebooks were written for a general audience of potential pilgrims or for a very limited public; an example is Felix Fabri's *Wanderings in the Holy Land* (*Evagatorium in Terrae Sanctae, Arabiae et Egypti peregrinationem*), written in 1494 for Swabian nuns who would in all likelihood never leave their convent and for whom the pilgrimage experience was destined to be vicarious. In any case, even those medieval guidebooks that are expansive in the descriptive detail they give, such as the anonymous twelfth-century *Marvels of Rome* and Theodorich's thirteenth-century *Guide to the Holy Land,* tend to be laconic when it comes to the writer's emotional reactions.

One aspect of medieval pilgrim guidebooks that is often frustrating to modern historians is their proclivity to combine without distinction the author's eyewitness observations with other historic, legendary, or invented material. Thus the observations of the twelfth-century Jewish traveler Benjamin of Tudela appear accurate for Europe and Palestine, but less credible for his travels further east. The guidebook/memoir of the fourteenth-century British traveler Sir John Mandeville may have been written without his ever having visited the sites he describes.

Many modern pilgrimage guidebooks in the Christian tradition are designed for the religious tourist with an automobile and a specially focused interest. Theresa Czarnopys's *Marian Shrines of the United States* is a good example, as are G. S. P. Freeman-Grenville's compilation of ten itineraries to Christian tourists to Israel, Egypt, and Jordan; the Holy Nativity Convent's guide to Eastern Orthodox sites in Israel; and Alain Guigny's guidebook to Brittany's pilgrimage churches. Guidebooks to special events, such as the Jubilee Year of 2000 in Rome, exploit a short-term but high-volume market. Writers such as Robert Brancatelli

have produced religiously oriented how-to guidebooks for leaders of pilgrimage groups. Tens of thousands of other guidebooks focus on individual churches or shrines, often detailing the specific prayers or rituals to be followed at the site.

Buddhism

Some of the early biographies of Sākyamuni Buddha were organized by site, so as to facilitate pilgrimage to the places of his birth, his attainment of enlightenment, his first sermon, and his death. Gradually other sites were incorporated as well. The texts also promoted pilgrimage by promising pilgrims material benefits (health, good fortune) or religious merit that would improve their karma. The complexities of ritual associated with Tibetan Buddhism required detailed books to guide pilgrims through the maze of temples in Tibet's capital of Lhasa.

The first important Japanese pilgrim guidebook, written by a man named Shinnen about his experiences on the Shikoku circuit, was published in 1685; a second and much expanded version, written in collaboration with the priest Jakuhon, was published four years later. By the end of that century, during which ordinary people began to travel in substantial numbers, Japanese Buddhist pilgrimage circuits such as Shikoku and Saikoku had generated a rich guidebook literature. Books detailed the legends of each temple's origins, its particular virtues, and the rituals to be performed at each locale.

There is a rich modern guidebook literature to Buddhist pilgrimage sites in Asia—particularly in India, Tibet, China, and Japan—aimed at the trekker. Victor Chan's *Tibet,* which is one of the best of the genre, offers a comprehensive guide to routes, accommodations, and the cultural contexts of Tibet's many pilgrimage sites. As in the Christian tradition, others of these guidebooks focus in depth on a single holy site.

Islam

For modern Muslim pilgrims to Mecca, the Saudi government's Ministry of Pilgrimage offers two free books, in many languages, giving concise information about all aspects of the pilgrim experience from arrival in Saudi Arabia to departure: lodging, guides, schedules, the order in which one visits the shrines, and the prayers to be said at each of the hajj's many sites. A very detailed video guide to hajj practices was produced by the World Assembly of Muslim Youth in 1995. Pilgrims intending to visit Muslim saints' tombs *(ziyara)* can find information on the World Wide Web about specific sites, suggested prayers, and detailed rules of comportment at those sites.

Christianity, Islam, and Buddhism have produced the most and most varied guidebooks and manuals to holy places, but there is substantial guidebook literature in many other religions with strong pilgrimage traditions as well. In Hinduism there are numerous guidebooks to individual shrines that detail the rituals that pilgrims are to follow in each. Also in India, guidebooks to the Jain temples at Satrunjaya have been popular since the seventeenth century and have helped pilgrims negotiate the routes through the complex's many temples and images and cued them as to the prayers appropriate for each site.

In the past fifty years the ease of travel, the growth of disposable income, the popularity of tourism, and the sophistication of advertising, as well as, in many sectors, the reaffirmation of traditional expressions of religious commitment, have led to a boom in pilgrimage, with a corresponding boom in pilgrim-related publications. Guidebooks (as well as memoirs and scholarly investigations of pilgrimage) have proliferated. They are written and published by devotees of the pilgrimage, such as religious confraternities, or by individuals or institutions likely to profit from increased pilgrim traffic, such as mainstream publishers, governments, and tourist entities. These guidebooks generally approach their material in one of three ways, all of which can be exemplified with recent guidebooks written for the Santiago de Compostela pilgrimage. Some focus principally on geography and the hotel-restaurant infrastructure. Examples are Millán Bravo Lozano's *The Pilgrims' Road to Santiago: A Practical Guide,* commercially published and distributed for free in English by the Spanish National Tourist Bureau; the several route guides published by the British Confraternity of Saint James; and the hiking guides published in the French Grand

Randonnée series. Others combine geographic and infrastructure information with some basic tourist or cultural material: Georges Bernès's *The Pilgrim Route to Compostela* and Cayetano Enríquez de Salamanca's *El Camino de Santiago a pie,* commercially published by El País. A third type of guidebook focuses principally on the cultural contexts of pilgrimage. David Gitlitz and Linda Davidson's *The Pilgrimage Road to Santiago: The Complete Cultural Handbook* attempts to do this for that pilgrimage. In addition there are multiple recent specialized guidebooks to the architecture, cuisine, flowers, and bird life along the pilgrimage route.

We also note the recent proliferation of how-to books for New Age pilgrims, such as Viki Hurst's *Personal Pilgrimage: One Day Soul Journeys for Busy People.*

See also

Benjamin of Tudela; Bordeaux Pilgrim; Egeria; Ibn Jubayr; Jerusalem; *Liber Sancti Jacobi;* Literature and Pilgrimage; Loreto; Memoirs; Rome; Saikoku; Santiago de Compostela; Shikoku

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Guides

Until relatively modern times, pilgrimage routes were not physically well indicated, if they were marked at all. On the roads to major shrines, of course, pilgrims could find their way by following the crowds or by asking those who were returning from the shrine for details of the next section of the itinerary. On more minor routes pilgrims had to find their way by asking local residents, a process sometimes complicated by language differences. Although manuscripts and, later, printed guidebooks did exist, they were scarce and, until the early nineteenth century, relatively costly, and therefore outside the reach of most potential pilgrims.

Another approach to pathfinding was to hire a guide. The cost for this also, of course, could be exorbitant. It might be borne by individual pilgrims or some benefactor. In the mid-twelfth century, for example, the counts of Barcelona provided a guide service for distinguished travelers to and from Santiago de Compostela. The fourth-century pilgrim Egeria wrote about having a military escort for some portions of her journey.

If pilgrims could not afford a guide for the entire route, then they might engage one for the difficult parts. Before the tidal patterns in the Bay of Biscay shifted, the island shrine of Mont-Saint-Michel, for example, could only be reached at low tide by scrambling for 2 kilometers across quicksand-dotted mud flats or, when the tide was in, by boating through swirling currents. Local residents made a good living by guiding pilgrims back and forth. Indian boatmen-guides at Prayag (Allahabad) still take pilgrims to bathe at the *sangam,* the confluence of the Ganges and Yamuna Rivers, considered one of Hinduism's holiest sites. Pilgrims might also engage guides for the rough passages through mountains or forests. In the fourth century the Christian Russian pilgrim Daniel found a guide to take him to places outside Palestine. Medieval Christian pilgrims landing at Acre or Jaffa found at the dockside Muslim guides with their mules waiting to be hired to take them up to Jerusalem.

At the shrines themselves often there were guides who specialized in helping pilgrims manage the holy site's intricate rituals. In many places this is still the practice. Groups of Muslim pilgrims to Mecca are required to engage *mutawwifs* to guide them through the intricacies of the hajj. At major Indian Hindu pilgrimage centers such as Varanasi, there are carefully differentiated guides for each activity. The highest ranked are the *pandas,* Brahmin priests who direct pilgrims through the principal rites. Since many Hindus come to Varanasi to cremate their loved ones on the banks of the Ganges, other guides, called *ghatias* or *gangaputras,* help pilgrims manage the logistics and the rites at the burning ghats. Because competition is great, some guides contract with clients at their hostels and walk with them to the shrines. Many pandas specialize in clients from certain geographic or linguistic areas. Other guides meet pilgrims at the railway station and help them find lodging, and another group takes charge of escorting pilgrims around the city to visit their preferred holy sites.

Today's large tourist industry, with its substantial subset of religious tourists, has created the modern shrine-guide profession. The first modern guide was probably Thomas Cook (1808–1892), who, beginning in the 1850s, developed the all-inclusive circle tour of European and Middle Eastern holy places. As did their predecessors, modern pilgrim guides must know several languages and be attuned to the religious requirements of their clients. In addition, they must be able to explain in detail the shrine's historical and artistic significance. In Western Europe and in Israel such guides tend to be licensed, and sometimes even trained, by the government. Elsewhere they may be credentialed by individual shrines or by guilds. Upscale Buddhist pilgrims on the Shikoku circuit in Japan hire *sendatsu,* who are accredited by the Shikoku guild, to drive their vans and shepherd them through the eighty-eight temples and their particular rites. The guides who assist Hindu pilgrims to visit the shrine circuits around Janakpur (Nepal) provide similar services.

See also

Cartography and Pilgrimage; Egeria; Guidebooks and Manuals; Mutawwif; Roads and Pilgrimage; Shrine Caretakers; Transportation and Pilgrimage

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H

Hacibektas (Konya, Turkey)

Islam, Fourteenth Century

A small town in the Turkish Anatolian province of Nevesehir that each mid-August hosts hundreds of thousands of Muslim pilgrims who come to honor the memory of Haci Bektas Veli, the founder of the Bektashi movement. In ancient times the site held a sanctuary to the god Venasa.

Bektas Veli (1248?–1337?) left his native Khorāsān, in northeast Iran, after an unsuccessful Turkoman uprising. After a pilgrimage to Mecca—entitling him to affix the term *hajji* (spelled Haci in Turkish) to his name—he visited Syria, Persia, Iraq, and Arabia, before finally coming to Anatolian Turkey. He settled in the small town of Sulucakarahöyük, which has since been renamed for him. There he took part in efforts to spread Islam and to establish Turkish hegemony over the region against the inroads of Mongol invaders. Haci Bektas had been educated in the esoteric dervish tradition in Iran, and in Turkey he concentrated his energies on fostering the movement's growth. He spoke and wrote in Turkish, not the court languages of Arabic or Persian, and bears much responsibility for the development of Turkish scholarship. Because of these accomplishments, and others, he is esteemed as an early Turkish patriot.

The religious movement he founded blends aspects of Sunni and Shīʾite Islam with elements from Orthodox Christianity. His message of love and commitment, of unity among peoples, and the worship of God through love of humankind was extremely attractive in those chaotic times. Bektashis (the name of those who follow his teachings) esteem four basic principles, which they call "doors": the Doors of Religious Law, of Mysticism, of Truth, and of Spiritual Knowledge. They commit themselves to responsibility for their actions, desires, and speech. Haci Bektas was unusual for religious leaders of his time in advocating that men and women collaborate in both life and worship. The whirling dance, which is one of the principal rituals of the Bektashi dervishes, is performed by both men and women, who find in the hypnotic rhythm and movement a path to transcendent spiritual experience and prayer.

Pilgrims to the village visit two sites. One is the Haci Bektas monastery, which has functioned as a museum since 1964, with displays suggesting how it might have looked when it was a walled house inhabited by dervishes across the centuries: kitchen implements, a bakery, costumes, embroidered textiles, musical instruments, and old photographs. The dervish complex has a small mosque, the Tekke Cami, built in 1834, and three courtyards with adjacent rooms in which the artifacts are displayed.

The other site is Bektas's tomb *(türbe)* at one end of the monastery garden. Pilgrims remove their shoes before entering the small domed building. Another tomb holds the grave of Balim Sultan, often called the second founder of the Bektashi order. Pilgrims tie ribbons to the mulberry tree in front of the tomb in the belief that this will help their prayers to be answered.

In the 1970s an annual festival began to attract large numbers of pilgrims, tourists, and politicians to Hacibektas. By 1998 the number had swollen to 500,000, among them the Turkish president. After a lavish opening ceremony with political speeches and ritual dances, the academics gather in their lecture halls, while the true Bektashis retire to the museum or to private halls and homes to perform their turning dance.

See also

Konya

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Haji 'Alī (Mumbai, India)

Islam, Nineteenth Century

A whitewashed mosque at the end of a long causeway sticking out into the Arabian Sea contains the tomb of a Muslim saint known as Haji 'Alī. It is one example of thousands of Muslim Sufi saints' tombs that are objects of local, regional, or national veneration.

Little is known about the historical figure of Haji 'Alī, but it is generally believed that he was a local businessman who, returning from a pilgrimage to Mecca, renounced the material world and spent the rest of his life at the edge of the sea meditating. Another version recounts that he died during his pilgrimage to Mecca, and that his tomb magically floated back to Mumbai, landing at the spot where the mosque stands today.

The mosque and tomb were built in the nineteenth century. They can be reached only at low tide. The site seems like a floating island shimmering in the Indian sun and is therefore attractive to tourists. But many come to this tomb for religious reasons, as to other tombs throughout India, especially northern India where the Muslims held political control for several centuries. Many of the activities around these tombs are similar to those at Hindu places of pilgrimage: pilgrims circumambulate the tomb chamber, and they enter the chamber if possible in order to breathe the air (*pir*) of the holy one. On some occasions pilgrims may actually view or touch the saint's relics.

See also

Saints and Pilgrimage; Ziyara

Hajj

Islam, Seventh Century

The annual pilgrimage to and around Mecca, in Saudi Arabia, the location of the Ka'ba, Muslim's most holy shrine.

The hajj is one of Muhammad's five pillars of Islam. Healthy Muslim males must make the hajj at least once in their lives, as long as it causes no hardship for the family (Qur'an 2.196–198). The hajj takes place once a year during the second week of the last month of the year, Dhu 'l-Hijjah (usually April/May on the Western calendar). Women may also make the hajj, but only if they are married and with their husbands or accompanied by a (male) relative. One Muslim group, the Shafi'i, allows Muslims to postpone the hajj until after death: they may decree in their will that someone is to do it for them as their surrogate.

In a sense, the hajj is a pilgrimage within a pilgrimage: the journey to Mecca and the activities in and around the holy city. Once pilgrims arrive in Mecca, they complete a specific series of ritual activities in a specific order from the eighth through the thirteenth day of the month. These rituals keep them moving from one place to another over a distance of about 40 kilometers.

Pilgrimage to Mecca antedates the establishment of Islam there. Some of the activities that occur there now stem from pre-Islamic worship. The word *hajj* may derive from the Semitic root *h-dj,* meaning "to take oneself to," or perhaps from the Hebrew *hvg,* "to go around in a circle.'' At the hill of al-Safa in pre-Islamic times there was an image of the god Isaf that pilgrims used to touch. At Mina, the sacrifices made today also seem to echo those that predate Islam, and the tradition of throwing stones is related to the thunder god, rain, and fertility.

Muslims pilgrims travel to Saudi Arabia from all over the world. Traditionally about half of them come from the Arab world of the Middle East; the remaining pilgrims come from the Muslim populations of sub-Saharan Africa and Asia. In 1876, 6,000 pilgrims made the hajj; the 1970s saw a million pilgrims a year; in 2000, 2 million pilgrims journeyed to make the hajj (http://www.saudiembassy.net/publications/Publications00.htm). Until the late nineteenth century, the journey to Mecca involved pilgrim caravans across the desert, usually following trade routes, the majority coming through Damascus. Prior to 1869 travel could take several months; the journey from Damascus to Medina took 30 days. When the Suez Canal opened in 1869, steamships shortened the journey. From 1908 to 1913 the



Pilgrims praying at Mount Arafat, March 15, 2000 (Reuters NewMedia Inc./CORBIS)

Hijaz Railroad between Damascus and Medina made the trip even more speedily, but the railroad was used during World War I and partially destroyed. Prior to the 1970s only two paved roads existed in Saudi Arabia. Toward the end of the twentieth century, more roads and air travel opened Mecca to increasingly more Muslims. It is now common to have chartered flights to Mecca from all over the globe. Recruiters often go to villages to organize for the hajj in the period before the hajj season. During the last five years of the twentieth century, the airport at Jidda counted 300 landings and takeoffs just prior to the hajj period. As soon as the hajj begins, airport activity ceases. Jidda lies about 60 kilometers from Mecca. By camel, the journey could take twenty-four hours; by bus or taxi, it takes an hour.

When Muslims from outside the immediate area responded to the precept of making the hajj, they often found problems when trying to secure permission to leave their home countries. European countries, including Russia, often made the necessary paperwork so complicated as to all but forbid Muslim departure. An outbreak of cholera in Europe in the 1830s was attributed to the return of Muslim pilgrims from Mecca. As a result, Europeans began to take an even more controlling interest in travel to Mecca by Muslims.

Since the 1920s the hajj has been supervised and to a large extent financed by the Saudi Arabian government, which also has taken the responsibility of making the journey as safe as possible. The dangers of the journey are many, as are journeys to distant pilgrimage sites of other religions: pirates, attacks, and disease take lives. In the past in Arabia, Bedouin attacks were prevalent, and the nomads often killed pilgrims. As in Tibet, the government paid money *(surra)* to guarantee safe passage for pilgrims through certain tribes' areas. In addition, the extreme heat took its toll. In Mecca, the government continues to look to health and

safety concerns: in 2000 more than 9,000 medical personnel were available.

In Mecca pilgrims take part in six days of rituals in and around the city. The activities include the circumambulation of the Ka'ba. Important rituals also take place in the vicinity of Mecca, in Mina, Arafat, and Muzdalifah. Mecca is so holy in Islam that non-Muslims are not allowed to enter its sacred precinct, defined by a 22-kilometer-long enclosure around the city.

The most important focus of the hajj is the Ka'ba, a cubical granite block structure, believed to be the site that houses the black rock on which it is believed that Abraham offered his son Ishmael as sacrifice to God. (Muslim tradition holds that it was Ishmael, not Isaac, whom Abraham was directed to sacrifice.) The original structure dates from 692, although a flood destroyed much of the Ka'ba in the seventeenth century. It is 15 meters high, 12 meters long, and 10 meters wide. Its one brass door leads to an empty chamber with marble floors and Qur'anic inscriptions on the walls. On the southeast corner about 1.5 meters off the ground is the black rock: the remains of what Muslims believe is the altar that Abraham built. Popular legends say that the black stone is a meteorite worshiped by pre-Muslims. Some believe that the ancient stone was brought from a nearby mountain by the archangel Gabriel and that it was originally white; its black color comes from its having absorbed people's sins. In 930 the city was destroyed and the black stone taken to the Persian Gulf by the Carmathians (Quarmatians) from east Arabia. They kept it twenty years, returning the stone to Mecca in 951. By then the stone had fallen apart; its pieces were set in a circle of stone held together by a silver band and placed in the corner of the Ka'ba.

The Ka'ba is always covered with a black drapery, called the *kiswa,* that is made of expensive brocade and has gold calligraphy verses from the Qur'an along the upper portion. The kiswa is replaced annually on the ninth day of the pilgrimage month, while all pilgrims remain outside. During the Middle Ages the kiswa was made in Egypt and transported to Mecca in the pilgrims' caravans. It is now made in Saudi Arabia: 2,300 square meters, weighing about 2,300 kilograms. The old covering used to be cut into pieces and given to pilgrims, but now it is sold to pilgrims.

When Muslims decide to make a pilgrimage to Mecca, they formally announce in their home environment their intention to do so, after which they begin to make arrangements. Many pilgrims pay an agent *(mukawwim)* a sum of money for the journey arrangements. When they arrive near Mecca, specialized guides *(mutawwifs)* meet them and take charge of groups, taking care of the paperwork as well as lodging and the ritual aspects of the hajj.

The first ritual takes place outside the sacred precinct in a place called a *miqat,* where pilgrims restate their intention to perform the hajj. Male pilgrims then ritually don a two-piece seamless white garment. Both the garment and the pilgrim's special state of purity are called *ihram.* During the rest of their pilgrimage pilgrims are forbidden to wear jewelry or perfume, to cut their nails or hair, to have sexual intercourse, to shed blood, to hunt, or to uproot plants.

There are two kinds of pilgrimage to Mecca: the lesser pilgrimage, *umra,* and the greater, *hajj,* each with its own prescribed activities. The umra can be performed at any time, but the hajj takes place only during the second week of Dhu 'l-Hijjah. Pilgrims may decide to perform both the umra and the hajj, or they may perform just the hajj. Given the difficulties and costs of travel to Mecca, most pilgrims perform both pilgrimages, even though an additional four days are required to complete both sets of pilgrimage rites.

The first activities, those that take place in Mecca, are required in both sets. Pilgrims arrive at the great mosque, al-Masjid al-Harām, which contains the Ka'ba. In a rite called *tawaf,* which they perform three times during the hajj, they circumambulate the Ka'ba counterclockwise seven times. The mutawwifs push wheelchairs or carry litters along a separate aisle for disabled pilgrims. Pilgrims run the first three circuits and walk the last four. Each time pilgrims pass the black stone they recite a prayer from the Qur'an, "In the name of God, and God is supreme." If they can, pilgrims approach the Ka'ba and kiss it, which is virtually impossible when 2 million other pilgrims are performing the same activity, or they make a

gesture of kissing the Ka'ba each time if they cannot reach it.

Pilgrims then proceed from the mosque itself to two nearby small hills, called al-Safa and al-Marwah, that lie about 450 meters apart. There pilgrims perform the next ritual, the *sa'y:* running seven times between the two hills to symbolically represent Hagar's search for water for her son Ishmael after they were abandoned in the desert by Abraham at God's command. Between 1953 and 1976, the two hills were enclosed within an air-conditioned two-tier space with a marble floor. Each story is divided for the two-way traffic. A special aisle is set apart for pilgrims traveling in wheelchairs. This portion of the hajj is inherently dangerous. More than 1,400 pilgrims died here in 1990 when the air control malfunctioned; 180 died in a stampede in 1998.

After running, the pilgrims go to Zamzam (or Zemzem), a well located about 150 meters southeast of the Ka'ba. It is considered important because tradition says that Hagar found water here. Pilgrims drink the water and also take some home for gifts and mementos. *Zamzami,* water bearers, serve water to those who cannot reach the well. Until the last century, access to the well was from ground level. Since then, all structures near the Ka'ba have been razed, and pilgrims may approach the well from an underground entrance. Pilgrims spend the seventh day of the month in prayer in the Mecca mosque.

The hajj itself begins on the eighth day of the month, as pilgrims proceed 8 kilometers east to the plain of Mina outside of Mecca. From this point the next several activities are based on the activities that Muhammad performed during his "farewell pilgrimage" in 632. Pilgrims spend the night in the tens of thousands of fireproof tents set up there by the government (in 1997 more than 300 people died in a fire).

The next day pilgrims continue to the Plain of Arafat, another 15 kilometers southeast of Mecca, where another huge tent city awaits them. Nineteenth-century descriptions of the procession tell of markets, traders, and entertainments along the way. Before 1952, the camels bearing special processional palanquins *(mahmal)* used to lead the way; now pilgrims bus to Arafat. From noon until sunset pilgrims stand and pray near the site where Muhammad delivered his "farewell" sermon on Jabal al-Rahmah, Mount Mercy. During the standing *(wuquf),* pilgrims listen to two sermons that are given from the top of the mountain. From noon to sunset, sometimes in the scorching sun, pilgrims stand with arms outstretched reading the Qur'an and reciting the ritual prayer *(talbiyah):*

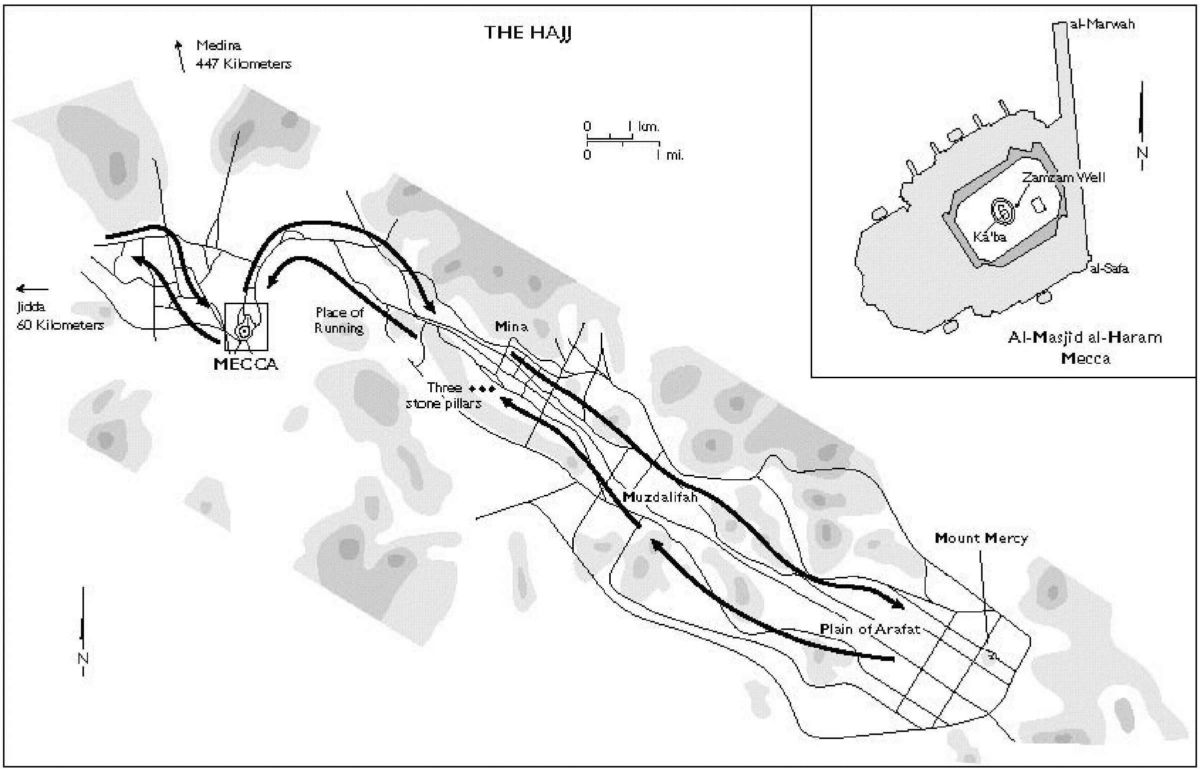
Here I am at your service, O Lord, here I am!
You have no peer. Here I am!
Truly, praise and grace are yours, and so are dominion and sovereignty!
You have no peer. Here I am!

As many as 2 million pilgrims intone this prayer in unison in what for many is the climax of the hajj. The government has installed water sprinklers all around to help assuage the effects of heat on the pilgrims as they perform the standing all day.

At sunset, pilgrims take part in the *ifada,* running to Muzdalifah, 8 kilometers northwest, where they recite two more prayers. With this trip pilgrims emulate Muhammad's flight. This is the time of the greatest transportation crunch: as many as 100,000 vehicles travel the road. Traditionally men spend the night in Muzdalifah, while women and children proceed to Mina.

The next, day, the tenth, as they leave Arafat, the pilgrims collect forty-nine stones. From Arafat they return to Mina to spend three days. Three pillars stand in Mina. Pilgrims throw seven stones at the most important one, on the west end, called the Djamrat al-Akaba (or Jamrat al-'Aqaba). This activity probably stems from another pre-Islamic pilgrimage ritual, but is now interpreted as symbolic of the stoning of the devil by Ishmael when he was tempted to flee from being sacrificed by Abraham.

Although sunset on this day is the official end of the hajj, pilgrims almost always continue with traditional activities, although they cease intoning the *talbiyah* prayer as a lessening of the intensity of the hajj. In Mina, the days are spent in celebration, called the *'id al-adha* (or *idu l-kabir*). During the day, pilgrims sacrifice goats and lambs, and even camels, to symbolize the release of Ishmael. Traditionally, a rock at the


THE HAJJ
Medina
447 Kilometers
0 1 km.
0 1 mi.
Jidda
60 Kilometers
MECCA
Place of Running
Mina
Three stone pillars
Muzdalifah
Mount Mercy
Plain of Arafat
N
al-Marwah
Zamzam Well
Ka'ba
al-Safa
Al-Masjid al-Haram
Mecca

west end of the valley was the site to sacrifice the animals, but now the activity takes place in various areas. The meat is generally given to the poor. In the last decade refrigeration units have been placed in the area to store all of the meat that is sacrificed and thus keep it from going to waste. This animal sacrifice, called *corban* (or *kurban; bairam* in Turkey) is not limited to Mecca. It takes place all over the Muslim world on this day.

After the sacrifice, men shave their heads and cut their fingernails; barbers' booths are set up and waiting. Men put on their best clothes. Women may cut off three symbolic hairs. Pilgrims may now bathe, wash, or be sprinkled with the holy Zamzam Well water and put on clean, new clothes.

These three days are meant to be spent in Mina, and on each of the days pilgrims throw seven stones at each of the three pillars. Many pilgrims return to the Mecca mosque on the twelfth day to perform another tawaf around the Ka'ba, which now has been re-covered with a new kiswa. After this tawaf, pilgrims are free of the ihram restrictions.

During the hajj, Muslims may make a series of side trips. Two are in the immediate area. On the eighth day, some pilgrims climb up the holy mountain, Djabal-al-Rahma, and intone religious prayers. Often the mutawwif guides accompany pilgrims here and help with the prayers. Another trip is to Mount Hira, where Muhammad received his revelations. Although there are several signs forbidding climbing or taking stones, the pilgrims do climb the mount and often take away mementos from the site. Other pilgrims will add a few days to visit Medina, where Muhammad lived for several years and where he was buried when he died.

When they return home, pilgrims are greeted with a festive party with music, dancing, and thanksgiving prayers. Many find that the walls of their homes have been painted with motifs representing aspects of the pilgrimage to Mecca, illustrating their exalted status as a returned pilgrim, entitling them to add the term *hajji* to their name.

See also

Ihram; Islam and Pilgrimage; Mahmal; Mecca; Medina; Mutawwif; Transportation and Pilgrimage; Umra; Visual Arts and Pilgrimage

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Hajji

Islam

Name applied to a Muslim who has made the hajj, the pilgrimage, to Mecca. The female form is *hajja.* In some instances, people add this term to their own given name for the rest of their lives.

See also

Hajj

Hakkafot

Judaism

In Judaism, the term meaning circumambulation or circling around.

Hakkafot is used to signify a ceremonial procession, especially during the Sukkot festival, when the palm branch (the *lulav*) is carried around the temple in Jerusalem during the seven-day pilgrimage festival as a means of celebration.

See also

Circumambulation; Judaism and Pilgrimage; Sukkot

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Har Mandir (Amritsar, Punjab, India)

Sikhism, Sixteenth Century

The holiest site of the Sikh religion, located in Amritsar in the Punjab province of India, especially important because the original Ādi Granth, the holy book of the Sikhs, is kept there.

It was the third Sikh guru, Guru Amar Das, who realized the need for a central place of worship for the Sikh religion. He entrusted the task to his successor, Guru Ram Das (also called Bhai Jetha), who began temple construction by excavating a large tank (pool), called Amrita Saras, in 1577. The pool was completed in 1589, the same year that the stone foundation for the temple was begun, in the time of the fifth guru, Arjan. Amritsar means ''tank of nectar,'' and visitors and pilgrims to the site dip their hands into the water as one of their initial acts of worship. The temple building was finished in 1601, and the Ādi Granth, the original compilation of Sikh holy verses, was placed inside in 1604.

During the last three and a half centuries the Har Mandir, the Golden Temple, has become a pivotal and thus contentious religious political site. It was completely destroyed twice. The present building dates from the late eighteenth century. The temple stands on a platform in the center of the large tank of water, and a walkway completely surrounds the temple. One reaches it over a causeway about 55 meters long. The temple platform measures nearly 20 meters on each side, and the temple is 12 meters square. There is a door on each side. When pilgrims enter the doorway, they can see the Ādi Granth in front of them, on the other side of a low railing. The opposite door leads to a tank where pilgrims can dip out some of the nectar. Above the main floor, another floor with a balcony is open to pilgrims to sit and watch the activities. The temple has one large central golden dome, four smaller domes, and beneath the four smaller domes another fifty-eight decorated domes. The temple reflects the intensely decorative aesthetics of Eastern art: frescoes, decorated ivory, emblazoned metals, semiprecious and precious polished stones, and multifaceted architectural elements, but without images or statues. Domes and walls are covered with silver or gold or mirrors or glass pieces.



Sikh pilgrims praying at the Golden Temple in Amritsar, circa 1955 (Hulton/Archive by Getty Images)

Outside the temple, at the far end of the walk around the tank, several villages have built

rooms or small bungalows for their residents' use while in Amritsar. Nearby is a large communal kitchen where pilgrims may eat free during their stay. There is also a museum that depicts Sikh history.

Each day the Har Mandir opens three hours before sunrise and stays open for about twenty hours. A set ritual of readings takes place daily. Before the main gate is opened, barefoot pilgrims approach with their heads covered and sing a prescribed set of hymns. They then enter the temple, making offerings of sweets, money, and flowers, after which they then may sit to listen to the hymns that will be played and sung all day. On certain special days festive events, such as fireworks, may occur.

The Granth is treated with the utmost celebration and reverence. Each evening it is stored at the Akal Takht, a smaller temple on the other end of the causeway. Each morning at five o'clock, it is brought to the Har Mandir on a litter balanced on the head of a priest, usually with trumpeters preceding it. The manuscript is placed on a platform under a decorated canopy and unwrapped (when it is not in use it is covered with ritual cloths), and then the priest begins to read from it. The reading, hymn singing, and playing continue, interrupted only for the meals, which are distributed free. When it is time to close the temple, the procession is reversed. In the Akal Takht, the Granth is laid on a golden bed and closed away behind locks.

Although Nanak, the founder of Sikhism, decried pilgrimage, the construction of a central place of worship less than fifty years after his death was a concession to the need for a unifying holy site for Sikhs. Occasionally writers will refer to "visitors" to Amritsar, but most acknowledge that a visit to the Har Mandir is indeed a pilgrimage to the Sikh source of inspiration, the Ādi Granth.

The Sri Akal Takht (eternal throne) is the part of the Golden Temple complex situated on the other end of the causeway that connects the temple to the Har Mandir Sahib. Its foundation was laid by Guru Hargobind, and it is where he was officially named Guru in 1606. Although the Golden Temple stands for spiritual guidance, the Akal Takht symbolizes the dispensing of justice and temporal activity. This is where the Guru Granth Sahib is taken every evening. Traditionally, all Sikh warriors sought blessings in this building before battle. The original building was destroyed in 1984 by the Indian Army; it is being reconstructed.

See also
Ādi Granth; Sikhism and Pilgrimage

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Harer (Harargē, Ethiopia)

Islam, Sixteenth Century

With its more than eighty mosques and shrines, the southeast Ethiopian city of Harer (also spelled Harar) considers itself Islam's fourth holiest pilgrimage center, drawing Muslim pilgrims from all over the Horn of Africa.

The town of 135,000 people is 525 kilometers from Addis Ababa. Archaeologists believe it was founded sometime between the seventh and ninth centuries. Other legends relate its founding to Sheikh Abadir in the tenth century. For many years it was the capital of the powerful Adal state. In 1520 it was taken over by the Muslim warlord and imam Ahmed Gragn, who from there declared a holy war against Ethiopia's Christians. After his death in 1543, Coptic Christians and the neighboring Oromo tribe frequently raided the city. In response, Gragn's widow, remarried to his nephew Nur, built the city's massive defensive walls. Since the sixteenth century, the fortunes of the tiny emirate of Harer have risen and fallen with the political and economic tides. In the West Harer is best known as the sometime abode of the Victorian adventurer and writer Sir Richard Burton and of the French poet Arthur Rimbaud. In 1887 Harer was incorporated into Ethiopia.

Harer's largest mosque is the al-Jami, with tall white minarets and a spacious interior. Sheikh Abu Bakir Mosque, parts of which are a thousand years old, is the city's most frequented Muslim shrine.



Pilgrims at Ganges River, arti *ceremony, 1998 (David M. Gitlitz)*

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Haridwar (Uttar Pradesh, India)

Hinduism, Seventh Century

At Haridwar, in the northern Indian state of Uttar Pradesh, the sacred Ganges River flows out of the foothills of the Himalayas onto the fertile plains. According to legend, Prince Bhagirnath was doing penance here to save the souls of his ancestors, who had been cursed by the sage Kapila, when Siva answered his entreaties. The god caused the Ganges River to trickle from his locks, and save the 60,000 sons of King Sagara. Pilgrims have visited Haridwar since at least the seventh century, when the site was described by the Chinese pilgrim visitor Hsuan Tsang. Its name has two pronunciations and two meanings: Har-dvar (gate of Siva) and Hari-dvar (gate of Vishnu).

Hari-ki-Pairi, the feet of Hari (Vishnu), is the name given to the place where the Ganges emerges from the mountains and flows out onto the plains. At the Hari-ki-Pairi ghat on the bank of the river, thousands of pilgrims gather every evening to perform the sunset ritual of *arti,* in which prayers are intoned and offerings of leaf-cups of flowers and small oil lamps are floated out onto the Ganges to be swallowed up by the river and the darkening night. The Hari-ki-Pairi Temple's holiest spot is the rock-preserved footprint of the god Vishnu. Pilgrims to Haridwar may also visit the Mansa Devi Temple of Shakti Durgā on the hill

overlooking the river. After climbing the seemingly infinite steps, or riding up on the cable car, pilgrims will offer the god *prasad* (a food offering) of coconuts and marigolds, and then, dodging the monkeys, admire the view of the city and the Ganges River.

Since Haridwar is one of Hindu India's four *tirthas* (fords, or crossing points to the transcendent; the others are Allahabad, Ujjain, and Nasik), it is a particularly auspicious spot in which to honor one's cremated dead by depositing their ashes in the Ganges. Pilgrims from all over northern India observe this custom. Pilgrims bring the cremated remains and flowers to the sacred city. Often they will bring with them some favored item of the departed to be offered to Mother Ganges. At Haridwar they visit the Har ki Pairi ghat to confer with the priest *(panda)* who records in his ledger the life-events of people from their district. After finding their family in the book, they dictate pertinent updates to the priest. Later, generally the following morning, the panda guides the mourners through the intricate ceremonies of offering the bits of bone, flowers, personal items, and flour-paste balls to the river god. The ceremonies completed, the pilgrims fill jars of Ganges water to take home and receive the red forehead mark of the pilgrim from the panda. As the return bus pulls out of the city, they utter the traditional cry of taking leave from a crossing point: "Speak! Ganges Mother's Victory!"

As one of the four crossing points, every twelve years (2010, 2022, etc.) Haridwar hosts the Kumbh mela pilgrimage festival, which attracts millions of Hindu pilgrims, principally northern Indians and Punjabis. It is Haridwar's turn when Jupiter is in Aquarius and the sun is in Aries.

See also
Activities in Preparation for Pilgrimage; Kumbh Mela

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Hasedera (Nara Prefecture, Japan)

Buddhism, Eighth Century

The eighth temple on the thirty-three-temple Saikoku pilgrimage circuit, regularly visited by white-clad pilgrims in their broad sedge hats. As a major and ancient temple of the goddess Kannon, it is an important Buddhist pilgrimage destination in its own right. Because of its resplendent displays of over 150 varieties of peonies, it is also thronged by tens of thousands of flower lovers each May.

Hasedera (Hase Temple) was founded in the eighth century, or possibly even the seventh. As is common with Japanese temples, several competing legends narrate the circumstances of its founding. The most prevalent is that the Buddhist priest Tokudō built a hermitage here with a temple to the goddess Kannon. During the Heian period, from the ninth to the twelfth centuries, the shrine of the goddess Kannon at Hasedera was particularly popular among women of high station, who came to pray for good fortune, wealth, and, especially, children. By the fifteenth century, as with other Japanese temple-shrines, the pilgrimage fashion had spread to people of all ranks and economic strata.

Pilgrims to Hasedera walk reverentially along the corridor that leads from the entrance gate through the temple grounds to the Main Hall. Because the passageway is 108 *ken* long (almost 200 meters, in 399 gently rising stone steps), pilgrims believe that traversing it helps them dispel the 108 illusions that Buddhists believe to be the source of all human suffering. The stairway is lined with 1,000 small statues of Jizō, a Buddhist bodhisattva (manifestation of the Buddha) known as a guardian and protector of children. These statues have been erected by pilgrims grieving for their stillborn or aborted fetuses. Some pilgrims leave baby clothes or dolls by the statues as offerings to Jizō. In fact, parents have left a variety of exvotos, offerings, banners, paper prayers, folded paper cranes (which symbolize peace), and candles all throughout the temple grounds, which have become a place for meditation and prayer.

The large temple at the end of the stairs perches on its mountainside like a castle, projecting a sense of simple grandeur. The temple's principal statue is Jūichimen (as the eleven-faced Kannon is called), which tradition holds was carved in the eighth century from a single block of camphor. Most historians, however, believe it to be from the sixteenth century. The statue is nearly 7 meters tall and, because it has been gilded, glows with a golden color, awing pilgrims who stand before it to pray. The statue's head is crowned with eleven additional heads, each with an expression that suggests one of the goddess's attributes.

Near the Main Hall is the Amida Hall, enshrining a nearly 3-meter statue of the god Amida Nyorai, whose home is believed to be in the Pure Land Paradise and who is said to have the power to save the souls of all believers. The temple complex holds many other images, including one of the physician-priest Binzuru. Many pilgrims believe that passing one's hand over the statue's bald head ensures that one's disease will be cured. The temple treasury is also rich in artifacts—dedicatory plaques, inscribed hanging disks, and a valuable collection of ancient sutras. All these attract the attention of pilgrims, scholars, tourists, and casual visitors.

At the end of the temple grounds, a red *torii* (ceremonial gate) conducts pilgrims to a small cave with an image of the god Benten, the Shintō embodiment of wisdom, music, and eloquence.

Pilgrims generally walk the short distance from Hasedera to see the Great Buddha of the Kōtokuin Temple, a 16-meter-high bronze seated Buddha. Since the temple that once housed it was washed away centuries ago in a tidal wave, the image sits in the open air.

According to legend, Tokudō had two statues carved from the camphor block. He set the second adrift in the sea, and it washed up on the Miura Peninsula of Honshū, near the city of Kamakura. As a result, this Hase Temple forms part of a six-temple Amida pilgrimage circuit in Kamakura.

See also
Japanese Buddhism and Pilgrimage; Saikoku

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Hazards of Pilgrimage

Pilgrimages entail various risks. Some are physical, ranging from the discomforts of blisters and sore muscles earned hiking to injuries brought on by severe physical stress. Some dangers may be life threatening, while others are life changing.

Weather plays a crucial role in pilgrimage journeys, and the extremes of heat and cold have been responsible for illnesses and occasional deaths. In 1996, a freak blizzard killed 138 pilgrims on their way to Amarnath in Kashmir, India, and injured thousands more. To reach Mecca you must brave the desert heat. Böns, Buddhists, and Hindus who make the pilgrimage to the sacred Mount Kailas in western Tibet face the dangers of cold, fierce weather, and lack of oxygen. Despite this, some pilgrims make the required 50-kilometer circumambulation of the mountain prostrate.

Other dangers come from wild animals or from rapists, robbers, or kidnappers. For protection, pilgrims often travel together, to avoid being caught isolated on trails. Even the most charitable situation, however, can lead to problems. In the early eleventh century, near Mâcon, France, an innkeeper murdered the guests who stayed with him, apparently on a regular basis, for authorities found eighty-eight bodies when they searched the place. In 1685, eighteen-year-old Frenchman Jacques Lemesre started on his way to Compostela to fulfill a vow. He was captured by pirates and sold into slavery in Turkey, where he spent the next three years. In the world of modern transportation, road hazards interrupt some pilgrimages: in September 1998, two buses filled with pilgrims crashed in the Brazilian state of São Paolo.

Pilgrims sometimes find themselves at the mercy of opportunists, such as unscrupulous guides, pickpockets, or prostitutes. Already in the twelfth century, writers cautioned pilgrims about theft inside the sanctuaries themselves, in the press of large groups of pilgrims, and many

realms legislated stiff penalties for those who stole from or harmed pilgrims.

Crowds of pilgrims bring their own dangers. Rudimentary hygiene often spreads disease. During the nineteenth century Muslim pilgrims often died because of outbreaks of cholera. Crowded living quarters also invite fire. The yearly hajj to Mecca brings together millions of pilgrims, who take shelter in large tents and cook over stoves around the tents. The fires that broke out because of those stoves in December 1975 and in April 1998 killed more than 200 people each time. In July 1990 nearly 1,500 pilgrims were asphyxiated in the tunnel pilgrims use to run between the two small hills al-Safa and al-Marwah because the ventilation system had broken down. Several times over the last twenty years, hundreds of pilgrims have died because of the crush of the crowds at Mina.

Politics also may put pilgrims at risk. Any Jew venturing into Jerusalem after the destruction of the Second Temple (70 C.E.) risked bodily harm or death. When Muslims took control of the Holy Land, Jews could generally make pilgrimages, but they were occasionally killed. European Christian travelers to the Holy Land in the Middle Ages had reason to fear capture and death on their long journeys. The sea voyage from Italian ports to Acre (until its capture by Muslims in 1291) and Jaffa tried the best stomachs and souls in the guise of sudden storms, bad food or water, pirates, and perhaps getting lost on the Mediterranean Sea, making for a much longer trip than originally planned. Once again on land, pilgrims could be held up or held for ransom by Muslims. Political dangers continue to present times. In 1984 the Sikhs' Golden Temple in Amritsar was occupied by a politically motivated group of Sikhs demanding an independent state. The Indian army forcibly evicted them from the temple, and at least one thousand people, mostly pilgrims, were killed in the process. Months later, a Sikh guard assassinated Indian prime minister Indira Gandhi. In 1987 Iranian pilgrims in Saudi Arabia held demonstrations against the United States and Israel. Saudi Arabia's forces intervened, and the action caused the deaths of more than 400 persons. As a result of the political tensions, from 1988 to 1991 Iranian pilgrims could not make the hajj.

If the goal of pilgrimage is spiritual change, that change is also pilgrimage's most subtle, and most universal, hazard. The arduous journey, the substantial period of absence from home with its character-defining environment, the atmosphere of solitude conducive to introspection, and the intoxicating sense of freedom and adventure almost inevitably mean that the returning pilgrim is unlike the one who left to go on pilgrimage. Some, in fact, never go home at all. The exposure to new countries and societies leads to new ideas and expanded possibilities, so that the status quo may no longer be acceptable to the travel-broadened pilgrim. This hazard has implications for the returning pilgrims' family as well as for the pilgrims themselves.

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Heiligenkreuz (Lower Austria, Austria)

Roman Catholicism, 1133

Cistercian abbey 40 kilometers southwest of Vienna housing Europe's second-largest collection of fragments of Jesus' cross.

The Cistercian monastery of Heiligenkreuz, the oldest in the Viennese Woods, was founded in 1133 by a young monk named Otto, who was one of King Leopold III's sons. Before long it housed 300 monks. Later in the century, King Leopold V donated fragments of the true cross brought back to Austria by Crusaders, and the abbey began to attract pilgrims. Traffic increased in the thirteenth century with the donation by Ludwig IX of a piece of Jesus' crown

of thorns. The monastery also served as an important stop for pilgrims on their way to the Marian center of Mariazell: its guest facilities often hosted 3,000 pilgrims a day.

Heiligenkreuz was pillaged several times by assaulting Turkish armies (1529, 1532, 1683), but each time it was reestablished, and modest pilgrim traffic renewed. An alleged miracle in 1708, when a crucifix painted on a church wall became three-dimensional, spurred massive pilgrimage response. The current church, built from 1726 to 1744, is a masterpiece of late Baroque architecture.

Today pilgrims are drawn both by the relics and by the abbey's monastic atmosphere, particularly the choral prayers sung in Latin at noon and in the evening. Some can be accommodated in the monastery guest house, but most make the pilgrimage as a day trip from Vienna. The abbey is open to pilgrims from Easter through September. Its major annual event is the Feast of the Triumph of the Cross on September 14.

See also
Mariazell

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Helena, Saint

Christianity, Fourth Century

Mother of Constantine the Great and founder of several important churches in the Holy Land.

Helena (circa 255–330) was elderly when her son, ruler in Constantinople (now Istanbul), converted to Christianity. Once Helena, too, had become a Christian, she became a devout and charitable matriarch. She traveled to the Holy Land in 326, desiring to see the Christian sites there, and she founded and provided funds for the construction of several churches. She is also credited with the founding of churches in other areas of Christendom, especially in Cologne, Germany, where she is especially revered.

Nearly contemporary historians, such as Eusebius, Sozomen, and Socrates, detail the importance of Helena's visit to the Holy Land and acknowledge that, even though Constantine underwrote construction costs, she is responsible for the founding of the Church of the Nativity in Bethlehem and the Church of Eleona on the Mount of Olives. Sozomen and Socrates also attribute the placement of the Church of the Holy Sepulchre to her.

To Helena is also attributed the finding of the cross on which Jesus had died. According to one version, a Jewish man named Macarius showed Helena the location of the cross, and when they dug in the ground, they found three. They touched each of the crosses to the body of a sick woman. The woman did not respond to the first or second cross, but she miraculously recovered on the touch of the third one, and Helena believed she had found the true cross.

When she died, Helena was buried in Rome. Later her body was moved to Constantinople. In the ninth century, her relics were transferred to the Abbey of Hautvilliers, near Reims, France.

Unlike many other Christian saints, however, Saint Helena herself is not the object of cult veneration, nor are her relics. Saint Helena's work in the Holy Land and her fame as the discoverer of important relics of Jesus Christ make her one of the most important developers of the burgeoning desire on the part of Christians to visit and make pilgrimages to Jerusalem. She set the itinerary of the sacred geography of the Christian Holy Land.

See also
Eastern Orthodoxy and Pilgrimage; Jerusalem: Christian Pilgrimage; Roman Catholicism and Pilgrimage

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Hemkund Sahib (Uttar Pradesh, India)

Sikhism, 1930

Lopkal Lake, known as the Hemkund (also spelled Hemkunt), has become an important Sikh pilgrimage site in the twentieth century since its "rediscovery" in the 1930s either by British trekker Frank Smythe or Sikh Havaldar Solan Singh.

Sikhs believe that in a previous incarnation the tenth guru, Gobind Singh, meditated along the edge of the lake and blended with the divine. This belief has become the basis for the difficult pilgrimage to the lake, situated at a height of 4,329 meters and accessible only between June and October. In 1980, 6,000 pilgrims made the pilgrimage; in 1990, records indicate that there were more than 189,000 pilgrims.

Some pilgrims come singly or in small groups, but most pilgrims to Hemkund Sahib come in large family or temple groups. Most travel about 250 kilometers across the plains from Rishikesh. Some make the journey on foot. Along the way, a Sikh trust group funds food and lodging for the pilgrims. The pilgrims then take a path to the village of Gobind Ghat, which lies at 1,828 meters. A temporary pilgrimage village, open only during the warmer months, sells food and supplies (shoes, walking sticks, rain gear). The trust group has built austere lodgings for the pilgrims who spend the night. Many of them descend to the village's river, the Alakananda, to bathe at the ghat.

In Gobind Ghat, pilgrims may hire porters, mules, or sedan chairs for the rest of the trek, although most walk the constructed stone trail. Along the way, temporary snack shops offer refreshments; graffiti decorate the scenery. A seven-hour trek takes them the 12 kilometers to the seasonal village of Gobind Dham (Ghangaria in Hindi; 3,049 meters), where pilgrims generally spend the night.

Between four to six hours is needed for the final ascent to Hemkund Sahib. Walking pilgrims may sing or chant religious verses; riding pilgrims may read religious texts. Some pilgrims ascend barefoot, but it is not usual. This portion of the ascent may still be covered in snow, a new experience for many pilgrims.

When they arrive, pilgrims see a crystal clear lake fed by the glaciers on the surrounding seven peaks. Although snow may still be present, there are also numerous wildflowers, hence its modern name, Valley of the Flowers. The valley is now a national park, and no overnight camping is permitted in the area.

The pilgrims have come to bathe in the lake; women bathe separately in a special building, where some of the lake's water has been diverted. Two special ceremonies take place daily in the Sikh temple, the *gurdwara* (literally, gateway to a guru), including the reading from the Sikh holy book, the Ādi Granth, singing and chanting, and an official welcome to the pilgrims from the Ādi Granth reader.

Pilgrims often leave donations to the temple: food, money, ornaments, and blankets. They also take away mementos: photographs, cloth, decorated food, some of the wildflowers, and, most important, small plastic bottles of the lake's water. Since pilgrims may not spend the night at the lake, they leave the lake's environs early, by four o'clock, in order to reach Gabind Dham before dark.

See also

Ādi Granth; Sikhism and Pilgrimage

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Henrō no Tabi

Buddhism

Japanese term that means "journey to sacred sites." Japanese Buddhists usually shorten the term to *henrō* or *ohenrō* to designate pilgrimage.

See also

Japanese Buddhism and Pilgrimage; Junrei; Kaikoku

Hill of Crosses (Lithuania)

Roman Catholicism, 1831

Catholic shrine intimately connected to Lithuania's spirit of autonomy and resistance to oppression. The hill is located north of the village of Siauliai in north central Lithuania, not far from the capital city of Vilnius.



Pope John Paul II walking on the Hill of Crosses, September 7, 1993 (Reuters NewMedia Inc./CORBIS)

Lithuanian historians speculate that the hillock rising above the plain was in pre-Christian times a holy center where a sacred fire was tended by young priestesses, and archaeological investigations have confirmed the presence of an early medieval pagan settlement next to the hill. Lithuanians placed the first crosses on this low hill in 1831 to commemorate their neighbors who had been killed or exiled to Siberia in a struggle against Russian occupiers of the country. More were added as memorials to Lithuanians slain in the uprising of the peasants in 1863. Over the years more and more crosses were added to memorialize exiled friends, imprisoned colleagues, victims of oppression, or merely lost loved ones. When the Communists took control of Lithuania in 1941, they strove to stamp out religious expression, particularly pilgrimage, and even more particularly events designed to focus popular opinion on acts of resistance. From then until 1956 the hill was again bare.

Beginning in the late 1950s, however, prisoners returning from Siberia, young Lithuanian Catholics wanting to give tangible expression to their sense of outrage, and citizens wanting to memorialize those who had died began erecting new crosses on the hill. The army cleared them repeatedly, but each time the crosses sprang up again. Even flooding the area and turning the hill into an island did not keep people from reaching the hill. In 1980 the hill was cleared one last time. After that the Communist authorities seemed to give up the effort. And with the fall of Communism in 1989, Lithuanians were again free to practice their religion as they wished. Over the last twenty-five years more than 50,000 crosses have been placed on the hill. Most are made of wood: some are towering, ornate expressions of folk carving, while others are two simple crossed planks. Some are inlaid with amber, colored glass, or metal plaques. Others are made of cast iron or knitted of wool. Some stand on concrete bases, while others are planted directly into the ground. Many bear inscriptions with petitions for aid, others with thanks for favors granted. Since the fall of

Communism, expatriate Lithuanians from around the world have come to the site and planted crosses with inscriptions in their adopted languages: English, Spanish, Portuguese, and German. They are the latest pilgrims in a 170-year tradition of expressing Catholic and Lithuanian identity at the hill.

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Hillula

Judaism

Literally, "festive occasion." For many Jews a *hillula* takes place at the grave of a saint or righteous person on the anniversary of that person's death.

It is a common tradition among Jews to visit the graves of dead relatives on the anniversaries of their deaths (the *Yahrzeit*), as well as at other times during the year. At the grave of a holy person, a *tzaddik* (feminine *tzaddikah*), however, the anniversary visits are communal events, and the term hillula (plural, *hillulot[h]*) has come to designate the yearly celebration. For saints whose death date is not known, the holiday of Lag b'Omer (a late-spring festival celebrating Bar Kokhba's second-century revolt against the Romans) is often the day to celebrate.

Hillula celebrations are in many ways similar to saints' feast days in Christianity and Muslim *ziyara* at holy persons' tombs. Some holy persons' hillulas last for more than one day, occasionally even as long as a week. Pilgrims perform certain ritual preparations, including cleansing. Groups of pilgrims gather at the cemetery to pray, talk, eat, and drink. When they enter the cemetery, they head toward the saint's tomb, where the women and men stand on separate sides. Women who are menstruating may not approach the tomb, because they are considered unclean. Rabbis may be standing at the tomb to offer blessings. Pilgrims may kiss the saint's tomb or lie down on it. They may put hard candies or nuts on the tomb, to absorb the saint's power. They will then pick up the food and eat it. Often they put money in a basket at the head of the tomb. Nearby vendors sell candles and white string that have been blessed, as well as souvenir trinkets. Pilgrims tie the string around their arms to ward off disease or to protect against barrenness. Because the hillula is a festive occasion, sometimes people dance, although not everyone condones this activity. Some pilgrims choose Lag b'Omer or the day following as the day to cut their young children's hair for the first time. They try to do so on the tzaddik's tomb for extra blessing.

The saint-related hillula is an ancient celebration. Rabbi Shimon bar Yochai's supposed grave site in Meron, Israel, for example, has been the scene of exuberant celebrations since at least the mid-sixteenth century.

See also

Chouri, Chayim; Enquaua, Ephraim; Meron; Ziyara

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Hindu Shrines in the United States

Hinduism, Twentieth Century

Several Hindu shrines in the United States have taken on aspects of a sacred geography for Hindus, and visits to them are a kind of replica pilgrimage for those who cannot journey to the shrines in India. They also function as pilgrimage sites in themselves, helping to sustain ethnic identity among Hindu families in the United States

The numbers of Indian Hindu immigrants to the United States during the early part of the twentieth century were relatively low. Although Hindus worshiped primarily at home family altars, the Vedanta Society began constructing temples, the first one in San Francisco in 1906. These temples were meant to be meeting places for the study of Hindu scriptures.

Beginning in the 1970s, however, the numbers of Hindus residing in the United States began to rise considerably. Two large Indian-style Hindu temples were dedicated in 1977: the Sri Venkateswara Temple in Pittsburgh,

Pennsylvania, and the Sri Ganesha Temple, now called the Maha Vallabha Ganapati Devasthanam Temple, in Flushing, New York. Both quickly began to draw Hindu pilgrims, mainly from the eastern half of the United States. By the mid-1990s estimates indicated that of the 2 million Indians residing in the United States, perhaps as many as 1.6 million were Hindus. In addition to the increasing population, there was a notable increase in the affluence of American Hindus. Therefore, communities began to construct temples for purposes of ritual worship. By 1989 there were seventy-five temples throughout the United States, located at the large centers of Hindu populations, especially in San Francisco and Los Angeles, California; Chicago, Illinois; Houston, Texas; Flint, Michigan; and in New Jersey and West Virginia.

Several U.S. temples are dedicated to Sri Venkateswara, the most popular Vaishnava (i.e., related to Vishnu) deity of southern Indian, Dravidian Hinduism. They are related to the major pilgrimage site in India, Tirumala. The Pittsburgh Sri Venkateswara Temple, consecrated in 1976, has become the most famous and most successful of the several Hindu shrines in the United States and Canada. A 1986 donors' list lists 4,400 contributors. The temple contains a large shrine dedicated to Venkateswara and several smaller shrines of other deities. As in India, devotees circumambulate the inside of the temple as they visit the several shrines.

Similar to Hindu places of worship in India, the temples feature the principal deities of their builders. In West Virginia, the town of New Vrindaban, built after 1987, is the center of the Hare Krishna sect. It follows the precepts of Swami Prabhupada and is popular among northern Indians. The Flint temple is a Siva temple, Paschimakasi Sri Viswanatha. One temple in Chicago is dedicated to Rama and is the headquarters of the Punjabi community. The temple in Flushing serves Hindus from Gujarat.

Some scholars posit that the American Hindu shrines exist near the northern (in Flint), southern (in Pearland, Texas), eastern (in New York City), and western borders of the United States (in San Francisco and Livermore, California) mark the cardinal points in a sacred geography, similar to the four important Hindu *dhams* (which delimit the sacred world of the Indian subcontinent) in India (Badrinath, Dwarka, Puri, and Rameswaram). Studies indicate that some Hindu devotees attempt to visit all four shrines, even though it means extensive travel for them. By far more common are routes to multiple shrines within a particular region of the country, such as from Flushing to Pittsburgh and to New Vrindaban. American Hindu pilgrims journey to the shrines by car and generally with their families, as one way of helping to strengthen the Hindu identity of their children. Totally absent from American Hinduism is the sadhu, the solitary ascetic who devotes his life to wandering alone, on foot, from shrine to shrine.

One feature of American Hindu shrines is their effort to reach out to a broad sector of American Hindus by combining devotions to various deities. At times the ecumenical approach goes even further. A logo in the center of the floor of the Flushing temple includes symbols of Judaism, Islam, Christianity, and Buddhism, as well as Hinduism, to show that the temple welcomes all religious traditions.

See also

Dham; Hinduism and Pilgrimage; Replica Pilgrimage; Sadhu; Tirumala

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Hinduism and Pilgrimage

The Western historians and philosophers who have grappled with the complexities of Hinduism have often tried to squeeze Hindu phenomena into Western conceptual boxes where they do not rightly fit. Hinduism as a religion (itself a Western term) has no historical founder, no formal organization, no head, no codified set of beliefs, no stipulated dogma, no credo. The very term *Hindu* was coined by Muslim invaders to indicate people who live along the Indus River. By extension, the term *Hinduism* was a convenience used by non-Indians to describe the extraordinarily diverse native beliefs and practices of the subcontinent. Today there are more than 800 million Hindus in India, comprising about 80 percent of the subcontinent's population, and another 30 million Hindus elsewhere in the world.

Rather than a religion in the usual sense, Hinduism is an ensemble of traditions, practices, history, legends, modes of worship, codes of social and moral conduct, and philosophies. It encompasses the nature worship common to small tribal groups as well as the refined Sanskrit philosophies of sages over the last three 3,000 years. It is several interrelated families of behaviors linked by some often-recurring concepts. There is a body of texts—the ancient hymns called the Vedas; the great narrative poems like the *Ramayana* and the *Mahabharata,* the latter containing the revered *Bhagavad Gita;* and the collection of legends that constitute the Puranas—each of which embodies some spark of the divine and communicates truths to the believer. Again, the Western concepts only approximate the Hindu reality. The four Vedas are not, in the Western sense, divinely inspired holy texts. The *Mahabharata* is not quite, and at the same time is much more than, an epic poem about Hindu gods and goddesses.

There are many gods—by tradition some 330 million—each with many forms and many attributes, which interact with human beings in a variety of ways. Most Hindus believe that these deities are expressions of or emanations of a single, universal, absolute, immutable force often termed Brahman. The three major deities—Brahma, Vishnu, and Siva—are expressions of the Absolute's power as creator, preserver, and destroyer. Brahma's infinite nature is often expressed as four-ness: his statues have four heads; his world is encompassed by four cardinal points (*dhams*); his texts are the four Vedas. Like most Hindu male gods, he is thought to have a female counterpart, a wife or consort, and a vehicle that transports him through the universe. Brahma's consort is Sarasvati; his vehicle is a goose or a white swan. The other two major deities are Vishnu and Siva. Vishnu sustains and preserves life. His consort is Lakshmi, the goddess of the sea and of wealth; his vehicle is the man-eagle Garuda. Vishnu is manifest in the world in nine principle incarnations, the most popular of which are Rama (whose consort is Sita), whose exploits are elaborated in the *Ramayana,* and Krishna (consort Rādhā), whose adventures are at the heart of the *Mahabharata.* Siva is the destructive force, essential for both growth and rebirth. His consort Pārvati is also represented as Devi, the mother goddess of India, Kāli, the destroyer, and Durgā, the slayer of demons. His two sons are Ganesha, the elephant-headed god of prosperity and auspicious beginnings, and Skanda, the god of war.

Essential to Hinduism are the concepts of dharma (righteousness and moral and social order derived from divine law) and karma (moral causation, how a person's actions affect this and future lives), which circumscribe the ethical, social, and spiritual dimensions of human life. Humans are believed to pass through certain states in their life cycle, each with differing religious obligations. The human soul, for want of a better word, is condemned to cycles of death and rebirth until it achieves liberation *(moksa)* and is in some ineffable way joined with the infinite. Traditional Hindus also believe that pilgrimage is in a number of ways central to the processes by which moksa can be achieved. Pilgrimage is part of a set of certain religious behaviors, including vegetarianism, asceticism, sacrifice, and yoga, that are expected of all human beings.

The Origins of Pilgrimage in Hinduism and the Texts Authorizing It

To the animist religions of prehistoric India prominent geographic features such as rocks, trees, and especially caves (the womb of the world), rivers (the life-giving fluid of the



world), and mountains (the boundary between earth and sky, and the source of weather) housed spirits who exerted significant influence over human behavior. Although every local community had its local nature shrines, the most salient natural features had special powers and were objects of veneration for people in a wide catchment area. In most rural sectors of the Asian Hindu world, these beliefs still hold sway today.

Traces of these practices are found in the earliest Vedic texts, written between 1400 and 400 B.C.E., but inevitably are based on earlier oral traditions. The Vedic texts, written in the Sanskrit language of the Aryan tribes who had invaded from central Asia, also reflected preexistent cultural traditions of the Indus Valley civilization in the northern subcontinent and the Dravidians in the south. To the four Vedas are attached several Brahmanas (priestly and ritual texts) and Upanishads (speculative texts). In one of the oldest, the Aitareya Brahmana VIII-15, we read this endorsement of pilgrimage: "Flower-like the heels of the wanderer, / His

body groweth and is fruitful; All his sins disappear, / Slain by the toil of his journeying" (cited in S. Bhardwaj 1973 3).

The next thousand years saw the composition of the epic poems that narrated the adventures of the principal Hindu deities and detailed the complexities of their incarnations, family relationships, consorts, vehicles, and diverse manifestations. The *Ramayana* tells of the life of Lord Rama, his exile, and of the kingdom he established in Ajodhya. The 220,000-line *Mahabharata* describes battles between gods and demons, and kings and princesses. In the *Bhagavad Gita*, an especially revered subsection of the *Mahabharata,* Lord Krishna, the eighth incarnation of Lord Vishnu, recounts his philosophy to Arjuna. One long section of the *Mahabharata,* called the *Tirthayatra,* lists hundreds of holy places in such a way that it is clear that they were, or were intended to be, the goals of pilgrimage and that by then pilgrimage was common practice. It makes clear that the holiness of these places derives from their geographical circumstances, especially water, as well as from their association with gods and goddesses and from the attention given to them by holy human individuals. More or less contemporary with these epics, the codifications of Hindu law and practice known as the *Dharmashastras* and *Dharmasutras* contain many passages relating to pilgrim practices.

At the end of this period and during the following classical period, a series of Puranas (composites of legend, philosophy, and moral code) were assembled. Many parts deal with holy places, especially holy mountains and rivers but also tanks, pools of water, forests, and temples, along with the rites, duties, and obligations incumbent on pilgrims and also on those who provide services to them.

The Hindu medieval period (700–1600 C.E.) saw the flourishing of wanderer-philosophers like Adi Shankara, who both exemplified and extolled the virtues of pilgrimage. Kings and other nobles endowed temples to honor their preferred deities and as a stimulus to local economies. Each community of religious professionals (monks and priests) touted the value of its individual holy temple: the temple's traditions, its curative powers, and its efficacy in helping pilgrims to achieve peace, well-being, material gain, or the ultimate liberation from the cycles of reincarnation. Pilgrim festivals were developed to attract periodic hoards of pilgrims to bring honor, fame, and wealth to the local community.

Toward the end of the twelfth century Muslim incursions in the north introduced Islam into the subcontinent. Their attempts to suppress Hinduism and convert the Indian population to Islam were only intermittently successful, and then mainly in the north and west. By the mid-twentieth century, when the subcontinent was partitioned into India and Pakistan, some 25 percent of the population had become Muslim. The long period of strife between the religious communities, however, resulted in the destruction of many Hindu temples and the construction—sometimes the superimposition—of mosques, particularly during the period of rule by the Mogul dynasty (1527–1707). Despite the conflicts, patterns of Hindu pilgrimage for the most part continued, although in some cases in an abated fashion. After the 1757 battle of Plassey, in which British troops crushed the remaining Mogul forces, India broke into dozens of small states ruled by maharajahs. One of the ways these princes competed with each other was in their patronage of shrines and of pilgrimages to holy places within their territory, and this in turn contributed to the increasing prominence of pilgrimage. With the creation of modern systems of transportation, principally the railroads, for the first time a visit to the national shrines was possible for Hindus of even modest means.

The Meanings of Pilgrimage within Hinduism

Most Hindus believe that they must fulfill five duties *(pancha kriya)* in their lifetime: to live virtuously (dharma), worship appropriately *(upasana),* to observe the holy days *(utsava),* to honor the rites of passage in the human life cycle *(samskara),* and to go on pilgrimage *(tirthayatra).* At the same time, human life is seen to develop in four stages, each with its accompanying duties and obligations. Of these four—student, householder, forest dweller, and ascetic—the last two are held to be well suited to pilgrimage.

Most Hindus believe that upon death the human being is reincarnated into a new earthly existence, whose conditions are to a great extent influenced by one's karma, what one has done in the previous life. Human existence, despite its intermittent pleasures, is essentially suffering, and thus the cycle of rebirth is something Hindus yearn to terminate, not prolong. The liberation from birth, death, time, and space is called moksa, and it is the most sought-after good in a Hindu's religious strivings. Pilgrimage is thought of as a vehicle for building up merit that positively affects one's prospects of earning a favorable reincarnation, or even liberation. Some pilgrimage sites, such as Varanasi, the birthplace of the Ganges at Gangotri, and the four cities termed dhams, are particularly efficacious in facilitating the attainment of moksa.

These special places are assigned the Sanskrit term *tirtha,* which literally means a "ford" or a "crossing place" over a body of water. The term is undoubtedly related to the early adoption of rivers as holy places and at the same time as symbolic boundaries between metaphysical states such as confusion and enlightenment, or life and death. Certain ascetic holy men, or gatherings of holy men, are also thought of as tirthas, as are certain events like the Kumbh mela festivals or the Rama-lila festival at Ramnagar. A journey to one of these crossing places is a tirthayatra, and this is the general term by which pilgrimage is known in India. Pilgrims are *tirthayatrees,* and the sacred place itself a *tirthasthan*.

More generally, Hindu pilgrims, like pilgrims of many other religions, are impelled by a sense of obligation and drawn by the hope of transformation. The push is to fulfill the precepts of the holy texts or oral traditions, to meet one's obligations to oneself or one's parents. This is particularly true at the time of a loved one's death, when the survivor has the obligation to cremate the body and dispose of the ashes according to proper ceremony *(sraddha)* in a propitious place, such as one of the tirthas.

Various other desires besides the attainment of moksa pull the pilgrim out onto the roads. One is to ask a specific favor of the deity or to attain his or her broad approval or support. Another is to fulfill a vow made at a time of stress. A barren woman, a novice businessman, an aspiring politician, a troubled student are all likely to seek help from the deity. Although the all-India shrines are noted for providing the pilgrim with the generalized and rather abstract benefits of peace of mind, or moksa, regional or local shrines are likely to have the reputation of providing assistance for more specialized needs, like the relief of barrenness (Baidyanath-dham) or the curing of leprosy (Rajgir and Konark). Another purpose is to introduce one's children to the obligations and rites of pilgrimage. In all of these cases, the act of fulfillment is typically the *darshan,* the moment of seeing and being seen by the deity of the holy place, be it the image of the god in the dark center of a Hindu temple, the flowing water of the Ganges or some holy tank, or a congregation of holy pilgrims themselves.

As in many religions, Hindu pilgrimages are for the most part transactional; that is to say, the pilgrim offers something of him- or herself and expects to receive something in return. Both the investments and the expected returns are varied. Although generally pilgrimages have about them an aspect of adventure or of religious tourism and are thus potentially enjoyable, Hindus tend to consider them essentially as acts of penance and sacrifice. The vast distances, density of population in the pilgrimage centers, and general unsanitary conditions mean that for most people pilgrimage is risky to their health. The remoteness and difficulty of access of certain sites deep in the jungles or in the high reaches of the Himalayas increase the risk.

One common goal of Hindu pilgrimage is to purge oneself of sin and to close in on righteousness. The association of this goal with pilgrimage is related conceptually to the renunciation of possessions and the shedding of human entanglements. Some Hindus, particularly in the later stages of their lives, renounce everything but the barest necessities of existence, and are called *sannyasins.* The most extreme of these ascetics, called sadhus, give themselves up to perpetual pilgrimage, determined to wander the roads until death releases them. Shunning their clothes, they go naked. Shunning their prior family existence, they go nameless. Shunning their wealth (or their poverty), they carry nothing but their begging bowl in their hands. Paradoxically, for the sadhus pilgrimage becomes

a profession, a means of securing their livelihood. Their presence at a shrine helps confer holiness, and they, as much as the icon of the deity at the site, are there to give darshan (see below), not to take it.

Another common pilgrimage goal is the inner peace that comes through contemplation. The pilgrim cuts ties with life's distractions. He or she seeks out the holy place because it presumably offers a better contemplative window on the infinite. In this regard, the physical movement through space that is a key component of the general definition of pilgrimage does not always apply in Hinduism, where a contemplative (yogi) may through meditation perform a pilgrimage to the major shrines of Hinduism without moving corporeally.

It should be noted that Hindu pilgrims of different castes, traditions, or educational levels tend to experience pilgrimage in markedly different ways, even when they visit the very same sacred site.

The Sacred Geography of the Hindu World

It is a cliché that there are so many sacred places in India that the entire subcontinent may be considered a single, continuous sacred geography. As with most religious traditions that include pilgrimage, certain Hindu sacred places draw worshipers locally (a sacred rock or spring worshiped by an individual village), while some attract pilgrims regionally (Yediyur), nationally (Ajodhya), or internationally (Haridwar). In the Hindu world every shrine is a place of pilgrimage, and even the smallest of them is likely to attract some pilgrims from outside the immediate vicinity. Three of the international sites, Gaya, Allahabad, and Varanasi, are of such magnitude and importance, particularly for death rites, that they have acquired a group name, *Tristhali.* They attract pilgrims from all of the major sects of Hinduism. Other shrines, of course, are more sectarian, interesting mainly worshipers of Siva, or Vishnu, or the followers of some particular type of ritual (such as the Pancaratra Vaishnavaite ritual at Tirumala or Udipi).

However, unlike some other religions, Hinduism seems hyperconscious of its sacred space, understanding its holiness in terms of sets of shrines that encompass its geographic area and set up the expectation that pilgrims will experience its fullness. Thus, for example, it holds four special tirthas to be dhams, the sacred cardinal points of the Hindu universe, and every observant Hindu strives to visit them at least once during his or her life. These are Haridwar in the north, deep in the Himalayas, Dwarka in the west, Allahabad (also called Prayag) in the east, and Ujjain in the south. The twelve-year cycle of great festivals, the Kumbh mela, which attracts millions of pilgrims, rotates geographically among four cities: Allahabad, Haridwar, Ujjain, and Nasik. The symbolic representation of all space through its four cardinal points is undoubtedly related to the Hindu concept of Brahman, the unbounded, eternal, creative energy of the universe, traditionally represented by four-ness: the four points of the compass, the four ages of human beings *(yuyas),* the four sacred sources of truth (the four Vedas), and so forth. These concepts are played out in the microcosm of every Hindu temple, laid out on a pattern called a mandala, a cosmic map, which emphasizes its four-sidedness.

The mystic number seven underlies other geographic distributions of Hindu sacredness. There are seven sacred rivers *(saptanadis),* the Ganges, Yamuna, Godavari, Sarasvati, Narmanda, Sindhu, and Kāvari, whose waters are maximally potent in washing away sin. Likewise, there are seven sacred cities, known as *moksada* because they are thought to confer liberation (moksa) from the cycle of reincarnation to anyone who dies within their boundaries. These are Ajodhya, Mathura, Haridwar, Varanasi, Ujjain, Dwarka, and Kanchipuram, with some substituting Allahabad for the seventh. Similarly, there are seven sacred seas, forests, and mountains.

So, too, do the major Hindu gods and goddesses have their territory staked out for them, each with a legend that validates the geographical distribution. For example, when Siva's wife Satī (the first incarnation of his consort Pārvati) died and her body was cut into pieces (5, 51, or 108—versions vary), where each piece fell a temple to Siva/Pārvati was built, and these are distributed across India, Pakistan, Sri Lanka, and Bangladesh.

Movement through space, an essential element

of pilgrimage wherever it occurs, in Hinduism is particularly ritualized. In one way space is thought of as continuous rather than linear, so that recurrent movement through space is itself an act of worship. Hindu pilgrims travel *to* a holy site, but they also travel *through* and *around* those sites. Most acts of Hindu worship involve a clockwise circumambulation *(parikrama)* of the deity, be it the statue on the kitchen altar or the Siva lingam at the center of a Hindu temple. Frequently the temple itself is circumambulated by the worshiper. At Varanasi, Allahabad, Ajodhya, Puri, and other pilgrimage centers, a circumambulation route loops pilgrims around the entire city and its holy places. Walking the 80-kilometer circuit at Varanasi may take several days. In similar fashion, many pilgrims circumambulate Mount Kailas, in Tibet, a difficult 52-kilometer journey. Devotees of Krishna walk the *ban-yatra,* a several-day roughly circular route through the Vraj, the twelve forests near Vrindavan in Uttar Pradesh, the area where Krishna was brought up. Pilgrims who have the time, means, or commitment, may walk the *chaurasikroshi parikrama,* which traces a circle around Varanasi with a 260-kilometer radius. There are also several triangular pilgrimage routes, called *trikon a-yatra*.

The Hindu concern for classification of holy places into sets is paralleled by a tradition of ranking them in hierarchies as purveyors of merit. Thus often five pilgrimages to X are considered the equivalent, in merit, of one pilgrimage to Y. Similarly, the most powerful shrines are adopted by lesser sites as comparators. The confluence of rivers at Prayag (Allahabad) is so sacred that the city is called King of the Tirthas, and five other confluences in the Himalayas have taken the name Prayaga: Devaprayaga, Karnaprayaga, Rudraprayaga, Nandaprayaga, and Visnuprayaga. Other rivers have appropriated the name Ganges (Ganga in Hindi).

The Cyclical Nature of Hindu Pilgrimage

Just as Hindu pilgrimage sites are distributed so as to encompass the entire Hindu world, their festivals or special events are distributed in ways that mark and encompass the cycles of time. Some are tied to the annual commemorations of salient events in the life of a particular deity. Other cycles are longer, such as the twelve-year Kumbh mela cycle, during which the great fair is held every three years and rotated among four cities, or the Nava Kalebara festival in Puri, where approximately once every twelve years the images of Jagannath, Balabhadra, and Subhadra are newly carved, and the sacred essence is transferred to the new statue. Other cycles are tied to the rhythms of human life and death, in particular the urge to die, or wash the bones and ashes of one's loved ones, in the holy waters of one of the Hindu tirtha cities. This is especially true with Varanasi, where many pilgrims come to finish out their lives and obtain the merit that comes with dying in the holy city.

Each individual Hindu has at least a triple commitment to the gods: to the favored deity of his local temple, to the deity of his or her family (related to the sect to which the family belongs), and to his or her own personal deity. Each of these commitments, in turn, imposes certain requirements of pilgrimage on the devotee, to the appropriate local, regional, or national shrines, according to the calendar governing that god's special days. For example, most Hindu families feel the need to make a pilgrimage to an important shrine of their family god at least once a year, and to bring some holy water home to honor the image of that god on their family altar.

Hindu Pilgrimage and Worship

The central act of pilgrimage, as in much of Hindu worship, is darshan, the auspicious viewing of and being viewed by the deity in his or her sacred image. Viewing holy Mount Meru, Mother Ganges at Haridwar, the Jagannath car festival at Puri, the depictions of Rama's life in the thirty-one day cycle of Rama-lila plays at Ramnagar, or the gathering of sadhus at one of the Kumbh mela festivals—all these are darshans. Hindu prayer invites the deity to be present in the representation. The offering of food (*prasad*) and libation are as to an honored guest. The image (or the mountain, or the sadhu) then permits itself to be seen, it gives darshan, and for his or her part the worshiper takes the darshan that is offered. This transaction is essentially the same whether it occurs in the local temple or the distant pilgrimage shrine.

A visit to any temple is therefore similar to a pilgrimage. The temple is the microcosm of the Hindu universe. The worshiper enters the sacred precinct on foot. He or she may circumambulate *(pradakshina)* the building, which is shaped liked a mountain and decorated on the outside with a profusion of images that link the glories of creation to the Hindu pantheon. Like a mountain, the temple connects the earth to the sky abode of the gods. The worshiper visits the water tanks, mounds, or subsidiary shrines of the temple, frequently in the company of a priest-guide who chants the required prayers while the pilgrim looks on.

The worshiper enters through a narrow doorway, a transition point between the mundane and the holy, which is decorated with auspicious symbols: flourishing plants, or amorous couples embracing. Frequently the doorways are flanked by two female figures representing the Ganges and Yamuna Rivers, thus conferring a symbolic purification, as if the worshiper had made a pilgrimage to dip in the holy streams. The worshiper traverses a reception area where sacred music and dance may be performed, and then enters a narrow, dark passage that leads to the dark, cavelike, central womb chamber *(garbha griha)* enclosing the principal icon: a statue, a lingam, or some other manifestation of the essence of the god's divinity. There priests help facilitate the worshiper's acts of offering and homage *(pūjā),* and the worshiper is given, and takes, darshan.

Although many pilgrims bring flowers or bangles to offer the deity, in all temples the principal offering is food. This may include rice, milk or milk products, plantains, coconuts, fruit, and specially prepared candies or sweetmeats. The worshiper offers them to the priest, who then with the appropriate prayer offers them to the deity by placing them near the sacred image. The deity "eats" this meal, which is called *bhoga* (enjoyment). When the deity has ''eaten," the food is returned to the pilgrim as prasad. The pilgrim generally pays the priest a few coins for this service. The prasad will be eaten by the priests or the pilgrims, or packed away for the stay-at-homes, all of whom feel privileged to share the god's food. By extension, food touched by a holy person, such as a monk or a sadhu, is considered prasad and is likely to be eagerly sought by pilgrims.

Customs Related to Hindu Pilgrimage

A Hindu pilgrimage is not an ordinary journey, and pilgrims often indicate its special nature by distinctive acts before, during, and after the journey to the shrine. Their preparations may include purification rites such as fasting. They will offer worship to the elephant-headed god Ganesha, who holds sway over the beginnings of undertakings. They may pay special visits to their local temples or shrines, or circumambulate their city a certain number of times.

Since Hindu pilgrimage is conceptually an act of sacrifice, pilgrims do a number of things to make the difficult journey even more difficult. Prior to departure and during the pilgrimage they renounce certain pleasures by fasting or by refraining from eating meat, smoking, or sexual activity. They may take a daily cold-water bath. Many will avoid wheeled transport. On the road they may go barefoot. Some extraordinarily devout pilgrims measure their length for the entire 52-kilometer route around Mount Kailas. At the shrine itself, or for the latter stages of the pilgrimage, pilgrims may measure their length on the ground *(dandapranama)* by prostrating themselves, then rising, taking two steps forward, and prostrating themselves again.

Many feel it important to identify themselves physically as pilgrims. They may don special dress, which is generally black. Men may go naked to the waist. Some pilgrims wear only unstitched garments. They try to avoid articles of "pollution" like leather, or umbrellas. Around their necks they may wear a garland of flowers or sandalwood beads. Some carry a special emblem (for example, the trident of devotion to Siva). In South India, some pilgrims tie a kerchief over their mouths to indicate that they have taken a vow of silence or, in extreme cases, they may pierce their tongues with silver needles. Some will shave their heads and offer their hair to the deity.

Before entering the shrine, which is their pilgrimage goal, pilgrims will make certain they are in the purest possible state. If they can, they will bathe and don silk clothing. After pilgrims receive darshan at the shrine, the priest

will normally mark their foreheads with a red dot, indicating that they have completed the pilgrimage. In former times, and occasionally today, pilgrims will have themselves branded: at Udipi pilgrims were branded on both shoulders; at Dwarka the brand depicted the discus and conch of Vishnu.

There are some differences between male and female behaviors at Hindu pilgrimage sites. For example, women during their menstrual period are considered impure and are prohibited from ritual bathing. By tradition, some rites, such as rinsing the mouth with water or pouring a libation of water into a stream or tank, have been the prerogative of male pilgrims. But increasingly these distinctions are blurring.

The Logistics of Hindu Pilgrimage

At any given moment, vast numbers of Hindus will be on pilgrimage. A hundred thousand participants in a regional festival is not uncommon; at a major gathering like the Kumbh mela at Haridwar or Allahabad, pilgrims may number well over 10 million. Pilgrimage is thus big business, and the various interested parties have a large stake in seeing that it functions smoothly. This means giving attention to transportation, food and lodging, sanitation, security, and the ritual needs of pilgrims.

The Indian government, for example, although nominally secular, supports Hindu pilgrimage in a substantial way, from adding extra trains and buses for the Kumbh mela gatherings, to supplying troops to help keep the peace between rival sects vying for prominence at a regional festival. Government officials tend to view pilgrimage as providing two great benefits to the state. As religious tourism it promotes economic activity. This benefit motivates the extensive publication of brochures advertising pilgrimages. And, more important, pilgrimage across ethnic, language, and regional frontiers is seen as one of the forces that help create a sense of unity from the all-but-unmanageable diversity of India.

The major shrine temples survive largely on pilgrim donations. Most have a temple fund that underwrites the functioning of the site and pays its staff (who at the major shrines may number in the thousands). Many priests, however, receive their support directly from pilgrim offerings, and are therefore in competition with each other. At the large shrines, to reduce the competitive hucksterism, posted price lists may detail the fees for certain ceremonies, or darshans. Since a temple's prosperity depends on the numbers of pilgrims it serves, some, like the Jagannath Temple in Puri, send out emissaries to drum up pilgrims, particularly from the rural areas. The emissaries assure the would-be pilgrims that they will help simplify some of the complexities of a long journey to a strange place. They have agents at train and bus depots to facilitate changes. They meet pilgrims at the stations in the shrine towns and guide them to guest houses *(dharmashalas)* that speak their language and are used to accommodating pilgrims from their areas. They guarantee to connect the pilgrim with religious specialists who will meet their individual ritual needs.

At the same time, of course, many Indian Hindu pilgrims are poverty stricken, so that assisting them becomes an act of charity, not an attempt to gain profit. A network of free pilgrim hostels, pilgrim camps, vegetarian kitchens—supported by the temples or by wealthy individuals—help meet the needs of the poor, while providing merit to the donors or volunteers who staff them.

See also

Allahabad; Darshan; Dham; Dwarka; Haridwar; Hindu Shrines in the United States; Kumbh Mela; Lingam; Nasik; Pitha; Puri; Tirthayatra; Ujjain

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Hiroshima Peace Memorial (Hiroshima Prefecture, Japan)

Secular Political, Twentieth Century

As a symbol of the horrors of nuclear war, Hiroshima has become an important pilgrimage site for people worldwide committed to furthering the cause of peace.

On August 6, 1945, the United States dropped an atom bomb on Hiroshima, in an act designed to bring to an end the war of the Western powers with Japan. Hiroshima was chosen as the target in part because it had an important concentration of Japanese troops and in part because of its geography: the surrounding mountains turned the blast's power inward on the city. As many as 140,000 people were killed, many thousands of them instantly vaporized, others incinerated in the fires or dying of radiation illness over the next several months. Seventy thousand buildings disappeared. When the fires finally went out, the skeletal remains of one domed building, Hiroshima's Industrial Promotion Hall, stood above the smoldering ruins. Three days later a similar bomb was dropped on Nagasaki, resulting in the deaths of another 75,000 people.



Paper cranes atop a commemorative plaque at Hiroshima Peace Memorial (David Samuel Robbins/CORBIS)

In the aftermath of the war, the citizens of Hiroshima established a Peace Memorial Park (Heiwa Kinen Kōen) on the site and erected a museum (Heiwa Kinen Shiryōkan) related to the bombing. The surviving structure, renamed the Atomic Bomb Dome (Genbaku Dōmu) is its centerpiece. The museum's East Building presents exhibits depicting the city of Hiroshima before and after the bombing. Other exhibits now explore the causes of the war, including Japan's aggression. The West Building displays artifacts that bring home the horrors of the event: a charred lunchbox and tatters of clothing. One stunning exhibit is the shadow

of a person, etched in stone by the power of the explosion. The museum also provides access to recorded testimonies of the bombing's survivors. On the ground a memorial peace flame burns, and will burn until the destruction of the last atomic weapon.

Hiroshima has become an almost obligatory pilgrimage for promoters of peace. On the August 6 anniversary of the bombing each year, as many as a million pilgrims come to Hiroshima to pray for peace. Many leave strings of folded paper cranes, a symbol of peace, hanging from the park's trees. Groups of schoolchildren, labor union members, and other organized pilgrim groups visit the museums or meditate at the many small memorials in the park.

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Holocaust Sites

Judaism; Secular Identity, Twentieth Century

The Holocaust, during which more than 6 million Jews were murdered by the German Nazis and their allies, may have been the most traumatic experience ever to befall the Jewish people. Starting in the late 1930s, Jews, as well as political dissidents, gypsies, homosexuals, and other undesirables, were interned in a variety of concentration camps. Between 1941 and 1945, official Nazi policy was to exterminate Jews and Judaism from the face of Europe. From 1942, death camps, designed specifically for mass extermination, gassed, shot, crushed, starved, and sometimes buried alive literally millions of people, a large percentage of them Jews. Executions increased during the final days of the war, as the retreating Nazis rushed to eliminate witnesses and destroy the evidence of genocide. When the remaining camps were liberated in 1945, the remnants of the Jewish people and a shocked world vowed that this would never happen again.

Many sites connected to the Holocaust—camps, execution sites, monuments, museums—have become pilgrimage centers. Holocaust memorials avow three goals: to draw attention to the perverse power of humanity to commit atrocities on a huge scale; to honor the vanished millions as martyr-victims; and to reaffirm humanity's commitment never to permit evil on such a colossal scale again, by keeping the memory of the atrocities eternally fresh. The latter goal remains elusive, as post-Holocaust genocides in Uganda, Kosovo, Liberia, Cambodia, and East Timor have made depressingly clear.

Countless individuals make pilgrimages to Holocaust memorial sites each year, and groups of survivors, their descendants, and the communities affected by the victimization frequently organize communal pilgrimages to the sites. Groups from the Israeli army make trips to the European camps. Delegations of foreign dignitaries visiting Israel are often scheduled to spend a few hours in the Yad Vashem Holocaust memorial near Jerusalem. Groups of teenage Mexican Jews celebrate their coming of age with a visit first to the Polish death camps and then to Israel. California schoolchildren make excursions to the Museum of Tolerance, as Los Angeles's Holocaust memorial is named. There are three general categories of Holocaust pilgrimage sites.

Concentration and Death Camps and Extermination Sites

A few exist nearly in the condition that the Nazis abandoned them. Many others have been destroyed, but monuments—often stark obelisks or other commemorative stones—mark the sites. The following camps attract the most pilgrims:

Bergen-Belsen (Germany)

This was the first camp to be liberated by Allies. 30,000 of the more than 50,000 people who perished here were Jews. It was demolished in 1950, and two small memorials mark the site.

Kraków (Poland)

The original camp was destroyed. The set built here for the movie *Schindler's List,* with its infamous street built of Jewish gravestones, has been dedicated as a memorial.

Majdenek (Poland)

This camp, where 360,000 people were murdered, 288,000 of them Jews, is one of the best preserved. Its barracks, towers, crematoria, and

barbed wire fences stand as a stark memorial to brutality.

Paneriai (Lithuania)

Here 100,000 died, including 70,000 Jews, most of them from the nearby city of Vilnius. The camp is gone, but memorial trails lead to the pits and trenches where mass executions were carried out.

Sobibor (Poland)

More than 250,000 people were gassed here with carbon monoxide. Nothing remains of the camp, but a memorial marks the site.

Treblinka (Poland)

At this extermination camp 870,000 Jews were murdered. The site is marked by a tall black obelisk with a stark, vertical split, surrounded by 17,000 granite stones.

The sites of other camps, where little remains today, attract visits by descendants of the victims or of the few survivors. Some of the most visited are Mauthausen (Austria); Theresienstadt (Czech Republic); Jasenovac (Croatia); Buchenwald, Dachau, Ravensbruck, Sachsenhausen (Germany); and Auschwitz-Birkenau, Belzec, and Chelmno (Poland).

Other mass extermination sites also attract pilgrims. The following are among the most infamous:

Babi Yar (Ukraine)

Between 1941 and 1943 at this ravine near Kiev some 100,000 victims were slaughtered. In one thirty-six hour period, September 29–30, 1941, 34,000 Ukrainian Jews were stripped naked and machine-gunned to death here. They were buried in trench graves. The site was commemorated by the Russian poet Yevgeny Yevtushenko in his 1961 poem *Babi Yar*.

Warsaw (Poland)

In the early 1940s the ghetto here was packed with 500,000 Jews, most of whom were sent to the extermination camps. Many of the rest were killed in the destruction following the 1943 uprising. The few remaining walls are visited by pilgrims, as is the sculptural Rapoport Wall of Remembrance.

Sites Related to Victims

The best known is the hiding place of Anne Frank at 236 Prinsengracht Canal in Amsterdam (Netherlands), where Anne's family and four other Jews took refuge on July 9, 1942, and hid for three years before they were caught and sent to the camps. Anne Frank died in Bergen-Belsen.

Holocaust Museums

Most commonly these trace the history of Nazism (and frequently of European anti-Semitism), the Nazi campaigns against the Jews, the construction of the camps, the plight of the victims, and the aftermath. Many contain substantial collections of artifacts, and house libraries dedicated to Holocaust studies. Almost all engage in outreach programs aimed at keeping the memories alive. The best known and most frequented of these museums are in Washington, D.C., New York, and Los Angeles (United States) and in Yad Vashem (Jerusalem, Israel).

See also

Judaism and Pilgrimage

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Holy Infant Child of Prague (Prague, Czech Republic)

Roman Catholicism, 1637

Statue of the monarch-child Christ that is one of Roman Catholicism's most popular icons of Jesus. The shrine where it is housed, the Church of Our Lady Victorious in Prague, is a major pilgrimage center in Central Europe.

The origins of the statue are obscure, but legend holds that it was made in Spanish Andalusia (Spain) and presented to a Spanish noblewoman, María Manrique de Lara, on her marriage in

1556 to a Czech nobleman. When their daughter, Princess Polyxena, was married in 1587, the statue passed to her, and when she was widowed in 1628, she gave it to the Carmelite monks of Prague for their church of Our Lady Victorious. One of the monks, Cyril of the Mother of God, became the statue's vigorous advocate. Later that year when Prague was sacked by Saxon and Swedish troops fighting in the Thirty Years' War, the church was burned. Father Cyril found the statue in the ruins in 1638 and campaigned for its restoration. When several miraculous cures of wealthy patrons occurred, they provided funds, and the statue was rehabilitated and a new chapel built in which to display it. In 1776 an ornate red and gray marble altar was constructed, and the statue was placed in a glazed case adorned with twenty solid gold angels.

The 50-centimeter-high statue is made of wax, apparently around a wooden core. Because it is so fragile, it is protected by a silver casing. Splendid new garments, in different colors for the different liturgical seasons, were prepared for the statue, including an ermine cloak to be placed on the statue on the Sunday after Easter and a gold-embroidered green velvet robe given by the empress Maria Theresa in 1743. Today the collection numbers more than seventy outfits.

The ornate Baroque Carmelite shrine church in central Prague draws large numbers of pilgrims each year. Because of the international character of the shrine, there are novenas, rosaries, and regular masses in Czech, Spanish, English, Italian, and German. The shrine's most popular event is the annual May 27 procession with the statue through the streets of Prague, which culminates with the statue being crowned.

The shrine maintains an aggressive outreach program to popularize the Holy Infant Child of Prague. Their "souvenirs expedition service" ships statues, medals, cards, and other religious paraphernalia to devotees around the world. Several subsidiary shrines, including shrines in Bangalore (India) and in Shawnee, Oklahoma, and Traverse City, Michigan (United States), foster devotion to the Holy Infant Child.

See also

Replica Pilgrimages

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Holy Year

See Jubilee.

Home

The truism alleges that home is where the heart is. If so, that is because home is frequently the locus of a person's sense of identity. It is the territory of the clan, of the family burial plot, of childhood memories, of the events that gave shape to a person's life. In traditional, sedentary societies, home was where a person stayed unless called upon to go to war, to journey for business, or to go on pilgrimage. Pilgrimage signified leaving the familiar environment of home to seek a transcendent experience at some distant shrine. In the terminology used by Victor Turner and Edith Turner, pilgrimage involves breaking with the familiar, entering a liminal experience of *communitas* in the company of other pilgrims bent on similar purposes, and eventually reentering into the familiar ambience of home.

In the modern world of large urban centers, expatriate businesspeople, and a sense of identity defined more by profession than by place, pilgrimage has in some sense become inverted. People live where they work, and to recharge their sense of self they periodically make a pilgrimage back to the place they think of as their traditional home. The short-order cook in a Chicago restaurant may return to her home village in rural Mississippi. The Oregon field hand may go back to his village in El Salvador. The Algerian street sweeper in Paris may return to his village at the edge of the desert. The Lima house servant may return to her *ayllu* (commune) on the shores of Lake Titicaca. The Turkish factory worker may return once every few years to Anatolia. This journey may have deep spiritual and emotional significance for the individual.

In this reverse pilgrimage, this pilgrimage

back home, pilgrims are treated as special people, temporary visitors of high status. They tend to bring gifts and photographs of distant loved ones. They require that the traditional foods be cooked, the traditional songs be sung. They may visit their village, family, or personal shrines: the graves of their great-grandparents, the riverbank where they used to play as children, their grandmother's kitchen, the village mosque or church or *chorten* (Himalayan relic-shrine).

Recognizing the value to the communal psyche of events that draw those who have left home, leaders in many communities invest great effort in organizing them. Among North African and Middle Eastern Muslims, for example, it is common to hold an annual festival *(ziyara)* at the tomb of the local saint. People from the village, or people from the surrounding villages who are linked by ties of kinship, will join with ex-villagers from distant cities and distant lands for three days of feasting, singing, and renewing family ties. The annual village pilgrimages *(romerías)* to local shrines serve similar purposes in Hispanic societies. Family reunions, which may bring together dozens of individuals from up to five different generations, may serve as pilgrimages home. So, too, a camp meeting, tent revival, or church social of the American rural south may serve as the one annual event that draws the many who have left back to the traditional homestead to rekindle their ties with the few who stayed put.

The descendants of immigrants often feel a similar need to make a pilgrimage home to the towns their ancestors left generations before. Whether they be the grandchildren of Poles returning to Warsaw, Italians going back to the Abruzzi, Scots sailing to the Hebrides Islands, or African Americans visiting the up-river villages in Ghana, such travelers feel that they are pilgrims, and their largely tourist activities have for them deeper levels of meaning. To an extent their journeys are into the past, into a mythic world of memory, and their pilgrim activities are shaped to the template of their imagined identity.

See also

Communitas; Ethnicity and Pilgrimage; Ghana Slave Forts; Goree Island; Liminality; Romería; Ziyara

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Hosios Loukas (Boeotia, Greece)

Eastern Orthodoxy, Tenth Century

The Greek Orthodox monastery of Hosios Loukas, not far from the oracular shrine of Delphi, contains the relics of the hermit saint Loukas the Stiriot, who died in the mid-tenth century.

Pilgrims visit the monastery of Hosios Loukas on February 5 and May 3. Their focus is a richly decorated casket containing the saint's bones. In the Middle Ages the casket was taken by Venetian invaders to the Cathedral of San Marco in Venice. As a good-will gesture, the relics were returned to Greece in 1980 and reinstalled in the monastery, which then reverted from a state-run museum to a functioning pilgrimage church.

The monastery's two churches are also artistic treasure houses. The smaller is consecrated to the Virgin Theotokos (mother of God). The larger, an eleventh-century masterpiece of Byzantine architecture called the Katholikon, has one of the richest collections of intricate mosaics in Greece. Its ground plan is a cross within a square and it is the oldest surviving example of that style in Greece.

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Pilgrim hotel in Esquipulas, Guatemala, 1998. (David M. Gitlitz)

Hospitality

The modern English words *hospitality, hospice, hostel, hotel, host(ess),* and *hospital* all derive from the Latin terms *hospes, hospitis* (stranger, visitor, guest, host), and *hospitalis* (of or related to a guest or host).

In their association with pilgrimage, these terms have come to refer to the lodgings tendered to pilgrims, to a variety of services related to those lodgings (such as the provision of food, sanitary facilities, information, and medical care), and to the providers of those services.

See also

Charity and Pilgrimage; Confraternities; Infrastructure of Pilgrimage; Shrine Caretakers

Hua Shan (Shaanxi Province, China)

Daoism

The most important Daoist mountain shrine in China today is Hua Shan, the Flower Mountain, in Shaanxi Province, 100 kilometers from the capital city of Xi'an. Legend holds that the first recorded pilgrim to Hua Shan was the (probably mythical) emperor Shun, circa 2250 B.C.E.

Hua Shan rises more than 2,000 meters straight up above the surrounding plains. Its jagged peaks, precipitous cliffs, and deep hollows set it apart from anything else in the region. As is the case with Wutai Shan, in Shanxi Province, Hua Shan consists of five peaks, labeled North, East, South, West, and Center.

At the entrance to the Hua Shan complex, the Jade Spring Temple and Monastery host visiting pilgrims. Long, sinuous, steep paths lead pilgrims to the summits of the five peaks. Some parts are so steep that hundreds of steps have been cut into the rock, and chains mounted on the stone to help pilgrims haul their way up the near-vertical route. Along the route small temples, each tended by a lone priest, offer directions, food, and solace.

A ridge leads to the North Peak, which at 1,932 meters is the lowest of the five and the first approached by pilgrims. The ridge is so narrow that the path runs right through the center of Pei Feng Miao Temple near its summit. Generations of pilgrims have carved Daoist verses and other inscriptions into the rock.

Pilgrims reach the other peaks by traversing knife-sharp ridges, some so steep that pilgrims must ascend by climbing ladders. In some places the sheer cliffs on either side fall 800 meters. Most of the other peaks' temples are tiny Daoist outposts, with some, like the Chessboard Pavilion on a spur of the East Peak, now inaccessible, as the connecting paths have worn away. On the Central Peak are a poem carved by the great Daoist poet Li Bo (Li Po) in the eighth century and two rock pools, one for the moon to bathe in and one for the sun. The South Peak is rounded, permitting a temple of some size. Some agriculture is possible near the South Peak, so that the monks are able to host pilgrims for several days with vegetarian meals. Pilgrims climb stone steps to the temple, passing by iron cranes that symbolize longevity. At the door a sign announces that only vegetarians and those who refrain from alcohol may enter. Inside, pilgrims worship before the image of Sheng Mu, the Divine Mother, and a screen depicting the Jade Emperor Yü Ti, who is the principal Daoist deity. Many of the other gods and goddesses depicted in these temples are venerated by both Buddhist and Daoist pilgrims.

Pilgrims often visit in family or village groups. Fathers carry their young children up the steep paths. Visiting pilgrims often burn incense before the images of the gods in the mountain temples and leave offerings of food,

cloth, carved wood, candles, or paintings. They search the peaks for a white fungus, which, it is said, will change a human being into an immortal, or for miraculous beans, one of which will satisfy hunger for seven weeks. Failing this, they collect the seeds from the enormous pinecones found along Hua Shan's trails.

See also

Daoism and Pilgrimage; Five Mountains

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Humay (Nazca, Peru)

Roman Catholicism, 1869

The cult of the Beatita of Humay, a saintly young nineteenth-century woman named Luisa de la Torre Rojas, draws pilgrims three times a year to her tomb near the Peruvian city of Pisco. Although this pilgrimage has only local significance, it is included here as a typical example of a Latin American tomb cult.

In life Luisa and her twin sister were known for their charitable acts and pure Christian habits. After her death in 1869 her neighbors gave her the title *Beatita* (little blessed one), a term generally reserved for those whom the Vatican has formally elevated to the first step on the road to canonization as saints.

In the region, the Beatita's tomb—or more accurately, the image of the Virgin Mary in the church that holds the Beatita's tomb—is known for working miracles. Once, according to tradition, the Virgin fed a large crowd of pilgrims from a single plate of food. Another time the Virgin physically materialized inside the church, impressing the local peasants with her fair complexion and her soft hands uncalloused from work.

Pilgrims are most frequent on festival days (Luisa's birth, June 1; Luisa's death, November 21; and June 20–21). Those who come from Pisco may walk the highway; others arrive in trucks, buses, taxis, or cars. In contrast to pilgrimages in the mountain regions of the Andean countries, in which village groups participate communally as *naciones,* coastal pilgrims, like those to Humay, are more likely to take part as individuals or in small family groups. Many stay overnight. At the church they kneel before the Beatita's tomb in the central apse, which is flanked by a statue of a kneeling Christ and the miraculous image of the Virgin. Although the Virgin may work miracles, the power of holiness clearly emanates from the tomb. Pilgrims kiss it, rub their cheeks against it, lie flat on the ground in front of it (on their stomach first, then their back, their two sides, and their stomach again), and then kneel before the altar to pray. Most deposit money in an alms box alongside the tomb. So many pilgrims are drawn to the village that mass has to be said outside, on the church plaza.

Other pilgrimage activities include a visit to one of Humay's secondary holy sites. Luisa's home is marked with a plaque, her photograph, and a replica of the image of the Virgin. Before any or all of these, pilgrims stop to pray, cross or prostrate themselves, light candles, and so forth.

Humay, like all Latin American holy places, doubles as a market center, attracting both local merchants and people who make their living traveling from festival to religious festival. Strolling vendors and makeshift booths offer trinkets, rosaries, candles, and replicas of the Beatita's tomb and Virgin statue. Other merchants, capitalizing on the throng of potential customers drawn by the event, sell food, drinks, clothing, farm implements, and kitchen equipment.

See also

Andean Religions and Pilgrimage

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I

Ibn Jubayr

Islam, 1145–1217

Noted early Muslim pilgrim from Spain to Mecca.

Abū al-Husayn Muhammad ibn Ahmad ibn Jubayr went on pilgrimage from his native Valencia to Mecca, Medina, Jidda, Cairo, and the Upper Nile, returning through Iraq, Syria, and Sicily. His memoir, entitled *Rihlah,* translated as *The Travels of Ibn Jubayr,* is one of the best sources of information about Muslim pilgrimages of that era.

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Icon

Christianity

An image of an especially revered figure or important religious scene. The term comes from the Greek *eikon,* ''picture, image."

Icons were important in worship in the early Christian church and are still common especially in the Eastern Orthodox churches. Whether the use of icons constitutes idolatry was debated during the early centuries of the Christian church, and in the Second Council of Nicaea (787) their use was maintained (against the complaints of the iconoclasts, or icon-breakers).

In the Eastern churches, icons are flat pictures—sometimes painted and sometimes mosaic. Their preparation is considered a religious act and is usually done by monks after prayer and fasting. Icons range in size from the small and portable for use in private devotions to large wall and ceiling presentations. An icon is meant to evoke the presence of the saint or scene represented. In so doing, they are a focus of religious activity. Devotees may burn candles, pray kneeling before the picture, or kiss the icon.

Icons may take other forms in other cultures. For example, in present-day Mesoamerican and Andean cultures, a statue or picture of the Virgin Mary or of a saint that is especially revered by the community may be taken on pilgrimage to an important shrine. There the statue is recharged by the power of the holy site. The village icons sometimes are left overnight to talk with the shrine's own icon, as at the Brazilian shrine of Juàzeiro.

In some instances people have come to believe that certain icons have miraculous powers. Some icons are believed to have miraculous origin, having been made "without hands." In other cases, an icon is considered to have arrived at its present location miraculously from elsewhere. In still other cases, the icon bleeds or emits tears. These icons have become centers of special pilgrimage devotion.

See also

Andean Religions and Pilgrimage; Christ of the Hills Monastery; Constantinople; Mount Sinai; Tinos; Virgin of Vladimir

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Ihram

Islam

Arabic word meaning "act of declaring or making sacred"; the preliminary activity of Muslims when they begin the hajj or *umra*.

The term refers specifically to the statement that Muslims utter to show their intention to make the pilgrimage. Ihram also indicates the

state of purity that Muslims enter into as they begin that pilgrimage. Muslims perform special ablutions *(ghusl)* as a part of the ihram ritual. Men bathe, cut hair and nails, and shave their armpits.

As a sign of their intention and special status, Muslim men don a white garment. (Women are required only to dress modestly, leaving the head and face uncovered.) The white garment, too, is generally called the ihram. The garment is made of two pieces of seamless cloth. One piece is wound around the waist and reaches below the knees. The second cloth is thrown over the upper torso and draped over the left shoulder. The right shoulder is left bare, so that the pilgrim can perform the various rituals during the hajj. In addition to wearing the ihram, pilgrim men don sandals and leave their heads bare. They may carry a leather shoulder bag for papers and an umbrella to protect against the sun. However, while in the special pilgrim state, Muslims may not wear sewn garments, argue, marry or have sexual intercourse, hunt, or trim their hair or nails.

The ihram garment is an important symbol of the pilgrimage. Many hajji (people who have made the pilgrimage to Mecca) get water from the Zamzam Well to wash it and then keep the ihram to be their burial shroud. Since all males are dressed the same, the ihram (garment) enforces the equality and humility of all Muslims before God. By its distinctive nature, the ihram also separates those making the pilgrimage from others still carrying on functions in the normal everyday world.

See also
Hajj; Umra

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Incubation

Ancient; Christianity

The act of sleeping as close as possible to sacred relics with the hope of receiving a cure through a dream in which the holy person diagnoses or corrects the problem.

Incubation was practiced at the ancient shrine in Epidaurus and at the Greek shrine of Asclepius, among others. Many of the deities whose shrines were noted for incubatory cures were chthonic heroes, that is, they were associated in some way with the underworld and had descended into the earth and had received powers from it. In Celtic Europe, too, incubation was practiced occasionally at healing shrines.

Later, Christian pilgrims to the shrines or tombs of early Byzantine Christian saints, such as the tomb of Saint Menas in Karm Abum, Egypt, the shrine of Saints Cosme and Damian in Istanbul, and the Church of Saint Demetrios in Thessaloniki, slept in the holy space, hoping for cures or intervention by the saints.

No specific saints are known for remedying the petitioners' physical ailments solely through the incubative process. However, Christian miracle stories, especially those written through the early Middle Ages, indicate that it was not unusual for the ailing devout to make a pilgrimage in order to spend a night, a week, or even longer periods sleeping in the holy space nearest a saint's relics in an effort to procure favorable attention and physical relief. In some instances, complete cures were nearly spontaneous. On other occasions, in a dream the holy person directed the petitioner to perform specific activities, after which the person was cured.

Incubation has continued into the twentieth century, especially in sacred sites along the Mediterranean, as at Tinos in Greece, and in central Europe, as in Mariazell, Austria. The practice is not limited to Christianity: Muslims, especially those in Morocco, also practice *stikhara,* visiting a saint's tomb to have a dream to help them resolve problems in their daily lives. In the rites of passage of some Native American tribes, young people journey to ritually privileged places, where they fast and pray until they are granted a vision that helps them choose the path they will take as adults.

See also
Epidaurus; Karm Abum; Mariazell; Saints and Pilgrimage; Tinos

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Indulgences

Roman Catholicism, Eleventh Century

Indulgences are grants of remission of sin extended by the Catholic Church to a believer after the individual's confession and forgiveness. They were generally granted before, or in lieu of, the completion of whatever penance had been assigned by the individual's priest to expunge the sin. The earliest documented indulgence grants reduced the number of days of fasting assigned to a person in return for a monetary contribution for support of a monastery. Before long the principle was extended to the penance to be done in the afterlife, in purgatory, with indulgences reducing the length of time a sinner would have to spend purging his or her sins before gaining admittance to heaven. Indulgences were either plenary (e.g., full remission of sins), or they reduced the period of penance by a specified number of days.

Medieval indulgences, then, were transactional: a person contributed a specific amount or performed a certain service in order to receive a corresponding benefit. There were several common ways to accrue merit:

Charitable Acts

The church was particularly interested in receiving donations, often in support of a particular project such as building a cathedral.

Waging War against the Infidel

In the late eleventh century, Pope Urban II granted plenary indulgence to all the Crusaders who took part in the campaign to liberate Jerusalem, provided they acted from pure motives and not for fame or material gain.

Service

Donating one's time in hospitals, schools, and other charitable institutions was another way to garner indulgences.

Pilgrimage

Indulgences could be gained by going on pilgrimage, especially to Saint Peter's in Rome, the Church of the Holy Sepulchre in Jerusalem, and the Cathedral of Santiago de Compostela. A thirteenth-century catalog of Compostelan indulgences listed these numbers:

> for completing the pilgrimage to Compostela, remission of one-third of one's sins; if one dies on the road, total remission;
>
> for taking part in each religious procession in the city of Compostela, 40 days' indulgence; if the procession is led by a mitered bishop, 200 days more; if it is on July 24, 600 days;
>
> hearing mass at which an archbishop, dean, or cardinal officiates, 200 days.

The Protestant Reformation rejected the church's theological justification of both indulgences and pilgrimage. But in Roman Catholicism the practice continues today. For example, religious pilgrims to Compostela who have complied with the church's requisites are still granted plenary indulgence, as are pilgrims to Rome during the jubilee years. Some grave markers in Catholic churches and cemeteries offer an indulgence of a specified number of days to people who pray in that place for the soul of the departed.

See also

Jubilee Year; Protestantism and Pilgrimage; Reformation and Pilgrimage; Roman Catholicism and Pilgrimage; Rome; Santiago de Compostela

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Pilgrim guest house in Mathura, India, 1998 (David M. Gitlitz)

Infrastructure of Pilgrimage

The infrastructure of pilgrimage includes all those material and institutional supports that help sustain pilgrimages and pilgrims. Among the material supports are road and bridges, wells and cisterns, hospices and caravansaries, forts, refectories, medical and tourist facilities, maps, guidebooks, and World Wide Web sites. The pilgrimage routes may be kept safe by legal codes that safeguard pilgrim rights and are physically enforced by policemen, the military, and the judicial system. Services to pilgrims may be provided by priests or shamans, shrine caretakers, hospice keepers, guides, and sellers of religious paraphernalia. All these material supports and service activities are sustained by diverse institutions, which include local and national governments, religious institutions, voluntary associations such as guilds or confraternities, and individuals.

Although commonly these institutions work independently of one another, at the same time they tend to coalesce into an integrated system such as those that supported the traditional pilgrimages to Shikoku (Japan) or Walsingham (England) or those that support modern pilgrimages to Santiago de Compostela (Spain) or Mecca (Saudi Arabia). Local infrastructures, too, exhibit the combination of integration and independence. In southern Tibet, for example, Buddhists believe that several *yul lha* (local deities) live in the mountain called rTsib ri. Before China took over Tibet, inhabitants of nearby villages were required to make pilgrimages to the mountain. The villagers participated in an organization called SKor chen las pa (Workers of the Great Pilgrimage). Individual families devoted a part of each year to working in a village field to produce the needed food for the pilgrims to go to the mountain. The state administration also allotted barley, flour, and beer to the pilgrims for the journey.

See also

Confraternities; Cyberpilgrimage; Hospitality; Law and Pilgrimage; Lodging and Pilgrimage; Roads and Pilgrimage; Shrine Caretakers; Transportation and Pilgrimage

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Insignia of Pilgrimage

The pilgrim insignia worn by travelers to and from a particular shrine serve three purposes. The insignia certify to people they meet along the route that the travelers have special status, that they are protected by the laws governing pilgrimage, and that they are entitled to certain dedicated services. The insignia also legitimize the individual's inclusion in the community of pilgrims journeying to the shrine; they are part of the entry ticket to what Victor Turner termed *communitas.* In addition, for the shrine the insignia are a medium of advertising that encourages other people to become pilgrims.

Many major medieval European Christian shrines had their own insignia to label pilgrims. Pilgrims to the Holy Land brought home palm leaves and were known as palmers. Pilgrims to Rome wore the crossed keys of Saint Peter on their hats or cloaks. Those returning from Compostela wore the scallop shell of Santiago. Other shrines issued small clay or pewter-alloy canteens, sometimes called ampoules, that bore the stamped likeness of the saint or some other identifiable image. Saint Catherine's Monastery in the Sinai issued ampoules with Saint Catherine's wheel of martyrdom; those of Amiens bore the head of Saint John the Baptist; Genoa's were stamped with the vernicle, or Saint Veronica's veil. At Canterbury each pilgrim station in the cathedral issued its own ampoule, one with a likeness of the shrine, one with the point of the sword that martyred Saint Thomas, one with a statue of Mary, one with Thomas's severed head, and another with his blood-soaked shirt. Any of these was easily recognized throughout England, and all served as effective insignia of the Canterbury pilgrimage. Much as today's backpackers cover their rucksacks with patches that boast of the countries they have visited, medieval pilgrim enthusiasts might sport a broad collection of such insignia, as these verses from William Langland's fourteenth-century poem *Piers Plowman* make clear:

An hundred ampulles;
On his hat seten
Signes of Synay,
And Shelles of Galice,
And many a conche
On his cloke,
And keys of Rome,
And the Vernycle bi-fore
For men sholde knowe
And se bi hise signes
Whom he sought hadde. (I, 109)

These bits of insignia were often prized possessions of the returned pilgrims and turn up in pilgrim graves all over Christian Europe. Scholars know about the kinds of insignia and problems with their manufacture and sale through contemporary legal documents and the numerous artifacts that have been rescued from rivers such as the Seine in Paris and the Thames in London.

Many other things can serve as pilgrimage insignia, including characteristic clothing, altering the body's appearance by shaving one's head, or carrying certain easily identifiable objects. Pilgrims to Indian Siva shrines carry a trident or paint a trident on their foreheads. Hindu pilgrims to the Vishnu shrine in Dwarka may brand their bodies with symbols of the deity, the discus and conch. Japanese Buddhist pilgrims on the Shikoku circuit are identified by the scrolls they present to be stamped at each of the eighty-eight shrines.

See also

Activities in Preparation for Pilgrimage; Clothing and Pilgrimage; Communitas; Mementos of Pilgrimage

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Interior Pilgrimage

Religious writers of diverse traditions refer to the metaphor of pilgrimage to describe the spiritual journey of the human soul toward a state of religious perfection. Although the details of these descriptions may vary widely in their particulars, the overall concept shows remarkable similarity across cultures. The soul (or spirit or consciousness) finds itself in a state of sin (impurity, contagion, confusion). The causes of this impure state are many but frequently combine the effects of some malevolent agent (devil, witch, demon), the temptation to abuse the perfect harmony of God's created world by covetousness or excess (with respect to wealth, possessions, sex, power), the distracting power of every aspect of existence that is not specifically focused on the deity (love, family, work, emotions), and above all, a lack of commitment (strength of character, free will). The goal of the journey is perfection (salvation, union with the deity, release from the cycle of reincarnation, or a state of perfect righteousness).

As with any pilgrimage, the journey itself has several stages. It requires an initial commitment to leave home (one's current spiritual state of being). Pilgrims must take leave of their normal environment (home, work, entanglements with the material and emotional world). Pilgrims purify themselves through acts of asceticism (fasting, acceptance of risk and discomfort, or in some cases self-inflicted suffering). Pilgrims focus their attention on their spiritual goals through rituals and prayers, equivalent to the mantras of walking and the repetitive footsteps of chant and quantitative prayer. Even though they walk or pray in the company of others, and even though they bond with these others in what Victor and Edith Turner called "communitas," at its core this pilgrimage is a solitary one. As they near their goal, they are likely to experience a transformational moment that is prepared by all of their striving but is also dependent on the will of the deity to bestow that gift upon them. They return to everyday life as changed individuals, although that change is likely to fade with time and may require them to set out as pilgrims again and again. The intimate relationship between interior and geographic pilgrimage led to the Turners' well-known formulation: "pilgrimage may be thought of as extroverted mysticism, just as mysticism is introverted pilgrimage. The pilgrim physically traverses a mystical way; the mystic sets forth on an interior spiritual pilgrimage'' (33–34). Or, as Saint Bernard of Clairvaux put it in the early twelfth century, "The object of monks is to seek out not the earthly but the Heavenly Jerusalem, and this is not by proceeding with their feet but by progressing with their feelings" (cited in D. Connolly 598).

With regard to interior pilgrimage, the world's religions in their many sects and traditions vary most greatly in the strategies they adopt to focus the worshipers' attention on the attainment of their spiritual goal. For some religions, music acts as the focusing device for inner pilgrimage. We think of medieval Catholic Gregorian chants, the mantras of the Hindu Hare Krishnas, the *inshâd* (songs of absolute love) that move the Sufi mystics of the Egyptian Upper Nile, and the deep notes of the Japanese Shintō gongs. For some it is dance: Shakers shaking, Islamic dervishes whirling, Hasidic Jewish men bobbing in ecstatic circles. For some, like certain Zen Buddhists or Catholic Carthusian monks, it is protracted silence. The Hindu yogi may visit Hinduism's seven sacred cities while in motionless meditation. For others, such as members of the Native American peyote cults of northern Mexico and the American Southwest, it can be hallucinogenic drugs. Others focus their spirit in the dry heat of sweat lodges.

Even within a single religion such as Roman Catholicism the strategies can vary widely. Without going further afield than Catholic monastic orders in the sixteenth century, Jesuits recommended focusing on the magnitude of Jesus' sacrifice through contemplation of images of his bloodied body on the cross, Dominicans endorsed the hypnotic repetition of prayers like the rosary, Augustinians concentrated on the perfection of God's creations in the tiniest details of nature, while Carmelites

turned their thoughts to images of human love as emblems of union with the divine.

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Iona (Argyll, Scotland)

Roman Catholicism, 597

A 4-kilometer-long island lying about a kilometer off the southwest coast of Scotland, from which Saint Columba Christianized the Scottish Picts in the sixth century.

In the first centuries of the common era, Druids took refuge on Iona from the Roman persecutions. Later, Irish missionary Saint Columba and his companions founded a monastery on the island (circa 563). Columba's fame as a learned and dedicated missionary and as an elegant copyist of ecclesiastical manuscripts brought him such fame in life that when he died in 597, pilgrims immediately began to visit his monastery to see his copydesk, his stone pillow, his pastoral staff, and other relics of his saintly life. In the late seventh century, Saint Adamnan was abbot. He is noted for having prevailed on an Irish church assembly to pass Saint Adamnan's Law, which bans women and children from warfare and from being held as hostages. He was Saint Columba's biographer and also wrote *De locis sanctis,* chronicling a pilgrim journey to the Holy Land.

Medieval pilgrims to the island visited the cathedral, the remnants of monks' cells and hermitages, and several springs and wells deemed to be holy. They scrambled up the Dun-I hill, believing that seven ascents would bring them good fortune, or walked on the gentle hill called Sithean Mor, where they believed the fairies used to dance before Christianity came to the island and where Saint Columba saw a vision of angels.

Danish raiders, who began to pillage the Scottish coast around the year 800, put an end to Iona's service as a missionary center, and after many years the Scottish see eventually settled in Saint Andrews. The abbey was not rebuilt until 1072 and did not begin to prosper until a Benedictine community took it over in 1203.

Extensive archaeological excavations have turned up a few foundations, two complete crosses and fragments of many others, and the ancient earth bank that surrounded the early monastery. The island also holds an ancient cemetery near the eleventh-century Saint Oran's Chapel. Several kings and clan chiefs are buried there, including both the Duncan and the Macbeth who are immortalized in Shakespeare's *Macbeth.*

From 1938 to 1965 an ecumenical group called the Iona Community restored the ancient abbey and rebuilt its cloisters, specifying that they be available for worship to all Christian denominations. Today pilgrim visitors come by ferry from Oban to see the ruins and to take part in the ecumenical services.

See also

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Ise (Ise, Mie Prefecture, Japan)

Shintō, Fifth Century

The quintessential Japanese shrine, located on the Shima Peninsula about 150 kilometers east of Ōsaka, at the foot of Mount Kamiji and Mount Shimaji in central Honshū.

Many Japanese believe Ise to be the most honored and the most fundamentally Japanese of all the archipelago's hundred thousand shrines. They tend to make pilgrimage there

not as petitioners, but rather to give thanks for the gift of life as a Japanese person. On New Year's Day 1 million pilgrims visit Ise. In the course of a year the total number of pilgrim visits may reach 8 million.

Ise's significance derives in part from the fact that Amaterasu, the sun goddess, is thought to have been the progenetrix of the imperial family. Japanese myth holds that the same divine forces that created Japan created Amaterasu. It is said that she gave her son three gifts—jewels, a mirror, and a sword—and established him on the throne of Japan. The current emperor is the one hundred twenty-fifth in the direct line of descent. To worship at Ise today is both to venerate the *kami* (spirits) of the temple and to pay respects to the emperor, the racial myth, and the traditional culture of Japan.

From the fifth century on the emperors were so protective of their exclusive right to make pilgrimage to Ise that they prohibited all private offerings to the deity there. Later, however, the privilege of visiting Ise was extended to the nobility. Several of the Kamakura shoguns in the fourteenth and fifteenth centuries made multiple pilgrimages to Ise. Eventually commoners were permitted to worship there as well. The Ise priests *(oshi)* established many confraternities throughout Japan to promote the worship of the Ise deities; contributors to these charitable institutions were given amulets or talismans to acknowledge their gifts. The roads leading to Ise were marked with stone lanterns indicating to pilgrims the route to the shrine. Medieval pilgrims to Ise were thought to be granted special protection from the gods. Anyone who tried to obstruct or molest an Ise pilgrim was punished, sometimes—tradition holds—with a picturesque form of supernatural retribution known as "sticking.'' Thieves found their hand glued to their loot, male rapists or perpetrators of incest were unable to withdraw from their victims.

The height of the Ise pilgrimage was during the Edo period (1600–1868). In addition to the religious purposes of such a pilgrimage, the relative equality among pilgrims journeying to Ise during this period allowed peasants to escape, for a time, the constraints of Japanese feudal society. Many Japanese during the Edo period believed that they were obliged to make pilgrimage to Ise at least once during their lifetimes. But occasional special circumstances led to surges in pilgrim traffic. In 1650, when religious amulets were said to be falling from the sky, millions of pilgrims came to see. The phenomenon reoccurred in 1705—when more than 3.5 million pilgrims visited the shrine during one fifty-day period—and in 1771 and 1830. These spontaneous outpourings of pilgrimage devotion were termed *okage-mairi,* visits to give thanks or blessings. During the period of the Meiji restoration, Ise took on additional importance when imperial ideology underscored the importance of Amaterasu as the direct, literal ancestor of the ruling family of Japan. The emperor himself visited in 1869; soon nearly every household shrine in Japan included an amulet of the kami of Ise on its altar, and replica Ise shrines were established in most of Japan's prefectures.

The temple complex at Ise stands in the middle of a dense forest of giant cryptomeria trees and is constructed from their wood, which is thought to be one of the substances in which the spirits of the forces of nature coalesce. Ise is known as one of the architecturally purest Shintō temple complexes in Japan. It contains two main shrines and hundreds of lesser religious structures. Each of the two principal shrines is constituted of a number of buildings, including workshops, storehouses, treasuries, and subsidiary shrines. The Outer Shrine (Gekū, or Toyouke Daijingū), which pilgrims generally visit first, enshrines Toyouke Ōmikami, the goddess of cereals and abundant food. Towering cedar trees surround the cedarwood temple, which is roofed with tightly woven thatch. Only the emperor is permitted to enter this building. Pilgrims and tourists are kept from approaching too near by a quadruple fence. The Inner Shrine (Naikū, or Kō Daijingū), several kilometers distant, is the Amaterasu shrine venerated by the medieval imperial family. Here, too, only the emperor may pass through the gates of the Inner Shrine. Naikū displays the Sacred Mirror, one of the three most sacred imperial treasures.

The Ise shrines are both ancient and new, since by custom the Inner Shrine, dedicated to Amaterasu, is torn down every twenty years

(1973, 1993, 2013) and entirely rebuilt on an adjoining space without varying an iota from its original seventh-century plans. The empty space, bare except for one sacred pillar in its center, is then strewn with white stones. After a twenty-year interval, the process is repeated.

In recent times the local government has tried to re-create the special atmosphere of Ise during the Edo period. A special area, called the Oharaimachi, was reconstructed to resemble the ancient district with its cobbled streets and distinctively roofed buildings. The largest number of pilgrims come for the New Year and for Ise's Grand Festival (October 15–17).

See also

Okage-mairi; Oshi, Politics and Pilgrimage; Shintō and Pilgrimage

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Islam and Pilgrimage

In his formulation of Islam, the prophet Muhammad (570–632) mandated five important practices. One of the tenets is that that all healthy males make the hajj, the pilgrimage to Mecca, Saudi Arabia, at least once in their lives. It is the most important ritual movement of peoples in Islam. The hajj takes place once a year—on the Muslim lunar calendar, during the second week of the last month of the year, Dhu 'l-Hijjah (usually in April/May of the Western calendar).

For most Muslims, travel to Saudi Arabia requires a long journey that before the twentieth-century developments of rapid transit would have meant a trip of several weeks or more. Once in Mecca, Muslims perform a carefully orchestrated and fixed series of activities over several days that symbolically replicate Muhammad's last pilgrimage to Mecca.

Among the stipulations about the performance of the hajj is that it should cause no hardship on the family (Qur'an 2.196–198). This is an important consideration when the financial and time costs are so high for Muslims in distant poor regions such as South or Central Asia or northwest Africa. Some pilgrims may have to interrupt their journey at some point to work for several months or even years in order to amass resources to continue their journey. Hausa-speaking pilgrims from West Africa may spend years in the Sudan and have in fact created fourth- and fifth-generation communities that continue to consider themselves, perhaps illogically, as transients on their way to Mecca. Both men and women make the hajj, but women may go only if they are married and accompanied by their husbands or if they are accompanied by a male relative. One Muslim group, the Shafi'i, allows Muslims to postpone the hajj until after death: they may decree in their will that someone do it for them.

Despite the fact that it is one of the five pillars of Islam, the hajj is not performed by a majority of Muslims throughout the world, primarily because of financial constraints. The majority of those who make the hajj come from the middle or upper classes or are part of the older generation, which has the means and the time to make the long journey. The number of pilgrims to Mecca has varied over time due to political pressures as well as the dangers of disease (particularly cholera) and war. In the last decade of the twentieth century, of the world's approximately 1 billion Muslims, more than 1 million made the pilgrimage annually; in the year 2000, 3 million pilgrims made the hajj. The returning *hajji* (man who has made the hajj) often becomes an object of high respect within his home community.

Eid al-Adhah is the name for the pilgrimage

season, and throughout the Islamic world various ceremonies announce its start. Streets are decorated with colored lights, and people don their best clothes. In Egypt, a special ritual of *mahmal* is performed in villages, as passing pilgrims are given carpets and shrouds to take on their journey. In most villages the pilgrims are blessed as they begin their journey.

In addition to the once-a-year hajj, Muslims also may make other, lesser pilgrimages to Mecca. These are called *umra* and can occur at any time during the year. The umra repeats several of the activities that occur during the hajj, but it is not a substitute. Muslims generally perform the umra as a sign of piety. Many Muslims also venerate the relics of Muhammad. Pieces of his hair, clothing, and teeth are revered throughout the Muslim world.

The various interpretations of Muhammad's teachings have caused Islam to become a religion of many divisions, sects, and conflicts. One of the most important disagreements was the question of who was to lead Islam after the Prophet's death. Partly because there was no named successor, Muhammad's death in 632 C.E. caused Islam to split into two major groups. The Sunnis (from Sunna, custom of the Prophet) believed that the religious leader should be chosen independent of his lineage. The Shi'a (party of 'Alī) considered that the leader, called the imam, was divinely ordained, and that his position should pass through the descendants of Muhammad. The doctrinal divisions distributed themselves geographically over time. Shī'ites account for 15 percent of the Muslim population and are centered predominantly in Iran and Iraq. Sunnis make up the remaining 85 percent, spread throughout the rest of the Muslim world. The Sunnis and Shī'ites are also divided along religious theological lines, including their opinions about pilgrimage in general. Considering themselves the purer, more orthodox interpreters of Islam, Sunnis decry all forms of saint veneration. One clear example of this deep-seated and protracted resentment against saint veneration can be seen in the eighteenth century, when the Wahhabi clan took control of Saudi Arabia and destroyed most tomb sites, including the shrine of Muhammad. In time Muhammad's tomb was rebuilt, and the ruling group does not prohibit Muslims from visiting the Prophet's tomb in Medina.

'Alī ibn Abī Tālib, Muhammad's son-in-law and the father of Muhammad's two grandsons, represents to the Shī'ites the beginning of the line of Muhammad's descendants, and he is considered their first imam. Murdered in 661, 'Alī ibn Abī Tālib was buried in a tomb in An Najaf-e-Ashraf that became an early center of veneration for Shī'ites. 'Alī was followed by his sons, Hasan and Husayn, the second and third imams. In the 670s, the leadership conflict came to a head, and Muhammad's grandson Husayn and a number of his followers were martyred in Karbala in 680. Reverence for Husayn as a martyr became an essential part of Shi'a identity. The battle site at Karbala was an important pilgrimage site by the end of the seventh century. This set the pattern for veneration of the tombs and shrines of other early important leaders and holy men in Shī'ite Islam.

In other Islamic areas, especially northwest Africa (Morocco, Algeria) and India, certain traditions of earlier religions fused with Islam. These are especially visible in the veneration of tombs of holy people, wise men, miracle workers, and martyrs. Muslim pilgrims visit thousands of tombs and graves in India alone. In Morocco likewise, it is rare for a village not to have a special pilgrimage shrine. Larger cities may have a hundred or more of these saints' shrines. Most are these are small cult centers, but nearly every Islamic country has at least one major holy shrine where annual pilgrimage celebrations take place. In some instances the saint has founded a special brotherhood, or order, of Islamic learning. *Ziyara,* pilgrimages to these tombs, are similar to pilgrimages to saints' tombs in Judaism and Christianity: part devotion and part appeal for special help in trying circumstances. Some of these tomb shrines, like the tomb of the nineteenth-century Sudanese patriot al-Mahdi in Omdurman, Sudan, may focus a political movement as well.

Among the most important pilgrimage shrines are those that contain the bodies of holy men of Sufism, a mystical strain of Islam that encourages followers to turn inward to find the path to divine reality. Followers of Sufi teachers live in a strict environment and train in schools. Sufism was considered a legitimate

part of Islam by the twelfth century. By the sixteenth century it had spread throughout the Islamic world, creating orders, or brotherhoods, around important masters. The masters soon became the focus of tremendous adoration; they were considered miracle workers and their tombs a place to receive *barakah* (divine grace or blessing). Thirteenth-century Rūmī's tomb in Konya, Turkey, is the home of the Sufi practice of whirling dances that help practitioners, called dervishes (ascetic Muslim mystics), attain the ecstasy needed for union with the divine. The tomb of Ahmed al-Badawi in Tanta (Egypt) has been venerated since his death in the early thirteenth century. Salama al-Radi's death in 1939 resulted in the creation of a new Sufi shrine in Cairo.

As Islam has established itself in the West as one minority religion among many, the culture of saints is slowly developing within the new homelands. In the United States, Sufi teachers' tombs in Philadelphia; Abiquiu, New Mexico; and Novato, California, are beginning to attract pilgrims.

See also

An Najaf-e-Ashraf and al-Kufa; Hajj; Karbala; Mahmal; Mecca (Hejaz, Saudi Arabia); Medina; Saints and Pilgrimage; Substitute Pilgrimage; Umra; Ziyara

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Itsuku-shima (Miyajima Island, Hiroshima Prefecture, Japan)

Shintō, Sixth Century

The main shrine of Itsuku-shima on Miyajima Island near Hiroshima venerates three Shintō goddesses of the ocean: Ichikishima, Tagori, and Tagitsu, who are thought to live in the center of the shrine. Pilgrims have been coming to this sacred island for centuries. The shrine's popularity is due in part to aesthetic reasons: the *torii* (gate) of Itsuku-shima in the tidal flats surrounding the island is one of the most picturesque in all Japan.

The island itself has long been sacred. Cultivation is prohibited, and the island may not be used for burials. The Itsuku-shima Shrine complex dates from the late sixth century, its current structure from the late twelfth. In the twelfth century the island was patronized by the Heike clan, and as their power increased, so too did the numbers of pilgrims drawn to the site. Since then, the main shrine has been destroyed and reconstructed several times, with the current building, erected in 1875, the eighth in the series.

As with most Shintō shrines, the complex contains several buildings. At Itsuku-shima they are connected by a roofed corridor that has been designated a national treasure. The most unusual buildings are the three performance spaces, where dances, music, and Noh plays are performed.

Torii are found at the entrance of every Shintō shrine in Japan and have thus become a kind of national religious emblem. The Itsukushima torii is considered the nation's most picturesque and is therefore revered as a symbol of the essence of the Japanese spirit. For this reason Itsuku-shima has become one of the most popular and most photographed pilgrimage sites in Japan. In 1996 it was placed on UNESCO's World Cultural Heritage list. This massive

ceremonial torii, painted a vivid vermilion color, rises from the tidal flats. It is 16 meters tall, with a crossbar 24 meters long. The original torii on the tidal flats was constructed during the Heian period (794–1192). This Ōtorii, or grand gate, is made of camphor, a wood that is especially resistant to corrosion by the sea.

Pilgrims to Miyajima Island often travel by boat to visit seven subsidiary shrines that are distributed along the 30-kilometer circumference of the island. There are several other sacred sites as well. Adjacent to the Itsuku-shima Shrine is the Hōkoku Shrine, constructed in the early sixteenth century by the warlord Toyotomi Hideyoshi to provide a resting place for the souls of warriors killed in battle. The shrine is known for its elegant five-story pagoda. At the summit of 535-meter Mount Misen is the Gumonjidō Shrine, founded in the ninth century. It shelters a flame that has burned continuously since the temple's founding.

The largest annual concurrence of pilgrims is the June 17 shrine festival. A highlight of the celebration is a game in which young men, wearing only loincloths, compete to retrieve a large ball suspended from a high tower. In addition, each July thousands of tourists and pilgrims gather there for the Kangensai music festival. Sacred boats sail through the torii while dancers on the decks perform sacred dances.

See also
Shintō and Pilgrimage

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Izumo Taisha (Taisha Machi, Shimane Prefecture, Japan)

Shintō, Seventh Century

Shintō's second most sacred shrine, after Ise.

The Izumo Taisha shrine is located in the town of Taisha, on the north coast of western Honshū, beneath the sacred hills of Yakumo and Kamiyama. It is one of the oldest shrines in Japan and is a favorite of young lovers.

As is frequently the case with Shintō shrines, several legends recount its founding. One tells how the brother of the sun goddess Amaterasu came to earth to live at Izumo, winning the hearts of the local populace by killing an eight-headed serpent that was terrorizing the region. The brother married a local princess, and one of their progeny was Ōkuninushi no Kami, to whom the Izumo Taisha shrine is dedicated. He is considered to have introduced medicine, farming, and the culture of silkworms into Japan. He is generally depicted as a fat man carrying a sack of rice. More important for the purposes of pilgrimage, Ōkuninushi governs the fortunes of marriage. A visit to the Izumo Taisha shrine is considered particularly effective for *enmusubi,* the Japanese term for linking two people together. Thus it is often visited by young people seeking a mate or by parents who hope that their children will marry well. Pilgrims who approach this altar clap not the traditional two times, but four times: two for themselves and two for the prospective spouse. Others write the name of their beloved on a slip of paper and hang it from a tree on the shrine grounds to attract the god's attention. By extension, this matchmaking god is also sought out by businessmen hoping to make successful mergers.

The shrine is very old, perhaps dating to the seventh century. Ancient Japanese texts such as the *Kojiki* and the *Nihonshoki* (Japan's oldest chronicles, compiled circa the early eighth century C.E.) describe it as the largest wooden shrine in the country, with a main building rising 50 meters. Later reconstructions reduced the building's size, and today's shrine, built in 1774, is 24 meters tall. It is the oldest surviving example of the Taisha style of architecture, with its simple wooden construction, elevated wooden floor, and tiered sloping roofs. It has been designated a national treasure. There is also a facility for sacred dance and music, called the Kagura-Den, built in 1667. It is a favored spot for weddings and for the ceremonies of the Senke family, the shrine's hereditary caretakers, now in their eighty-third generation. In addition there are several other structures dating from 1668 and a large *haiden* (prayer hall) constructed in 1959. The shrine grounds cover 27 hectares.

Although pilgrims visit Izumo Taisha year round, they are especially drawn to three major festivals. The Taisairei Festival in May features a rice planting ceremony and traditional games such as archery on horseback. In October all the gods and goddesses of Shintō are thought to congregate at Izumo Taisha for an annual meeting. The third popular festival, at Izumo Taisha and most other Japanese shrines, is the New Year.

See also

Ise; Shintō and Pilgrimage

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Jainism and Pilgrimage

Standard histories of religion relate that Jainism began in the sixth century B.C.E. with Vardhamāna Jnatrputra (also spelled Nataputta), an ascetic monk who attracted a large following. He came to be seen as the twenty-fourth Tirthankara (literally, ‘‘ford-finder”; teacher) who had attained enlightenment and had crossed out of the material world. Today nearly 4 million people practice Jainism worldwide, with the greatest concentration in western India. Many make pilgrimages to sites connected with Jainism’s founder and to places associated with the other Tirthankaras.

Jains believe that the universe is eternal and speak of time as cyclic. They subdivide it into 2 main segments, each 600 million years long, one an ascending cycle of improvement, the other a descending cycle of decline. In each of the two periods, twenty-four Tirthankaras emerge. Jains believe that we are now in a period of decline. They aver that the twenty-third teacher, Pārśvanātha, lived in the ninth century B.C.E. and that Vardhamāna Jnatrputra was the last of the Tirthankaras for this cycle.

No objective historical documents exist contemporary to the birth of Jainism, and the standard biography of Vardhamāna Jnatrputra (599–527 B.C.E.) is a much later development. It recounts that he came from a rich Hindu family. As a young man he gave away all of his belongings and joined an ascetic group of monks. Later, he separated from the monks and wandered the earth, meditating to find the meaning of existence. He believed that renouncement of and detachment from earthly things was necessary in order to attain release from the Hindu cycle of rebirth. For twelve years he roamed, naked, never staying in any one place more than five days. It is said that he carried a soft broom to sweep the trails in front of him so that he would kill nothing as he walked. He achieved the sought-after release in the thirteenth year. After that, Vardhamāna Jnatrputra, now called Mahāvīra (hero), spent about thirty years teaching others Jainism, a word derived from Jina, meaning “conqueror” or “victor,” because Mahāvīra had conquered the earthly desires that hold the soul to the physical world.

Five basic tenets of Jainism bind the follower strictly to an ascetic way of life: Kill no living thing, tell no lies, take nothing, renounce all sexual pleasure, renounce all attachment to living or lifeless things. The secular, or lay, followers of Jainism practice a religion built around somewhat tempered guidelines, which still contain strong moral codes. Jain *munis* (monks and nuns) follow the example of Mahāvīra, traveling barefoot alone or in single-sex groups, carrying begging bowls. Shortly after Mahāvīra’s death, Jains divided into two groups, which still exist today. The differences lie largely in the interpretation of monastic practice. The Digambaras, also called the sky-clad Jains, renounce all earthly matter, and thus they walk naked, carrying only a peacock feather whisk. The Shvetambaras believe that wearing a simple white garment is appropriate, and they are called the white-clad.

Numerous important Jain pilgrimage sites exist throughout India, especially in the northwest and northeast areas of the country, most erected to honor the various Tirthankaras. Jains believe that the Tirthankaras meditated and achieved enlightenment on mountaintops, which explains the predominance of mountain shrines as Jain pilgrimage sites. Many of the sites have existed for centuries. A thirteenth- or fourteenth-century monk named Jinaprabha Suri traveled to many of them, recording the legends about the places and what he saw. From his writings historians are able to reconstruct


Pilgrims having their picture taken at Jama Masjid in Delhi, India, 1998 (David M. Gitlitz)

what the sites looked like before their spoliation by the Muslims.

Pilgrimage is a popular activity among Jains, who may travel individually or in groups, on foot or in public transportation. Many pilgrims and most Jain munis prefer foot travel, for it minimizes the chance of inadvertently harming small creatures beneath wheels or horses' hooves.

Since religious tenets require that Jains harm no living thing, many have abandoned agriculture and have turned to trade professions, which for some has resulted in successful businesses. Because they wish to show proper disregard for wealth, they donate to temples and religious ceremonies, among other things. It is not uncommon that one Jain will underwrite the costs of an entire community's pilgrimage. Circa 1950, a wealthy Ahmedabad businessman underwrote a caravan of 15,000 pilgrims, including 1,100 priests and nuns, to Mounts Girnar and Satrunjaya.

See also

Mount Abu; Mount Girnar; Mount Parasnath; Mount Satrunjaya; Pawapuri; Sravana-Belagola

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Jama Masjid (Delhi, India)

Islam, Seventeenth Century

The largest Muslim mosque in India, containing several important relics that pilgrims come to view.

Begun in 1644 by Shah Jahān, the Jama Masjid, which means "Friday Temple," took twelve years to construct. It is an imposing monument with three large gateway towers, minarets, and an architecturally appealing combination

of red sandstone and white marble. Shah Jahān came here to pray every Friday, entering through the east gateway from his home in a fort across the way. His son did not continue the practice; the eastern door was closed in the eighteenth century as a sign that the ruler no longer visited for prayer,

The Jama Masjid is unlike a typical mosque, which has an interior courtyard meant for socializing, resting, and ablutions and a series of doors in the center that lead the worshiper into the mosque for prayers. Instead the Jama Masjid uses the open central courtyard as the area for prayer: more than 25,000 men can pray here together. Women pray in an arcaded gallery around the exterior walls on the inside of the courtyard.

In the northeast corner of the colonnade, a small white marble structure, maintained by a family of caretakers, is the focus of the pilgrims who come here. Inside are several important relics of Islam. There are two ancient portions of the Qur'an, one reputedly written by Muhammad's grandson. Even more important are relics held under lock and key and opened only when pilgrims offer a contribution. The caretaker removes donated cloth coverings to reveal, in silver cases, hairs of the Prophet Muhammad and a camel-skin sandal that also belonged to him. The sandal is covered with jasmine and rose petals. Lastly the caretaker extracts a stone that shows the imprint of Muhammad's foot. Small groups wait their turn to see the relics, but they do not always show religious reverence as they view the pieces. There seems to be no kneeling or praying in that area.

Based on a mystical vision a worshiper had here, many Indian Muslims believe that this is the site where Muhammad will come on the day of final judgment.

See also
Islam and Pilgrimage

Janakpur (Nepal)

Hinduism

What draws pilgrims to the Nepalese shrine of Janakpur is its fame as the birthplace of Sita, who became Lord Rama's consort when he proved able to bend Siva's bow.

Their marriage is reenacted each year in early December. Sita remained faithful to Rama even when she was carried off by Ravana, a demon king. The reenactment each March of the battle between Rama and the king also draws thousands of pilgrims. Because of these two episodes, the Janakpur shrines are particularly popular with newlyweds who, because they consider the divine pair a model couple, come all during the year to worship them at their temple of Janaki Mandir. This marble temple is known familiarly as the Naulakha Mandir, which may be translated as "temple that cost 900,000 rupees to build."

Nearby, Janakpur's bathing ghats, more than a thousand of them, are filled with pilgrims purifying themselves before entering one of Janakpur's many Hindu temples.

See also
Hinduism and Pilgrimage

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Janmashtami

Hinduism

The Hindu celebration of Krishna's birthday, held on the eighth night of the month of Bhadrapada (July/August).

Devotees of Krishna make pilgrimage on his birthday to Mathura and Vrindavan, sites of Krishna's childhood, or Dwarka, where he lived during his later years. They bathe in the Yamuna River. Since it is thought that Krishna was born at midnight, activities there include an all-night vigil and fast. The statue of Krishna is bathed with water and milk and given new clothes and toys. Pilgrims throng to rock the cradles for the infant Krishna that have been put up in the temples. Pilgrims offer sweet foods to Krishna; the priests then return them as *prasad* (holy food). Brahmin boys stage plays that represent episodes from the god's life. In the streets, residents arrange small statues to form tableaux of the events in Krishna's life. Pilgrims also sing and dance to celebrate the event.

See also
Dwarka; Mathura and Vrindavan

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Japanese Buddhism and Pilgrimage

Buddhism came to Japan from China in the sixth century of the common era. The Japanese monk Ennin, who wrote about his studies in China in 838, mentions the practice of pilgrimage, and it seems that he and other Buddhist monks introduced and popularized the practice in Japan. Pilgrimage to Buddhist sites in China was the vehicle by which Buddhism was brought to Japan. Circa 805 the pilgrim monk Saichō brought Tendai Buddhism back to Kyōto. Eleven years later the monk Kūkai brought back Shingon Buddhism. In the twelfth century Eisai brought Ch'an Buddhism to Japan, where it was renamed Rinzai-Zen Buddhism, and a century later the pilgrim monk Dōgen brought back the Sōtō Zen sect.

Because Buddhism so thoroughly blended with the native Shintō religion in Japan, many of their pilgrimage sites and practices are all but indistinguishable. Japanese Buddhists make pilgrimages to sites connected with historical Buddhism and its holy men, and also to sacred mountains and scenically significant natural sites in Japan. All of the major Buddhist sects, or schools, in Japan—Jōdo, Nichiren, Rinzai-Zen, Shingon, Sōtō Zen, Tendai—practice pilgrimage in one form or another.

Japanese Buddhists often direct their pilgrimages to a series of temples. The most famous is the circuit of the thirty-three temples of the goddess Kannon in western Japan known as Saikoku. This circuit was developed in the twelfth century and continues to attract thousands of pilgrims each year, both Buddhists and adherents of Japan's other religions. Other popular circuits are the twenty-five temples of the Pure Land school, the hundred temples of the Nichiren school, and the hundred temples of the Higashiyama district in Kyōto. Japanese Buddhist pilgrims apply the terms *kaikoku* (touring the nation), *junrei* (performing rites at a series of temples), *henrō no tabi* (journey to sacred sites), and *sangū* (a long-distance visit to a sacred place, especially to Ise) to their pilgrimages.

From as early as the late eighth century, Japanese Buddhists have recognized certain persons as *ubasoku* or *hijiri,* shamans who through extreme asceticism, meditation, or visions, have attained special powers to communicate with the spirit world. Many retired to holy mountains to pursue their visionary quests. Others focused themselves through pilgrimage, either a perpetual, apparently aimless wandering or constant journey around a roughly circular route. In villages along the way they used their powers to heal the sick, to bring the restless spirits of the dead to salvation, and to reconcile problems of disharmony with the spirit world. The descendants of these shamans, sometimes called *yama-bushi* (literally, those who sleep in mountains), continue to provide these services and continue to find inspiration in pilgrimages around the Shikoku or Saikoku circuits or to holy mountains such as Mount Miwa (Nara Prefecture) and Mount Iwaki (Aomori Prefecture).

One particular blend of Japanese Buddhism, Shintō, and Daoism (Taoism) is called Shugendō. It came into being between the ninth and twelfth centuries, and focused on the inspirational nature and ascetic practices associated with mountains. Practitioners, also called yama-bushi, focus their worship on the summits of certain peaks and the deities—a blend of Shintō *kami* and Buddhist bodhisattvas—thought to be most approachable there. These climbing-worship expeditions are a form of pilgrimage. Yama-bushi purify themselves before their climbs by washing in icy waterfalls. Wearing sandals, they follow their leader upward, stopping at intermediate temples that represent the various stages of Buddhist enlightenment. Several mountains holy to Shugendō have idiosyncratic rites associated with them. On Mount Omine, each yama-bushi is suspended by his heels over a cliff, inviting him to contemplate the fragility of human existence. On Mount Haguro, Shugendō practitioners enter a dark hut symbolizing the mountain's womb to reenact the ceremony of birth, believing that thenceforth they have been reborn to a new life. The Shugendō sect was rigorously persecuted during

the Meiji, Taishā, and early Shōwa periods as a foreign import, inimical to true Japanese Shintō, and its pilgrimages were suppressed. Since the 1950s it has taken on new popularity.

See also
Buddhism and Pilgrimage; Saikoku; Shikoku; Shintō and Pilgrimage

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Javierada (Navarra, Spain)

Roman Catholicism

A large-scale walking pilgrimage each year during the first weekend in March to the castle of Xavierre, in the Spanish province of Navarra, where Saint Ignatius of Loyola was born.

Ignatius (1471–1556) was born to a Spanish noble family in Xavierre in 1491. On recovering from wounds received in the battle of Pamplona in 1521, he devoted his life to being a soldier of Christ. He went as pilgrim to Montserrat, in Catalonia, and then, while residing in the nearby Dominican Monastery of Manresa, wrote the *Spiritual Exercises,* which have been a mainstay of Catholic contemplative religion ever since. The Society of Jesus (commonly called the Jesuit Order), which he founded in 1537, became the intellectual arm of the Catholic Counter-Reformation. In 1540 Saint Ignatius launched the missionary efforts of the Jesuits with his own journey to India. He died in Rome in 1556.

The relics of Saint Ignatius are honored in the church of Il Gesù in Rome. But the Spanish castle where he was born, now retrofitted as a retirement community for former Jesuit missionaries, is an important pilgrim magnet in its own right.



Pilgrims carrying wooden crosses during the Javierada, March 4, 2001 (AFP/CORBIS)

The annual Javierada, or pilgrimage to Xavierre, is the most important Catholic event in Spain's former kingdom of Navarra. It attracts both individual pilgrims and groups organized by parishes, the Boy Scouts, and labor unions. Pilgrims walk to Xavierre along a number of set routes. Pilgrims from the Ebro River Valley, for example, begin on Friday in Tudela (where they hear mass) and then proceed up-river to Arguedas, where they lunch at the Ermita of the Virgen de Yugo, to Bardenas (for hot soup), and to the Monasterio de la Oliva (where they spend the first night). The second day's route takes them through San Isidro del Pinar, Leyre, and Sangüesa. The third day, led by the archbishop of Pamplona and joined by thousands more pilgrims from Pamplona and the other cities of the north, they walk the remaining eight kilometers to the castle. Pilgrims gather on the terrace in front of the castle to hear mass and then return home, generally by car or bus.

See also
Montserrat; Rome

Reference
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Jerusalem (Israel)

Judaism; Christianity; Islam

Jerusalem is completely holy, from the holes excavated by King Hezekiah to those dug by modern archaeologists, from the hollows in the walls inflicted by Crusader catapults to the pockmarks left by Israeli and Jordanian bullets. Every hill is holy, every valley, and every stone. For Christians and Jews, and to a lesser extent also for Muslims, the city is the Holy of Holies, the center of the universe, the locus of creation and the place where all will finish at the End of Days. For the firmest believers of each of the three great religions of the Book, the need to control Jerusalem and its holy places brooks no compromise. The wonder is not that the peacemakers despair, but that after all these centuries of strife they keep on trying.

Because Jerusalem means so much to so many people, we have included three separate entries, so as to highlight the important monuments revered by each faith.

See also

Jerusalem: Christian Pilgrimage; Jerusalem: Jewish Pilgrimage; Jerusalem: Muslim Pilgrimage; *Pilgrim's Progress*

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Jerusalem: Christian Pilgrimage (Israel)

Christianity, First Century

Jerusalem is holy to Christians because of its Jewish past, interpreted as a prefiguration of Christian events, and because it was the site of so many of the key events in Jesus' life, death, and resurrection. Here he exercised much of his short ministry. Here he was arrested, tried, and crucified. Here, after his ascension, the Holy Spirit visited his disciples, most spectacularly during the Feast of Pentecost (Acts 2). From the earliest days of Christianity, Jerusalem has been a prime focus of pilgrimage.

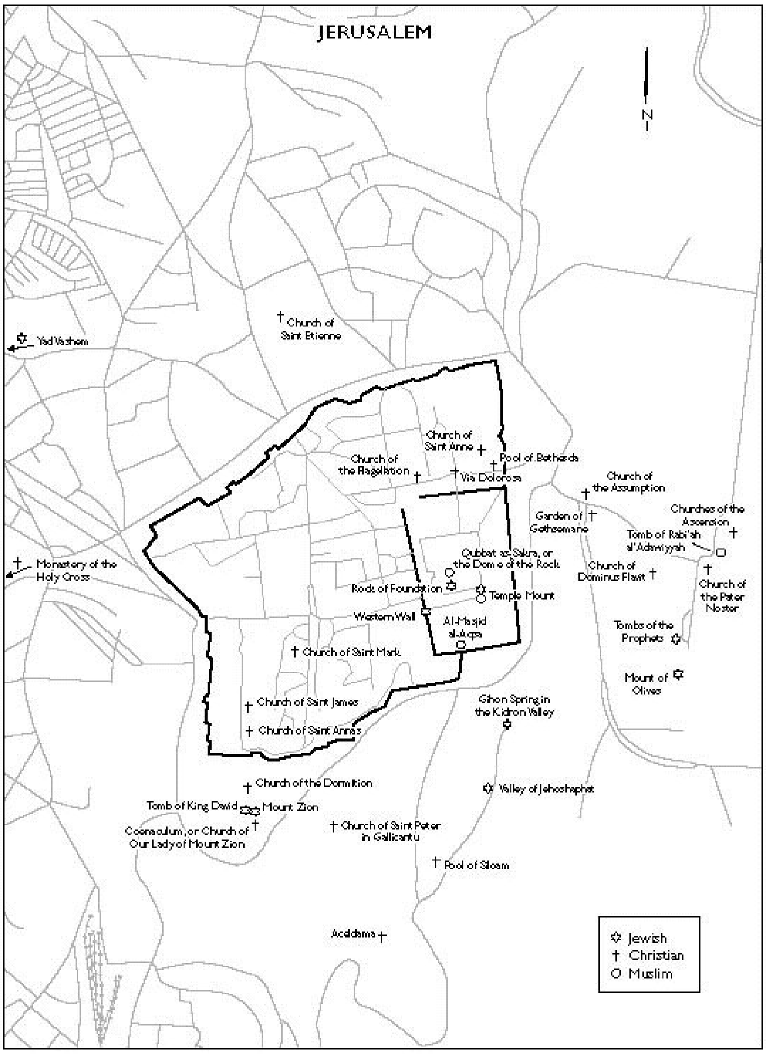
It is useful to consider the history of Christian pilgrimage to the city in several periods: Roman, Byzantine, First Muslim, Crusader, Mameluke and Ottoman, British Protectorate, Jordanian, and Israeli.

Roman Period (63 B.C.E.–324 C.E.)

Pompey conquered Jerusalem for the Roman Empire in 63 B.C.E., and the Romans ruled in Jerusalem during Jesus' life. In 70 C.E., after the city had been seized by Jewish rebels, the emperor Titus besieged the city, cut the trees on the Mount of Olives for fuel and for battering rams, destroyed the Second Temple, and banished Jews (and, therefore, the earliest Christians) from the city. Nevertheless, during the early Christian centuries the sites touched by Jesus and the apostles exercised a strong pull on the imaginations of the faithful. There are sporadic reports of Christian pilgrims to the holy places in the second century, and early in the third century the bishop of Cappadocia made a pilgrimage to Jerusalem to fulfill a vow.

Byzantine Period (324–638)

The emperor Constantine's control of Palestine dates from 324. Two years later his mother Helena, by then also an enthusiastic convert to Christianity, visited the Holy Land to search out and identify sites relating to Jesus, she established the focal points of Christian pilgrimage for all time. As a result, the Byzantines erected large basilicas at the sites of the Holy Sepulchre, the Ascension, and the source of the tree used to make Jesus' cross, among others. Christian pilgrimage to Jerusalem swelled to a flood during this period, and many pilgrims, including travelers from Spain, France, England, and Armenia, left written records of their visits. An infrastructure was established, with some 200 separate pilgrim hospices functioning in the city of Jerusalem by the fifth century. Notable pilgrims included Egeria (380s) who left a detailed description of her activities,


JERUSALEM
N
Church of Saint Etienne
Yad Vashem
Monastery of the Holy Cross
Church of Saint Anne
Church of the Flagellation
Pool of Bethesda
Via Dolorosa
Church of the Assumption
Garden of Gethsemane
Churches of the Ascension
Tomb of Rabi'ah al'Adawiyyah
Qubbat as-Sakra, or the Dome of the Rock
Church of Dominus Flevit
Rock of Foundation
Temple Mount
Church of the Pater Noster
Western Wall
Al-Masjid al-Aqsa
Tombs of the Prophets
Church of Saint Mark
Mount of Olives
Gihon Spring in the Kidron Valley
Church of Saint James
Church of Saint Annas
Church of the Dormition
Valley of Jehoshaphat
Tomb of King David
Mount Zion
Church of Saint Peter in Gallicantu
Coenaculum, or Church of Our Lady of Mount Zion
Pool of Siloam
Aceldama
Jewish
Christian
Muslim

as did Peter the Iberian (430s). Some Christian pilgrims settled in the city, the most noteworthy of whom was Saint Jerome, who lived there in the early fifth century.

First Muslim Period (638–1099)

When Persian armies captured Jerusalem in 614, the Byzantine patriarch went into exile, taking with him the true cross. Most of the Byzantine churches were razed. In 638 the city surrendered to the Muslim caliph Omar. During the next three centuries significant Muslim religious monuments like the Dome of the Rock were built on the Temple Mount and elsewhere in the city. The city was still mostly Christian in population, and gradually the churches were restored. Christian pilgrims continued to flock to the city and were for the most part granted access to their holy places. When the Egyptian Fātimids took control toward the end of the tenth century, they persecuted the pilgrims and destroyed many churches, including that of the Holy Sepulchre. Toward the end of the eleventh century, Jerusalem changed hands several times in the struggles between the Fātimids and the Seljuks, a division in Near Eastern Islam that gave the Christians an opening.

Crusader Occupation (1099–1187)

In the bloody capture of the city by the Crusaders, most of the Muslim and Jewish population was massacred, and Jerusalem became an almost exclusively Christian city, the administrative capital of the French-controlled Kingdom of Jerusalem. During those eighty-three years dozens of impressive Christian churches were built, most of which continue in use today. On the Temple Mount, the Al-Aqsa Mosque became a Christian palace, while the Dome of the Rock was given to the Knights Templar for their headquarters. Christian pilgrims from Europe and the Middle East journeyed to the city by the tens of thousands, and some remained as settlers, supported by contributions from their fellow pilgrims and their home congregations. During this period some of the shifting traditions of previous Christian eras were firmly set, notably as to the position of the Stations of the Cross on the Via Dolorosa. The medieval period also saw the application of the standard fourfold method of scriptural interpretation to Jerusalem pilgrimage. It was at the same time the literal city of the Jews *(civitas Judaeorum)*, the allegorical Church of Christ *(ecclesia Christi),* the tropological soul of humankind *(anima hominis)*, and the anagogic City of God (*civitas Dei, illa Coelestis, quae est mater omnium nostrum* [The city of God, that is Heaven, which is the mother of us all]).

Mameluke Period (1244–1519) and Ottoman Period (1519–1917)

After the fall of Christian Jerusalem to Saladin in 1187, access to the holy places was denied to all but a few Eastern Christian pilgrims. Christian churches were converted to Muslim places of study or worship. Crusaders again took control of the city in 1229, but their efforts to restore its viability failed, and it fell again to Muslim Turks in 1244. It remained in Muslim control for nearly the next seven centuries, until the fall of Turkish Jerusalem to the British general Allenby in 1917.

The spirit of the Crusades, with its church- and state-endorsed yearning to control the holy center of Christianity (in part so as to be able to ensure access to the holy sites for Christian pilgrims), persisted long after the Christian military defeats. Over time, however, the emphasis shifted from the literal city of Jerusalem to Jerusalem as a metaphorical image of the divine kingdom, the eternal, universal, spiritual place where Christ ruled in God's name, as suggested by Hebrews 12:22 ("You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem"). The literal architectural elements of Jerusalem, its walls and the octagonal church of the Knights Templar (formerly and subsequently the Dome of the Rock), were replicated as symbols in church architecture all over Western Christendom. In poetry and in song, the Christian pilgrimage journey of life aimed itself at attaining the heavenly Jerusalem.

In medieval Christian art, Jerusalem symbolized heaven, the longed-for final destination of human souls on the pilgrimage of life. Its steeples and stone towers, described in loving if not completely accurate detail by returning Crusaders, are depicted on innumerable works of art. They are the crenellated towers carved on

baptismal fonts, the architectural detail framing statues of saints on church façades or reredos, and the shining city on the hill glimpsed through the windows in late-medieval paintings. In Protestant Christian tradition, which de-emphasizes visual iconography, Jerusalem as the goal of life's pilgrimage is a common motif in hymns and in allegorical literature.

British Protectorate and Partition of Palestine (1917–1947)

During this period most of the modern Christian churches in Jerusalem were built. Although the British favored Arab control over the holy sites and did all they could to discourage Jewish immigration, there was relatively free access to holy places for pilgrims of all three religions.

Jordan (1947–1967)

During the Israeli War of Independence the walled Old City became a Muslim stronghold, and the Jewish quarter was sacked. For twenty years Jordan controlled the Old City of Jerusalem, together with the suburbs on the hills to the north, south, and east of the Old City, where most of the Christian and Jewish holy sites are located. During these years access to holy sites was generally permitted to Christian pilgrims.

Israel (1967 to the Present)

In the Arab-Israeli War in 1967, the Old City was taken by Israeli troops and remains under Israeli control until today. There is free access to the religious sites of all three religions, with occasional lapses for short-term security concerns.

Christian pilgrimage to Jerusalem today is constant and massive. It has spawned an enormous industry, worldwide, of guided Holy Land tours, disgorging unending busloads of camera- and Bible-toting pilgrims at the principal holy sites. More than any other place on earth, the diversity of Christian sects, and often the animosity between them, can be seen in Jerusalem. Although almost every stone in Jerusalem is sacred to Christians, the following are the most frequented pilgrimage sites, listed alphabetically. The most important Christian shrine, the Church of the Holy Sepulchre, is treated in a separate entry.

Aceldama

According to Matthew (27:7–10), this potters' field and traditional Jewish burial site on a hill south of the walled city was purchased by the chief priests with the thirty silver pieces Judas returned to them. It may have also been the place where the apostles went into hiding during Jesus' trial. During the Crusader period poor Christian pilgrims were buried here.

Church of Dominus Flavit

This small modern Franciscan church on the slope of the Mount of Olives is the site where by tradition Jesus wept at the impending destruction of Jerusalem.

Church of Saint Annas

Armenian Christians believe that this small fourteenth-century church, in the Armenian quarter, is the site of the house of Annas, the father-in-law of the high priest Caiaphas, to whom Jesus was first brought after his arrest. The olive tree in the courtyard is, by tradition, an offshoot of the tree to which Jesus was tied by the Romans.

Church of Saint Anne

This large Crusader church, just inside the Lion's Gate within the Old City, has been thought since at least the third century to be the site of the home of Joachim and Anne, parents of the Virgin Mary. It is located next to the Pool of Bethesda.

Church of Saint Etienne

This late nineteenth-century church marks the traditional site of the stoning of Saint Stephen, the first Christian martyr. Archaeological excavations have unearthed several Jewish tombs here from the period of the First Temple.

Cathedral of Saint James

This cathedral, built during the Crusader period in the southwest corner of the Old City, is head of the Armenian see in Jerusalem. By tradition it stands on the site where the apostle James the Greater was beheaded by Herod Agrippa I. For centuries it has been the site most visited by Armenian pilgrims, and their memorial plaques, called *katchkars,* adorn the walls of the courtyard.

Church of Saint Mark

This tiny twelfth-century church, at the edge of the Armenian quarter of the Old City, purports to be the site of Saint Mark's mother's house, where Saint Peter hid when he escaped from his guards after his arrest by Herod Agrippa I. Another tradition holds that the Virgin Mary was baptized here, and the church displays her baptismal font to pilgrims.

Church of Saint Peter in Gallicantu

Luke 22:55–61 relates the story of the fulfillment of Jesus' prophecy, before his arrest, that before the cock crowed, Peter would deny him three times. This church, on the eastern side of Mount Zion, commemorates the place where the cock crowed.

Church of the Assumption

In the Kidron Valley near the Mount of Olives stands this small Crusader church, which by tradition is the site of Mary's burial (which contravenes another Christian tradition, proclaimed an article of faith by the Pope in 1950, according to which Mary was taken, soul and body, into heaven). The cruciform burial chamber, deep within the mountain, is reached by a long stairway from inside the church.

Church of the Dormition

Here, outside the Armenian quarter of the Old City, is where by tradition Mary fell asleep before being raised to heaven.

Church of the Flagellation

This small modern Franciscan church, in the Via Dolorosa in the Muslim quarter of the Old City, is on the site where the Roman soldiers flogged Jesus.

Church of the Pater Noster

This Carmelite church on the Mount of Olives is where Jesus is said to have taught his apostles to pray the Lord's Prayer, which in Latin begins "Pater noster," ''Our Father."

Churches of the Ascension

From the site now occupied by the ruins of the Crusader church, atop the Mount of Olives, Jesus is said to have ascended to heaven. Pilgrims from the many Christian communities resident in Jerusalem flock to this Roman Catholic church, especially on the Feast of the Ascension, forty days after Easter, for a carnival-like celebration on the church grounds. The tower of the nearby Russian Church of the Ascension is a Jerusalem landmark.

Coenaculum, or Church of Our Lady of Mount Zion

This building on Mount Zion is the traditional site of the Last Supper. The old Crusader church preserves some twelfth-century capitals, including one with a pelican feeding its young with the blood flowing from its own breast, a symbol of Christ's sacrifice.

On the lower floor is a site identified in Jewish tradition as the tomb of King David.

Garden of Gethsemane

The name, signifying "olive press" in Aramaic, refers to the olive-oil industry located on the Mount of Olives in Jesus' time. Here, at the edge of the Kidron Valley, Jesus meditated and prayed with his apostles the night before his arrest (Matthew 26:36–46; Mark 14:32–42). Here he was taken captive (Matthew 26: 47–56; Mark 14:43–52). Next to the garden's remaining eight ancient olive trees are three churches: the Church of the Agony, the Church of Mary Magdalene, and the Grotto of Gethsemane.

A pilgrim from Bordeaux, who journeyed to the Holy Land around 333, mentions visiting a vineyard with a large stone where Judas gave Jesus the kiss of betrayal. There was a Byzantine church on the site by the end of the fourth century.

Monastery of the Holy Cross

Saint Helena identified this as the site where the tree grew from which Jesus' cross was made. By tradition it was an offshoot of the Tree of Life that grew in the Garden of Eden. The current monastery, now administered by the Greek Orthodox Church, dates from Crusader times.

Pool of Bethesda

According to John 5:2–11, this is where Jesus cured a man who had been sick for thirty-eight years, telling him to pick up his pallet and walk

to the pool. Its ruins are located inside the Lion's Gate to the Old City, near the Church of Saint Anne. In the days of Solomon's Temple (circa 950 B.C.E.), the sacrificial sheep were bathed here. In Second Temple times and during the Roman period its waters were considered curative. It was enlarged into two rectangular bathing pools, covering an area over 100 meters long and more than 60 meters wide. A temple to the Greek god of healing, Asclepius, stood here during Roman times, and archaeologists have found many ex-votos in the shape of human organs left by hopeful pilgrim petitioners or the grateful cured. The Byzantines built a huge basilica at the site, and on its ruins the Crusaders later built the small Church of the Paralytic. It is now part of a compound owned by the French government that also contains the Church of Saint Anne.

Pool of Siloam

This too was said to have curative powers. Here Jesus restored sight to a blind man (John 9:7).

Via Dolorosa

This name, which means the Sorrowful Way, is given to the route from the Lion's Gate to the Church of the Holy Sepulchre on which the last events of Jesus' life were played out. The precise route and the precise number of events to be included were debated for centuries before the current schema was adopted in the fifteenth century. This is Jerusalem's most popular walking route for Christian pilgrims, and even those who tour mostly by bus, as well as the physically impaired, are likely to walk or be wheeled along the Via Dolorosa.

Along the way are the fourteen Stations of the Cross (as the key sites are called), some of which are treated independently in this entry:

1. Jesus is tried and condemned in the Praetorium of the Roman fortress. Here the Roman soldiers scourge him and put a crown of thorns on his head. The site is now occupied by the Al'Omariyeh College, in whose courtyard lie the ruins of the former Chapel of the Crowning with Thorns. Pilgrim processions generally form up here.
2. Jesus receives the cross. Today the Church of the Condemnation forms part of the Studium Biblicum Franciscanum, a Catholic research institute. Under the Franciscan church archaeologists found a Byzantine church and, under that, a Roman road leading to the Praetorium.
3. Jesus falls for the first time. A small chapel marks the site, which for centuries was the entrance to the Muslim public baths.
4. Jesus meets his mother. The spot is marked by an Armenian Catholic Church whose crypt contains mosaics from the ruins of an earlier Byzantine church on the site.
5. Simon of Cyrene carries Jesus' cross. Simon was a Jewish pilgrim on a visit to Jerusalem who, for a few moments, was made by the Roman soldiers to carry the wooden cross. There is a small Franciscan prayer chapel on the site.
6. Veronica wipes Jesus' face. The true image (*vera iconica*) of Jesus' face is believed to have remained miraculously imprinted on the cloth (which has been housed in Saint Peter's Basilica in Rome since the eighth century). A small church of the Little Sisters of Jesus commemorates the miracle.
7. Jesus falls a second time. At this point he would have left the Roman city on his way to the hill of Golgotha.
8. Jesus speaks to the women of Jerusalem. The site is marked by a cross engraved in a wall.
9. Jesus falls a third time. Up a flight of stairs is the small Ethiopian monastery that marks this station.
10. Jesus is stripped. This station, as well as the last four, are inside the Church of the Holy Sepulchre.
11. Jesus is nailed to the cross.
12. Jesus dies.
13. Jesus is taken down from the cross.
14. Jesus is laid in his tomb.

Pilgrims sometimes carry heavy wooden crosses as they visit each of the places where the events occurred. Each Friday during the year Franciscan monks lead a pilgrim march

along the route. During Holy Week the processions include tens of thousands of pilgrims. Most Roman Catholic churches symbolically replicate this pilgrimage route by marking the fourteen stations on their walls or on their church grounds. Major Christian shrines, like Lourdes and Guadalupe, also provide pilgrims with a place on their grounds to reenact Jesus' last journey.

See also

Church of the Holy Sepulchre; Crusades; Egeria; Helena, Saint; Replica Pilgrimages; Roman Catholicism and Pilgrimage

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Jerusalem: Jewish Pilgrimage (Israel)

Judaism, Tenth Century B.C.E.

For Jews Jerusalem in its entirety is considered the holiest place on earth and as such is the real and symbolic religious center to which all Jews yearn to return. It is the highest point in Israel's central mountain range, with views to both the Mediterranean and the Dead Sea. It is the traditional site of Mount Moriah, where Abraham bound his son Isaac and was stayed from his sacrifice by the hand of God (Gen. 22:2–19). Jerusalem is situated on the mountain called Zion. Jerusalem was the capital city of King David, the place where he brought the Ark of the Covenant, and the site of the temple that Solomon built to house that ark. In biblical times Jerusalem was the focus of the Shalosh regalim, the three mandated annual agricultural festival pilgrimages of Passover (Pesach), Pentecost (Shavu'ot), and Tabernacles (Sukkot).

When Solomon's Temple was destroyed by Nebuchadrezzar II in 587 B.C.E., initiating the Babylonian captivity and the first of the Jews' many Diasporas, Jerusalem was instantly transformed into the focus of the exiles' longings for return. This emotion is beautifully expressed in Psalm 137: "By the rivers of Babylon, / there we sat down, yea, we wept, / when we remembered Zion. . . . If I forget you, O Jerusalem, / let my right hand wither." In 538 B.C.E. King Cyrus II of Persia let the Jews return, and the Second Temple was built. Since the destruction of that Temple by the Romans, in 70 C.E., almost every Jewish religious service in the Diaspora has invoked the longing for return to Jerusalem. The fourteenth blessing of the morning prayers and the prayer after eating include the passage: "Rebuild Jerusalem, the holy city, quickly in our day." Each year toward the end of every Jewish family's Passover Seder, commemorating the exodus from Egypt, the assembled participants proclaim this aspiration in song: "Next year in Jerusalem." In the late nineteenth century, when a political movement for return began to coalesce, the name chosen for the effort was Zionism, using Mount Zion as a symbol of the entire land of Israel. And about the same time the song "Ha-Tikva," later chosen as Israel's national anthem, gave voice to the same desire: "to be our own people in our

own land, the land of Zion, and Jerusalem." It stands to reason, then, that Jewish pilgrims have been returning to Jerusalem over the millennia in ones and twos, in twenties and fifties, to visit the holy city and, if they could, to take up residence there.

A portion of the exiled Jewish community returned from Babylon to Jerusalem in 536 B.C.E. and over the next hundred years completed the Second Temple. In 332 B.C.E. Alexander the Great incorporated the city into his Hellenistic empire. During this long period, and until the suppression of Jewish ritual by Antiochus IV Epiphanes in 175 B.C.E., the Temple remained the focus of the Jews' thrice-annual pilgrimages to Jerusalem for the agricultural festivals. Greek repression led to the Hasmonian revolt under Judah Maccabee, which recaptured Jerusalem in 164 B.C.E., cleansed the Temple, and allowed the pilgrimages to continue. If they were able, Jewish pilgrims from cities in Egypt, Mesopotamia, Anatolia, and other parts of the Jewish world came to Jerusalem for the three pilgrimage festivals. If they were not able, they might come just for Passover, or just once in their lifetimes. The various communities maintained hostels for pilgrims, and several erected communal prayer houses or synagogues for pilgrims from their areas. Care was taken to protect the property left unguarded during the pilgrim's journey (Exod. 34:24). Jews who were unable to make the pilgrimage during their lifetimes might have their ashes sent for burial in the shadow of Jerusalem's walls. The fact that for many pilgrims of this period the visit to Jerusalem was a joyful, spiritual highlight of their lives is reflected in the opening to the pilgrimage Psalm 122: "I was glad when they said to me, 'Let us go to the house of the Lord!' / Our feet have been standing within your gates, O Jerusalem!" The Temple's splendid architecture and sumptuous decoration were also seen by some to mimic heaven on earth or to hearken back to Eden, so that pilgrimages there became a foretaste of paradise or a return to a place in which the relationship between God and humanity was natural, complete, and fulfilling.

The Roman period represents a hiatus between the agricultural festival pilgrimages of Bible times and the pilgrimages from the Diaspora to visit holy sites. During the first hundred years of Roman rule, at the time of Jesus, Jewish Jerusalem prospered. The schools of the Pharisees, the Sanhedrin, and the splendor of Temple worship began to attract Jewish pilgrims from abroad unconnected with the traditional agricultural festivals. Some established themselves in the city to study, do business, and aid pilgrims from their language groups and preferred modes of worship. Tensions between the Jewish groups added to the general deterioration of the political situation in the 60s and helped to set the stage for open revolt against Rome in 70 C.E.

Rome destroyed the Temple in 70 C.E. and much of the rest of the city of Jerusalem in 135. For the next two centuries the Romans barred both Jewish and Christian access to the holy sites of the city. When Constantine adopted Christianity as the religion of the Roman Byzantine Empire in 332, Jerusalem was open once again to Christians. It was also open to Jews, but only once a year, on the ninth day of the month of Av, designated as a day of mourning for the loss of the Temple. In 438, at the intervention of the empress Eudocia, Jews were allowed to reside in the city. From the fifth century through the Middle Ages, and up to the Zionist immigration beginning in the late nineteenth century, with only occasional interruptions of denial of access, religious Jews journeyed to the Holy Land as pilgrims. They were often accompanied by, and sometimes were at odds with, the steady stream of Christian and later Muslim pilgrims who flocked to revere their own holy shrines. Jewish access to the holy places varied with changes in the political control of the area under the Romans, Byzantines, Mamelukes, Crusaders, Ottomans, British, and Jordanian Hashemites. At times—for example in the thirteenth century—Jewish visitors were required to pay high travel taxes and to wear special clothing identifying them as pilgrims. During most of this long period Jews residing in the city lived in abject poverty, surviving mostly from the sale of holy books produced by their scribal activities and from money sent from abroad and from pilgrim donations.

We know a fair amount about medieval Jewish pilgrims to Jerusalem from the records

they have left. Benjamin of Tudela, who visited in the twelfth century, described the city as a Jewish backwater, especially in comparison to such flourishing centers as Damascus and Aleppo. The Parisian pilgrim Rabbi Jacob, who came in the thirteenth century, noted that most of the Jewish holy places were covered by Islamic religious buildings. In the fourteenth century Rabbi Chelo found a small, economically struggling Jewish community with many men dedicated mainly to prayer and lamented that the location of some sites, such as the Tomb of David, had been forgotten.

In a symbolic sense, for some groups within Judaism the physical Jerusalem is often conceived of as the simulacrum of another, abstract, divine Jerusalem *(Yerushalayim shel ma'aleh)*. This mystical city is the future home of the Messiah, whose eventual coming will recreate the kingdom of God on earth, thus fusing the abstract and concrete holy cities.

Although the entire city of Jerusalem as an entity is considered holy, many individual sites within the city or its immediate environs are attractive to pilgrims. The single most important of these, the Western Wall of the Temple Mount, is treated in a separate entry. The other major Jewish pilgrimage sites in Jerusalem include the following:

Gihon Spring in the Kidron Valley

This water supply attracted the first settlers to the region around 3500 B.C.E. The perennial spring, to the south of the part of Jerusalem known as David's City, is reached by descending a long flight of rock-cut steps. Solomon was anointed king here (1 Kings 1:38–39). During the period when Jerusalem was the capital of the kingdom of Judah, shafts were cut in the rock to permit access to the pool from within the city walls. In the late eighth century B.C.E. King Hezekiah had a 532-meter tunnel cut linking the spring to the Pool of Siloam. The pool is also sacred to Christians, because by tradition it was here that Isaiah spoke the prophecy that Christians interpret as foretelling Jesus' birth: "Behold, a young woman [Christians translate the Hebrew term *almah* as "Virgin"] shall conceive and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

Mount of Olives

By tradition, this 4-kilometer-long ridge to the east of the walled city of Jerusalem, running from Mount Scopus in the north to the junction of the Kidron and Hinnon valleys in the south, will be the place where the Messiah appears to begin the establishment of God's kingdom on earth. For those Jews who believe in a literal resurrection of the dead, the process will begin on the Mount of Olives: tombs will open, and from here the dead will rise to greet the Messiah. Thus the Mount of Olives has been the preferred burial site for religious Jews for millennia, and the hill is covered with graves and gravestones. In medieval times, many Jewish pilgrims came to Jerusalem to die and be buried on the Mount of Olives. Others enjoined their survivors to carry their ashes for reburial on the holy mount.

Mount Zion

This is not a mountain, but the table-like southern part of the westernmost hill of old Jerusalem, which falls off steeply on every side but the north. The name *Zion* was formerly applied to the Temple Mount (or Mount Moriah), but by the Second Temple period the designation shifted to the land that now lies south of the Armenian quarter, largely outside the walled city. Mount Zion is by tradition the site of David's tomb. ''Zion'' is often used synonymously for all of Jerusalem, as in 1 Kings 8:1 and Isaiah 1:27.

Rock of Foundation

For Jews, this exposed rock in the center of the Dome of the Rock on Temple Mount was the site of the binding of Isaac (Gen. 22:2–18). By tradition, this was the first place brought into existence when the world was created. Another legend holds that Adam is buried under the rock.

Temple Mount

According to 2 Chronicles 3:1, this is the Jewish Mount Moriah, where Abraham is said to have bound Isaac for sacrifice. It contains two of the holiest sites of Islam, and has been under Muslim control for most of the past 1,400 years. The 135-acre site is enclosed by massive walls, the earliest dating from Herod's time.

After his occupation of Jerusalem about 1000 B.C.E., King David purchased this site from the last Jebusite king (2 Sam. 24: 16–25). Here fifty years later Solomon built his Temple to contain the Ark of the Covenant, which the wandering tribes had brought with them from the desert. The Temple was Judaism's holiest site and the focus of the Shalosh Regalim (annual agricultural festival pilgrimages). This Temple was destroyed by the Babylonians and rebuilt in the fifth century B.C.E. by the returning exiles. When the Greek-Selucid king Antiochus IV defiled this Second Temple and banned Jewish worship, he sparked the Maccabean revolt that in 164 B.C.E. restored the Temple yet again and gave Judaism the celebratory festival Hanukkah. Pompey captured the city for the Romans in 63 B.C.E.; neither he nor his successor Crassus respected the sacred precincts. Julius Caesar was more tolerant, and his appointed governor, Herod the Great (37–4 B.C.E.), substantially enlarged, fortified, and beautified the Temple Mount. After Jesus' time the changes were rapid: the Temple was burned by the Romans in 70 C.E. after the Jerusalem uprising. It was probably reopened during the Jewish Bar Kochba rebellion (132–135) and then destroyed again to make way for a Roman temple to Jupiter Capitolinus. When the Roman Empire became Christian in the fourth century, Byzantine Christians built churches on the Temple Mount, and in the seventh century Arab Muslims built the Dome of the Rock there. During the Crusader century the Muslim monuments became home to the Knights Templar, and then passed definitively to Muslim hands when Saladin retook the city in 1187.

Although each of the Temples was somewhat differently structured, and each new structure was larger and more ornate than the previous one, the principal areas and their functions remained about the same. A wall enclosed the sacred precinct. An open assembly area was provided for pilgrims and other worshipers and even non-Jews to gather before the Temple proper. During Herod's time the large plaza next to the western retaining wall of the Temple Mount was a joyous campground for pilgrims, who cooked their communal feasts with special pilgrimage crockery that they then destroyed. As pilgrims approached the Temple, they entered a consecrated area, with a courtyard for Jewish women and another for Jewish men. The Temple's interior was divided into separate chambers: one where the priests officiated and performed the ritual sacrifices in view of the worshipers, and an inner sanctum, the Holy of Holies, which was accessible only to the high priest, and to him only on specified occasions. In Solomon's Temple this inner chamber held the Ark of the Covenant, later lost during the Babylonian captivity. The later versions of the Temple preserved much of that tradition, even in the absence of the holy artifact.

From 70 C.E. onward the only portion of the Temple accessible to Jews was a stretch of the western portion of Herod's retaining wall that was termed by Jews of the Diaspora the Wailing Wall as a symbol of the loss of the Temple and of the long exile. For nearly two thousand years this 50-meter-long stretch of masonry was the major pilgrimage goal of Jews worldwide. Since the reunification of Jerusalem under the control of Israel in 1967, it is generally referred to as the Western Wall.

Tomb of King David

Both Jewish and Christian tradition holds that this tomb site is on Mount Zion in the Coenaculum, the building identified by Christians as the place where Jesus celebrated the Passover with his apostles in a communal meal known as the Last Supper. No royal necropolis has been found by archaeologists anywhere in the City of David, however. Curiously, when the name Zion was transferred to the current walled Old City in the Middle Ages, so too was the legendary location of David's tomb. It was not until the twelfth century that the small Coenaculum cave was popularly accepted as the royal tomb.

Today the room displays a large tombstone, draped in velvet, capped by an ornately encased Torah scroll. Simple benches are provided for the pilgrims and worshipers who throng to the site, particularly during the Shavu'ot festival, which is believed to be the anniversary of David's death.

Tombs of the Prophets

These tombs, cut into the living rock on the edge of the gully that separates the Mount of

Olives from the walled city, have been considered (though with an absence of evidence) the burial monuments of a number of famous religious figures, such as Absalom (favored but rebellious son of King David), King Jehoshaphat, the prophet Zechariah, and, in the time of Jesus, the apostle James the Greater. In fact, they are tombs of anonymous prominent citizens from the Second Temple period. Until recently pilgrims used to throw stones at the tomb presumed to be Absalom's, castigating him for his rebellion against his father.

Valley of Jehoshaphat

For Jews, this small valley, southeast of the Temple Mount, is the traditional site of the Last Judgment, the place of which the prophet Joel says: "I will gather all nations, / and will bring them down into the valley of Jehoshaphat, / and I will enter into judgment with them there" (Joel 4:2). Because of its association with the End of Days, Jehoshaphat was a favored burial site for Jews from at least Second Temple times. The valley descends sharply from the outskirts of the Old City all the way to the Dead Sea.

Yad Vashem

This museum and cemetery, the newest of Jerusalem's holy sites, is a memorial to the more than 6 million Jews slaughtered in the Nazi Holocaust (1939–1945). Most visitors to Jerusalem consider it an obligatory part of their itinerary; foreign dignitaries are routinely taken there to impress them with Israel's commitment never to let anything like the Holocaust happen again to Jews.

See also

Holocaust Sites; Judaism and Pilgrimage; Shalosh Regalim; Western Wall

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Jerusalem: Muslim Pilgrimage (Israel)

Islam, 635

Muslims believe, in accordance with the Qur'an's *sura* (chapter) 17:1 and other *haddith* (traditional legends), that during his life Muhammad (570–632) was privileged to visit heaven on what Muslims term his Night Journey. The angel Gabriel woke him and transported him on the steed al-Burak from Mecca through the air to "a distant shrine" *(al-masjid al-aqsa),* traditionally thought to be in Jerusalem. After prayer he ascended a celestial ladder (*mi'raj,* a term that has also come to signify the journey itself) through a succession of heavens until in the seventh he conversed with Allah before being returned to Mecca. Muslims believe that he prayed at the site on Jerusalem's Temple Mount where the Al-Aqsa Mosque now stands, that he ascended from the rock that lies in the center of the Dome of the Rock, and that the hoof print of his mount al-Burak or the footprint of Muhammad can still be seen in the stone. Another tradition holds that the rock tried to follow him to heaven and had to be pushed back by the angel Gabriel, who left his handprint in the stone. Thus the Temple Mount is acknowledged to be the third holiest site in Islam, after Mecca and Medina. Many Muslims also believe, similarly to many Jews, that Jerusalem is the place where the trumpet signaling the End of Days will be blown and where the dead will return to life. As a consequence, Jerusalem is a favored burial spot for the faithful, particularly the area adjacent to the Temple Mount looking out on the Valley of Jehoshaphat.

Jerusalem's history as a Muslim pilgrimage site begins with the Byzantine Christian inhabitants' surrender to caliph Omar in 638. Muslim architects immediately began the construction of the shrines on the Temple Mount,



Dome of the Rock Mosque (Corel)

which they called the "Noble Enclosure" (*Haram esh-sharif,* or simply *al-Haram*). The city itself they at first termed Bayt al-Maqdis (the Holy House), and later al-Quds (the Holy). The city remained a relative backwater, with more Christian inhabitants than Muslims or Jews, up through the Egyptian Fātimid conquest in 969. Early in the eleventh century the Fātimid caliph al-Hakim resolved to push the Christians from the city. His destruction of churches enraged Christians in Western Europe and gave impetus to the movement that resulted in the Crusades a century later. The war between the Fātimids and the Syrian Seljuks toward the end of the eleventh century provided the Western Christian armies an opening, and Jerusalem fell to the besieging Crusaders on July 15, 1099. During the next twenty-four hours most of the Muslim and Jewish population was massacred or captured to be sold as slaves.

During the hundred-year Christian occupation of Jerusalem the mosques became churches or the headquarters of religious orders (the Dome of the Rock housed the Knights Templar), and dozens of new churches were built. With a few exceptions, both Muslims and Jews were denied access to their holy sites in the city.

In 1187 Salah al-Din (Saladin) retook the city for the Muslims and expelled all Christians but those of Eastern origin. Now it was the churches' turn, and many were turned into Muslim religious schools. Despite a brief Crusader interregnum from 1229 to 1244, from then on the city remained in Muslim control—Seljuks, Mamelukes, and finally Ottomans—until the British under General Allenby took it from the Turks in 1917. During the 700 years of Muslim government Jerusalem remained a political and economic backwater but prospered as a center of Sunni Muslim philosophy and theology and as a center for pilgrims. The first Ottoman ruler, Suleyman the Magnificent, rebuilt much of Jerusalem's core in the early sixteenth century and erected the wall around the Old City that we see today.

The pilgrimage to Jerusalem is not a hajj

(the term reserved for the obligatory pilgrimage to Mecca) but a *ziyara,* a visit to a holy shrine. Nonetheless, many traditions hold that for a Muslim unable to visit Mecca the ziyara to Jerusalem is an acceptable substitute, similarly effective in gaining forgiveness for one's sins. The Muslim holy sites in Jerusalem are few, but of great importance:

Temple Mount

This 55-hectare platform, enclosed by a massive wall largely built by Herod the Great in the first century B.C.E. and enlarged and modified many times since, is the locus of most of Islam's holiest sites in Jerusalem. Its high platform is accessed on all four sides by gates and stairways, each with its own traditions. Beneath the pavement are halls, passageways, and cisterns from the time of King David (1000 B.C.E.) to the time of the Crusaders (twelfth century C.E.). On Fridays and major Muslim festival days, when the mount is closed to non-Muslims, the open area of the Temple Mount is filled with thousands of Muslim men in even ranks prostrating themselves in prayer. In addition to the Al-Aqsa Mosque and the Dome of the Rock, the Temple Mount contains over a hundred other structures. Most of them have at one time served as Muslim religious schools, libraries, or museums. Several small domes mark other shrines. East of the Dome of the Rock is the diminutive Qubbat as-Silsilah (Dome of the Chain), where according to legend a chain used to hang that could only be grasped by someone telling the truth. Northwest of the Dome of the Rock is the Qubbat al-Mi'raj, marking the site where Muhammad uttered his last prayer before ascending to heaven on the Night Journey. Just beyond is the Mihrab an-Nabi (Prayer Recess of the Prophet). In the northeast corner of the compound, near the wall, is the Kursi Suleiman (Throne of Solomon), where the great king is thought to have sat watching while his jinn architect constructed his holy temple.

Al-Masjid Al-Aqsa

This large mosque on the southwest end of the Temple Mount is by tradition built on the site where Gabriel brought Muhammad to pray on the night he rose to heaven. The original wooden mosque, built by Omar, the general who conquered Jerusalem, was replaced in the early eighth century by Caliph el-Walid. It has been often rebuilt, enlarged, and embellished by succeeding rulers, including a major refurbishing from 1938 to 1943. The ornate wooden pulpit *(minbar)* was a donation of Saladin. The mosque can accommodate four thousand men for prayer.

Qubbat as-Sakra, or the Dome of the Rock

This shrine—originally not a mosque—was the first important religious building built by the Muslim conquerors, consecrated in 691. The Rock of Foundation at its center was though to be the axis of the world, the starting point for creation. From its dust Adam was created. After their expulsion from Eden, Adam and Eve took their first steps here as human sinners. Abraham bound Isaac to its surface for sacrifice. And from here Muhammad rose to heaven on his Night Journey. Here the final trumpet will be sounded. In addition to the holy rock, pilgrims to the shrine can view a reliquary with some hairs from Muhammad's beard.

The Byzantine-influenced edifice is dramatic in concept: two concentric octagons and an inner circle, with internal supporting columns forming two concentric circular corridors around the holy rock. The rock itself is surrounded by a tall wooden screen, with a small tower-like structure protecting al-Burak's (or in some traditions Muhammad's) footprint. Underneath the rock, reached by a narrow flight of stairs, is a small cave in the corners of which Abraham, David, Solomon, and the angel Gabriel are said to have prayed. Although the rock itself is unadorned simplicity, the surrounding surfaces are an anthology of richly decorated surfaces covered with glazed tiles, mosaics, sculpted wood, and precious metals in styles reflecting their Byzantine and Persian influences. The octagonal building has been frequently embellished, but its original structure remains intact, making it the oldest complete Muslim religious building in the world. One of its many Qur'anic inscriptions is the oldest extant Muslim inscription in Arabic letters.

Tomb of Rabi'ah al'Adawiyyah

Rabi'ah al'Adawiyyah (also spelled Rabiya al-Adawiyya) was born a slave in 714 in Iraq. She is thought to be the first Muslim female saint. Many tales exist of her miracles and her mystic experiences. She joined the Sufi order and later became a hermit, choosing to live in the Jerusalem area. For her home on the Mount of Olives near the Church of the Ascension she reutilized an ancient tomb that Jews believe once held the prophetess Hulda and Christians believe contained the body of the monk (or nun) Pelagia. Rabi'ah al'Adawiyyah was buried there when she died. During the Middle Ages, her tomb was an important pilgrimage site.

See also

Islam and Pilgrimage; Ziyara

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Jewish Sephardic Saints in Israel

Saints' tombs are the objects of pilgrimage in many of the Sephardic Jewish communities of North Africa, particularly Morocco, where more than 500 holy tombs have been documented. At the height of the practice in Morocco, prior to the 1950s, individuals went to the tombs year round with petitions of aid, to seek spiritual counsel, or to seek a cure. Each shrine was the focus of an annual collective pilgrimage called a *hillula* with a common set of customs. Communities walked to the tomb; camped there for several days; recited the Psalms, prayed, sang, and danced; slaughtered animals and feasted communally; gave young boys their first haircuts; and enjoyed each other's company. In a culture that did not validate either vacations or tourism, the annual pilgrimage to a saint's shrine provided elements of both.

The mass emigration of North African Jews beginning in the 1950s separated many communities from the tombs of their favorite saints who had traditionally been their protectors and the wellsprings of their communities' sense of identity. In many cases the solution has been to recreate the saint's shrine in some fashion in the emigrants' new country of residence, predominantly in Israel. These recreated shrines tend to cluster in traditional holy centers such as Beersheba or Safed, or in the so-called development towns with high concentrations of North African immigrants. Generally, the transfer is initiated by an individual immigrant who dreams that the saint has revealed to him the desire to have his shrine relocated and has even specified the location. This was the case, for example, with Avraham Ben-Haim, who in 1973 was inspired to recreate the shrine of David u-Moshe in his apartment in Safed. Other presumably ancient tombs are "rediscovered." Libyan Jews, for example, venerate the tombs of two ancient Libyan rabbis in the agricultural village of Alma, near the Lebanese border.

As soon as miraculous cures or other interventions are associated with the new site, the cult picks up momentum. Individual pilgrims come to present their problems to the saint. In many cases a full-scale hillula is organized, with most of the traditional activities still in practice. The most common dates for the hillula are the Jewish holiday Lag b'Omer, the Moroccan festival of Mimuna at the end of Passover, and Israeli Independence Day. There are many examples of this phenomenon in Israel. The Tunisian rabbi Chayim Chouri's shrine is now venerated in the municipal cemetery of Beersheba. The tomb of Rabbi Yisrael Abuhatzeira, known familiarly as Baba Sali, is visited in Netivot, where his followers believe he has curative powers and is able ward off ill fortune and facilitate good health and prosperity. Thousands of Moroccan immigrants are drawn to his white-domed tomb in January on the anniversary of his death. They ask for cures, for protection for their youngsters in the army, for success in business or in marriage, or for children.

Believers touch his tomb with bottles of water that they then take home so that some of his power will reside in their houses. Others take home Baba Sali key chains, posters, candles, and wine cups.

In similar fashion, the tombs of some ancient holy men indigenous to Israel have been revitalized by the attentions of recent Moroccan immigrants. The cave-tomb of Honi ha-Me'aggel, a sage of the first century B.C.E., is visited by Moroccans in Hatzor, in the Galilee. The shrine of Rabbi Gamliel, head of the Sanhedrin in the difficult time after the destruction of Jerusalem (70 C.E.), is venerated in downtown Yavneh. The tomb of the first century sage Jonathan ben-'Uziel in the Galilean village of Amuka, thought to have the power to arrange marriages, is much visited by unmarried young people.

See also
Baba Sali; Chouri, Chayim; David u-Moshe; Enquaua, Ephraim; Hillula; Judaism and Pilgrimage; Lalla Sol Ha-Tsaddiqah; Meron; Replica Pilgrimages; Tiberias

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Jordan River (Israel, Jordan, Palestinian Authority)

Christianity

The river in which Jesus was baptized by John the Baptist (Matt. 3:12–17, Mark 1:9–11, Luke 3:21).

The Jordan River flows from the foothills of Mount Hermon in northern Israel, the highest peak in the Middle East, through the Sea of Galilee, down to the Dead Sea, nearly 400 meters below sea level. Its total, meandering length is 323 kilometers, most of that below sea level. It averages about 30 meters wide, and from 1 to 3 meters in depth.

Jesus' baptism is believed to have occurred somewhere north of the village of Jericho, but whether on the east or west bank is currently under dispute. Archaeological remains of early churches at various sites on both sides of the river attest to the antiquity of these controversies. The stretch along the west bank traditionally identified as the baptism site has been divided into five segments, each administered—and revered—by a different Christian sect.

In the Middle Ages no Christian pilgrim wanted to leave the Holy Land without having bathed in and drunk water from the Jordan River. A canteen, or at least an ampoule, of Jordan water was an obligatory souvenir to take back to Europe to be venerated, for both its holiness and its curative powers. One medieval German pilgrim in the late twelfth century claimed that he saw 60,000 pilgrims along Jordan's shores. Up through the Russian Revolution, Russian pilgrims, some who had come on foot all the way from Russia, used to wrap themselves in their shrouds before immersing themselves in the water, believing that this guaranteed their resurrection. Today many Protestant sects bring busloads of their adherents for large group baptisms in the Jordan's waters.

The Jordan is such a prominent natural boundary that it is frequently cited in the Bible, where it is mentioned 178 times in connection with Abraham, Lot, Jacob, Joshua, Elijah, Elisha, David, and Absalom. In the Jewish Bible the river took on a symbolic meaning because of its importance as a military boundary: to cross the Jordan was to commit yourself, much as crossing the Rubicon was to Romans.

See also
Galilee

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Journeys of Saint Paul (Greece, Turkey, Italy)

Christianity, Twentieth Century

Christian pilgrims, sometimes aided by tour companies that cater to the pilgrim trade, retrace the journeys of the important first-century missionary Saint Paul through the early Christian centers of the eastern Mediterranean, as outlined in the Christian New Testament Book of Acts.

Saul (his Jewish name) was born circa 3 C.E. in Tarsus to a Jewish family whose father was a Roman citizen. An educated Jew, Saul derided the new Christians until one day, perhaps as part of an illness he was suffering, he had a vision or an experience in which he saw Christ. That encounter changed his life. He recovered, was baptized, changed his name to Paul, and devoted the rest of his life to the new religion's cause. For twelve years, circa 45–57, he made several journeys, each starting in Antioch and each including a visit to Jerusalem, to encourage conversion to Christianity, even though such activity was illegal under Roman law. He was ultimately beheaded in Rome.

First Journey (Acts 13–14)

Antioch

In this city (now called Antakia) in southern Turkey, the disciples were first called Christians, and here the project of spreading the good news of Christ to gentiles as well as Jews was conceived. In Paul's day Antioch was the third largest city of the Roman Empire, with some 500,000 inhabitants, perhaps 70,000 of whom were Jews. Little of its ancient splendor is left. Pilgrims visit a small cave church from Crusader times, called Saint Peter's Grotto, reputed to be a Christian meeting place when Christianity was still outlawed by the Roman Empire.

Cyprus

Paul preached to the Jews in the synagogue of Salamis, which is near modern Famagusta. Salamis is the legendary home of the Greek goddess Aphrodite. Substantial Greek and Roman ruins are preserved. In Paphos, also sacred to Venus/Aphrodite, Paul blinded a false prophet. Near a Greek church pilgrims can see a column to which Paul was tied and beaten. Some Jewish tombs from second century B.C.E. can also be visited.

Turkey

On the south coast of Asia Minor Paul and his companion Barnabas landed in Pamphylia and passed through Perga. Perga, seventeen kilometers from Antalya, has well-preserved remains from the Greco-Roman period, including ruins of the temple of Artemis, to whom the city was sacred. Paul went from there to preach in the small Anatolian town of Pisidian Antioch, of which only a few ruins remain near the village of Yalvaç, halfway between Antalya and Konya. Driven out by their unreceptive audience, the two missionaries went to Iconium in central Anatolia (now Konya, an important market center). Forced to flee again, this time they traveled to the remote towns of Lystra and Derbe, before retracing their route to Antioch.

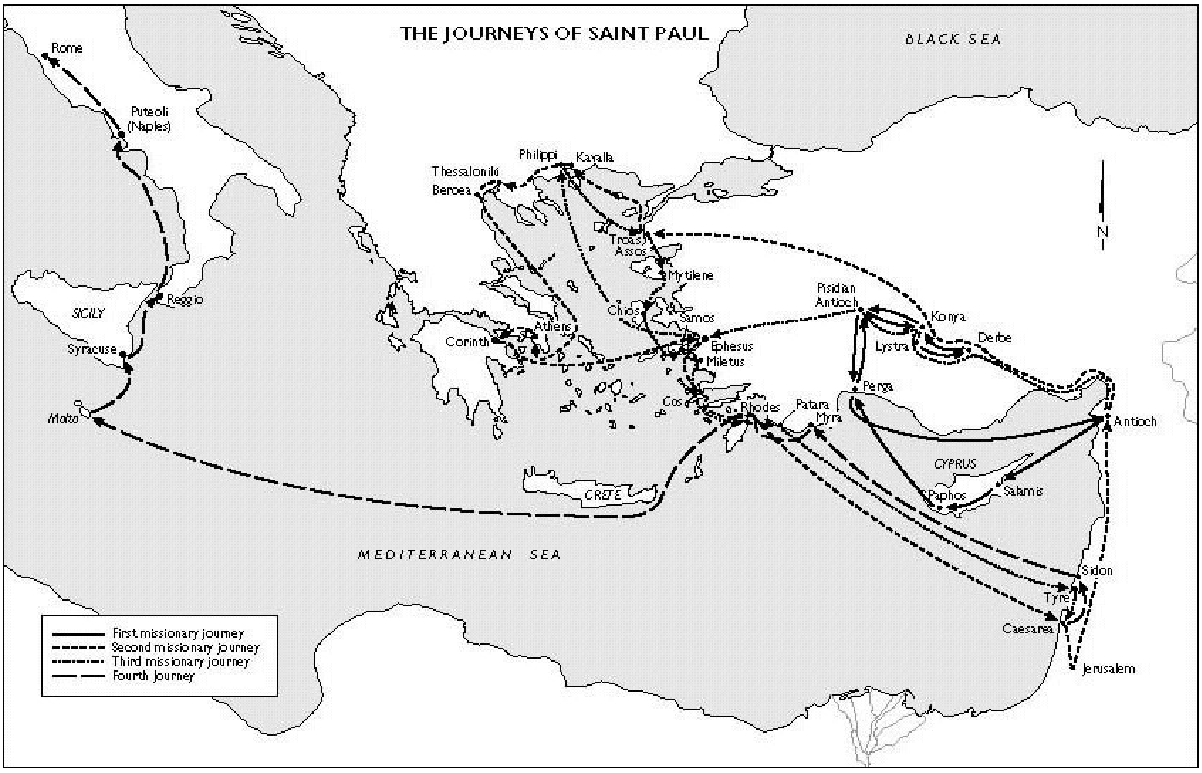
Second Journey (Acts 15–18)

Turkey

Accompanied this time by Silas, Paul carried his mission through the churches of Syria and Cilicia before returning to Lystra and Derbe and adding Timothy to his party. From there they made their way east to the coastal city of Troas, now entirely in ruins. From there they sailed to Macedonia.

Greece

Landing first on the island of Samothrace, the party went on to the mainland port of Neapolis (now Kavalla) and Philippi, then the most important Roman city in today's Greek Macedonia. There they preached, provoked a riot, and were briefly imprisoned. Pilgrims today visit some cave sanctuaries occupied by Christians in the second and third centuries, as well as the ruins of three large fifth- and sixth-century Christian basilicas. From Philippi they made their way to the busy port city of Thessaloniki, where Paul preached to the Greek gentiles and to the Jews. In Thessaloniki, now rebuilt after the German occupation in World War II, pilgrims visit numerous ancient churches, including Saint George and Saint Demetrius. Paul had a better reception in Beroea and then in Athens, where he debated the Stoic and Epicurean philosophers and


THE JOURNEYS OF SAINT PAUL
BLACK SEA
N
Rome
Puteoli
(Naples)
Reggio
SICILY
Syracuse
Malta
Philippi
Kavalla
Thessaloniki
Beroea
Troas
Assos
Mytilene
Chios
Samos
Athens
Corinth
Ephesus
Miletus
Cos
Rhodes
Patara
Myra
Pisidian
Antioch
Konya
Lystra
Derbe
Perga
Antioch
CYPRUS
Paphos
Salamis
CRETE
MEDITERRANEAN SEA
Sidon
Tyre
Caesarea
Jerusalem
First missionary journey
Second missionary journey
Third missionary journey
Fourth Journey

again found himself in trouble with the law for preaching a foreign cult. Pilgrims are shown the remains of an old well where legend holds Paul took refuge before his arrest and the ruins of the Church of Dionysius Areopagita, named for one of Paul's converts. Paul fared better in Corinth, where he stayed for a year and a half and made many converts among the gentiles. In addition to its well-preserved ancient ruins, Pauline pilgrims may visit ruins of the city's oldest church, the Skoutela, dating from just after Paul's time. From Corinth Paul again returned to Palestine, landing in Caesarea and proceeding north to Antioch.

Third Journey (Acts 18–21)

Turkey and Greece

Paul retraced his steps through Syria and Cilicia, meeting with Christians he had previously converted, before making his way to the coastal metropolis of Ephesus (near the Turkish city of Selçuk), where he preached for a time. Ephesus is Asia Minor's best-preserved Roman city, and pilgrims can see many buildings that existed in Paul's time, including temples, houses, markets, a brothel, and a library. The ruins of the fortress may include the room where Paul was imprisoned. Other important Christian pilgrimage sites near Ephesus include Meryemana, the house to which the Virgin Mary supposedly retired after Jesus' crucifixion, and the Cave of the Seven Sleepers. Paul next returned to the Macedonian city of Philippi and traveled by land to the port of Assos, in the Turkish Troad, from which he set sail. The ports of call on the way back home are all listed in Acts: Mytilene, Chios, Samos, Miletus, Cos, Rhodes, Patara, Tyre, and Caesarea.

Fourth Journey (Acts 22–28)

After his arrest in Jerusalem for inciting Jewish resistance to Rome, Paul was imprisoned in Caesarea, tried, convicted, and shipped to Rome with other prisoners. Pilgrims can visit the city's ancient port, aqueduct, and the building where Paul many have been imprisoned. Again Acts is specific about the route: from Caesarea to Sidon (now in Lebanon), Myra (Turkey; later Saint Nicholas was bishop there), Malta (where they wintered for three months), Syracuse (Sicily), Reggio (Calabria), Puteoli (Naples), and Rome.

See also

Ephesus; Rome

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Juàzeiro (Ceará, Brazil)

Roman Catholicism, Twentieth Century

The popular pilgrimage to Juàzeiro (also spelled Joaseiro), on the outskirts of Crato, in the northeastern Brazilian state of Ceará, visits the church of the Roman Catholic priest Cícero Romão Batista (1844–1934). Pilgrims flock to Padre Cícero because they consider him to have been a holy man and also because they believe that in 1889, while celebrating mass, Padre Cícero saw the host miraculously exude the literal blood of Christ.

Young Cícero's teachers found him headstrong and almost did not allow him to become a priest. Nevertheless he prevailed and was ordained in 1872, intending to become a teacher. Legend has it that the priest was persuaded to accept a position in Juàzeiro in 1872 when he had a dream of a celebration of the Last Supper in the schoolhouse in Juàzeiro in which Jesus' heart was exposed, bleeding and aflame with his love for humanity. In the dream, Jesus commanded Padre Cícero to devote himself to ministering to the poor. His life forever changed, Padre Cícero, along with his mother and sisters, moved to Juàzeiro. He quickly gained a reputation as a priest whose saintly habits and activist ways contrasted with prevailing norms in the Brazilian clergy. He had neither mistresses nor children. He did not charge for offering religious services. He visited the peasants on their farms. He helped victims of the great drought of the 1870s find lodging and work. These activities and his visions attracted a wide following, particularly among the poor and the disadvantaged. His fame swelled in March 1889, when at a mass dedicated to the Sacred Heart he administered the communion wafer to a young, illiterate, unmarried laundress, Maria de Araújo. When the wafer touched her tongue it appeared to be bleeding. The miracle was repeated twice a week for the next month.



Pilgrims to the statue of Padre Cícero in Juàzeiro, November 1985 (Stephanie Maze/CORBIS)

Maria de Araújo, now considered a *beata* (holy woman), joined with several of her friends who had witnessed the miracle to champion Padre Cícero's saintliness.

The miracle-working Padre Cícero was soon at odds with church hierarchy. The bishop refused to recognize the Eucharist miracle and, when Padre Cícero refused to disavow the experience, suspended him from exercising his priestly offices. When the Vatican, too, denied the miracle, Padre Cícero tried unsuccessfully to advance his case in Rome. These clashes were part of a much larger struggle within the Brazilian church concerning issues of local control versus Vatican control and the power of municipal bishoprics versus the folk religious practices in a hinterland with very few Roman Catholic priests.

Almost from the moment of the miraculous mass, Padre Cícero attracted pilgrims in large numbers, mainly the peasants, including numerous recently freed slaves and the urban poor, who were eager to receive the blessing of a living saint. Maria de Araújo and the other beatas also came to be held as "living saints" and were sought out for their counsel and for their supposed power to intercede with the deity. By 1892 more than four hundred pilgrims were arriving daily. Within a few years the numbers were much higher. Each day pilgrims swarmed to Padre Cícero's house on the Rúa Nôva to hear his homily and receive his blessing (*consagração*). The pilgrimage fervor affected all classes and professions. Peasants and former slaves came in large numbers, but so did doctors, lawyers, and members of the commercial bourgeoisie, as well as land barons and political chiefs. Particularly numerous were those who came seeking cures. Many pilgrims, who increasingly viewed themselves as Padre Cícero's godchildren, stayed in Juàzeiro as settlers: from 1890 to 1909 the hamlet's population swelled from 2,500 to 15,000 people.

The church hierarchy was appalled and employed various measures to marginalize Padre Cícero. Undeterred, he continued to lead religious observances in Juàzeiro, and his followers, increasingly alienated from the official

church, began to view the village of Juàzeiro as a kind of new Jerusalem in which Christ himself would soon appear.

Padre Cícero died in July 1934, and thousands attended his funeral at the chapel of Our Lady of Perpetual Help. Even after death the "saints" of Juàzeiro continue to attract pilgrims. The tomb of beata Maria de Araújo was an object of veneration until it was demolished in the mid-1930s by ecclesiastical authorities who hoped to squelch the pilgrimages. Over the last seventy years for the most part Padre Cícero's successor priests have not been advocates of the Cícero cause. The Salesian and Capuchin monasteries in Juàzeiro welcome pilgrims at their masses, and even house some of them, but they are uncomfortable with his cult. The breakaway Igreja Católica Apostólica Brasileira has made him a saint, but the Vatican has made no effort to canonize him.

Yet the pilgrims continue to arrive, most by overcrowded truck or chartered bus in journeys of two or three days. Others from nearer by make the journey on foot. The bulk come during the post-harvest pilgrimage season from late August through February. Especially popular are several Catholic festival days: Our Lady of Sorrows (September 13–15), the Day of the Dead (October 31–November 2), Our Lady of Light (early February). During the Day of the Dead festival as many as 350,000 pilgrims may visit the town.

As the trucks or buses arrive, pilgrims break into songs of praise. They proceed on foot to the Church of Our Lady of Sorrows and circle it three times before entering. If they have brought a medal or rosary to be blessed, they present it at the altar. If they have brought a statue of the Virgin, they may leave it at the altar for a time so that the two Marys can have a conversation. Later they may visit other churches in the village, or hear a mass in one of the local monasteries, or visit the House of Miracles, where painted ex-votos are displayed. Some visit the Padre Cícero museum or the house where he once lived. Most will trek several miles along the Rúa do Horto to the hilltop with the skeletal church, begun but never finished by Padre Cícero. Beggars cluster along the road to ask the pilgrims for alms. Along the way most pilgrims will pause to pray at the fourteen life-size statues of the Stations of the Cross. It is customary to bring flowers or ribbons to adorn the figures of Christ, and to slap the statues of Judas and Herod or to hit them with a rolled-up newspaper. Some leave a small stone at the stations, or in the fork of some tree, in order to "call'' some loved one or neighbor to make the pilgrimage to Juàzeiro. On the hilltop they admire the statue of Padre Cícero, erected in 1969, reputed to be the third largest human statue in the world. A half hour beyond the hilltop is a collection of boulders known as the Holy Sepulchre, where pilgrims clamber between, over, and around the rocks, put their fingers in holes that Padre Cícero allegedly made in the rock with his bare hands, and drink or bathe their heads from a puddle of water, reputedly holy.

On the return walk, or in the village of Juàzeiro, pilgrims may buy religious memorabilia or other souvenirs from the legions of vendors who make a living from the pilgrimage. Pilgrims who spend the night in the town sleep where they can, often in rows of hammocks hung in communal dormitories called *ranchos.* For most the experience is positive: in one survey, eight of nine pilgrims reported that they had made more than one visit to the shrines. Pilgrims who come from far off may combine a visit to Juàzeiro with a visit to the shrine of Saint Francis of Assisi in Canindé (Pará), 1,000 kilometers to the west.

Most pilgrims wear a medal, sometimes attached to a rosary, with Padre Cícero's image on one side and on the other a likeness of Juàzeiro's patroness, Our Lady of Sorrows. Devotees wear the side with the Virgin against their chests, in order to protect her from the eyes of the world, while Padre Cícero looks outward to the world and his parishioners. Pilgrims recount to each other the tales they learned from their parents of Padre Cícero's miraculous deeds.

See also

Pilgrimage to Living Beings

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Jubilee Year

Roman Catholicism

A year when plenary indulgence is possible for pilgrims undertaking certain special ritual activities. Generally associated with Rome, jubilee years, sometimes called holy years, occur at regular intervals. Over the last 700 years nearly 100 extraordinary jubilee years have been authorized for specific churches or for specific commemorations, such as the declaration of 1987–1988 as a Marian Jubilee Year. The year 2000 marked the twenty-eighth Roman Jubilee Year.

The origin of Christian jubilees is related to ancient Jewish customs prescribed in Leviticus 25:10: "You shall hallow the fiftieth year, and proclaim liberty throughout the land to all the inhabitants, it shall be a jubilee for you." This year, following seven cycles of seven years, was considered a time of atonement and of rest and renovation. It began on the tenth day of Tisri (the seventh month) by sounding the ram's horn. During the jubilee year certain fields were to be left fallow and slaves were to be set free.

Among Christians, "jubilee" came to mean a special time when people could earn indulgences toward their eventual salvation. Saint Bernard declared the year 1146 as "a veritable year of Jubilee'' and offered indulgences to those men who went to the Holy Land to aid the Christians involved in the Crusades there. By the late thirteenth century jubilee and the idea of remission of sins were clearly interconnected.

Pope Boniface VIII declared the first jubilee year in Rome in 1300, with the intent that it recur every hundred years. His announcement, the bull *Antiquorum habet,* was engraved in marble and is still located outside the Holy Door of Saint Peter's Cathedral. Pilgrims could receive plenary indulgence if they were truly penitent, confessed their sins, and visited Saint Peter's and Saint Paul's-Outside-the-Walls fifteen times during the jubilee year. Pilgrims from Rome were required to visit thirty times.

In 1342 Pope Clement VI changed the event to every fifty years. In 1389 Urban VI decreed a jubilee year every thirty-three years and added visits to Saint John Lateran and Santa Maria Maggiore to the required pilgrim's circuit. Because the fifty-year interval precluded many people from ever having a chance to make the jubilee pilgrimage to Rome, in 1470 Paul II called for jubilee years every twenty-five years. This has remained the general pattern, with occasional lapses due to political reasons, such as in 1800, when French forces invaded Rome. The required number of visits was lowered for the 1900 Jubilee Year, and Pius XII (1939–1958) reduced the obligation to one mass in each of the four churches.

Harvests were good in 1300, and it was peaceful in Europe, but the numbers of pilgrims who arrived in Rome strained resources, especially food and lodging. Scholars estimate that between 200,000 and 1 million pilgrims visited the two sanctuaries and received plenary indulgence that year. In 1342, even though most European realms were at war, nearly 5,000 pilgrims entered Rome every day. There they found that an earthquake had destroyed most of the lodging and damaged most of the holy sites. In 1400, the numbers dropped considerably because of the outbreak of the Black Death. Among those who did come, reports say that six hundred to eight hundred died daily. Therefore, the pope extended the grace of indulgences to churches outside of Rome. Larger numbers of pilgrims journeyed to Rome in 1450 to make the required number of visits to four shrines, a custom that brought considerable income to the papal treasury. One pilgrim's account mentions more than 1,000 hospices and inns in Rome at the time. Other pilgrims chronicle the many deaths due to the plague and crowds, which on one occasion crushed 178 people to death on a bridge. The jubilee year in 1525 saw few people because of the incipient Protestant Reformation, but by the jubilees of 1575 and 1600 large numbers of pilgrims again entered Rome.

The twentieth century has brought important changes to participation in the jubilee. Because of more rapid methods of transportation, extraordinary numbers of pilgrims come from all over the world, not just Europe. Within Rome itself, pilgrims seem content to take



Rome, Italy. Jubilee Year souvenir postcard from 1925. (Collection of Linda K. Davidson and David M. Gitlitz)

buses and taxis from one church to another rather than walk. Finally, ever-present media (television and print) publicize the event, allowing those who do not venture to Rome for the jubilee year to take part vicariously: Anyone who wished could watch Pope John Paul II knock down the Holy Door on December 24, 1999. The jubilee of the year 2000 was the largest ever, with well over a million pilgrims visiting Rome. Preparations for the flood of visitors included repairs on Saint Peter's Basilica and other religious and tourist sites, organized tours that offered a "pilgrim's card" good for entry into Rome, and renovation of urban services, especially transportation.

For pilgrims, the principal ceremony of the jubilee visit is to pass through one of the holy doors that are opened only during the special year, as a symbolic opening of the gates of heaven. The jubilee year begins on the eve of December 24 of the preceding year when the pope knocks down the Porta Santa, the Holy Door, of Saint Peter's Cathedral. Bishops open the holy doors of the three other basilicas. The tradition was first mentioned in 1450. The pope knocks three times on the walled door and at the third tap, the prepared wall crumbles. When the year ends, the door is once again walled up.

Because the Catholic world is much larger than it was in the Middle Ages, modern pontiffs have extended the jubilee privilege of granting indulgence to specially designated jubilee churches in various parts of the world in the year following the Roman jubilee.

At least three other Catholic churches also celebrate regular holy years and offer plenary indulgences to pilgrims. In Santiago de Compostela, Spain, holy years occur when Saint James's feast day, July 25, falls on a Sunday, which happens in a pattern of once every six, eleven, six, and five years; thus the years 2004, 2010, 2021, 2027, 2032, 2038, 2049, and so forth. Similarly, there are holy years in Lyon, France, when Saint George's day falls on Good Friday, and in Le Puy-en-Velay, France, when the Annunciation (March 25) falls on Good Friday.

See also

Indulgences; Kumbh Mela; Puy-en-Velay, Le; Roman Catholicism and Pilgrimage; Rome; Santiago de Compostela

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Judaism and Pilgrimage

In the course of its long history, Judaism has incorporated a number of pilgrimage traditions. Although pilgrimage is not nearly as prominent in present-day Jewish practice as it is, for example, among Roman Catholics, Muslims, or Hindus, it constitutes an important part of historic Judaism and in diverse forms—some of them quite secular—is still alive today.

Over the centuries Judaism has been variously thought of as a religion, a culture, an extended family, a tribe, and an ethical movement. As a religion it has many sects and movements. As a culture it is a compendium of varying traditions, ranging from Ethiopian Falashas to Eastern European Ashkenazim, from Indians and Iraqis to Spanish Sephardim; it extends from the shtetls of Poland to the kibbutzim of the Galilee, from the souks of Morocco to the Jewish community centers of the United States. As with the world's other widespread religions, Judaism's diversity makes it difficult to speak of a single Jewish tradition with regard to pilgrimage. Moreover, Jewish history has evolved through a number of very different phases, each of which has had its own concept of, and involvement with, pilgrimage.

Judaism evolved in the Near East, in the area around present-day Israel. As Joshua and the wandering Israelite pastoral tribes gradually established their control over lands belonging to the Canaanites and other earlier inhabitants in the thirteenth century B.C.E., they assimilated many of the local customs related to the agricultural calendar. That and their attraction to the local Canaanite deities are well attested in the Bible. Women especially seem to have frequented local public Canaanite shrines to make vows or to give thanks. One of the most important acquired customs was to give thanks to the deities responsible for the fertility of the land and the cooperation of the weather by bringing gifts, generally a portion of the first harvests, to the priests in local cult centers.

During the period of Judges (thirteenth–twelfth century B.C.E.), the focal point of worship was the spring at Shiloh (Judg. 21:19–20; 1 Sam. 1:3), some 32 kilometers north of Jerusalem, where Joshua had placed the Tabernacle and Moses' Ark of the Covenant some years earlier. Bethel (1 Sam. 10:3) also attracted pilgrims, as did a handful of lesser shrines such as Shechem, Gilgal, and Beersheba (Amos 5: 4–6).

In the tenth century B.C.E. David brought the Ark of the Covenant to Jerusalem and designated the city as his holy capital. David's son, Solomon, invested in creating a central religious precinct on Mount Moriah, traditionally the place where Abraham was instructed to sacrifice Isaac.

The forces in favor of centralizing the emerging Jewish identity tried to focus the pilgrimage energy on the capital. Exodus 23:17 and Deuteronomy 16:16 record the obligation of every male Jew to appear before the Lord with offerings at three specified times each year at a place of the Lord's choosing, which was now interpreted to mean Jerusalem. Jerusalem's location on the highest ridge of the Judean Hills led these pilgrimages to be called *aliyot,* or "goings up" (singular *aliyah*).

These three festivals of Sukkot, Shav'uot, and Passover, called the Shalosh regalim (the Three Walking Journeys), drew streams of pilgrims up to the mountainous heart of the country. In addition, Jews were encouraged to come to Jerusalem for other purification rites and to bring offerings to the Temple to give thanks, to atone for sin, to present their first fruits, and after giving birth.

Hag is the other term applied to festivals at

the Temple, denoting these three, plus Rosh Hashanah and Yom Kippur. It seems to have signified both the journey to the shrine and the joyous celebrations at the Temple upon arrival. In modern Judaism the term has shed the association with pilgrimage and acquired the generalized meaning of any Jewish religious holiday. By contrast, the related Arabic term continues to indicate the Muslim pilgrimage to Mecca (hajj) or someone who has made that journey (*hajji*).

After Solomon's death, during the period of the divided kingdoms, King Jeroboam of the northern kingdom of Israel tried to divert pilgrimage traffic to the rival shrines of the golden calf at Dan and Bethel (1 Kings 12:26–33), but with little lasting success, as priests, Levites, and commoners alike continued to journey thrice annually to Jerusalem. This ceased in 587 B.C.E. when Nebuchadrezzar destroyed the Temple and carried off most of the Jewish population to Babylonia. A generation later, in 538, the Persian ruler, Cyrus, authorized return to the ancestral homeland, and a new temple, erected on the site of the old and with all its aura of holiness, was completed in 515 B.C.E. Jews within easy walking distance continued to come as pilgrims three times a year. Those living further away might come only at Passover. Jews remaining in Babylonia, or who had settled in Antioch, Alexandria, or in other lands far from Jerusalem, might come once during their lifetimes. The Mishnah (Tractate *Yoma'* 12a), an ancient compilation of Biblical commentaries and the oral traditions of Jewish law, obligates Jerusalem's citizenry to house pilgrims and sets as payment the skins of the animals the pilgrims sacrificed at the Temple. These traditions continued through Herod's enlargement of the Temple at the end of the first century B.C.E. The first-century C.E. writers Philo and Josephus, the Talmud, and the Christian Bible all mention the large numbers of pilgrims in Jerusalem at this time and the diversity of their countries of origin.

The two Temples—Solomon's and the post-Babylonian Second Temple together with Herod's enlargement—were not synagogues. That is, they were not primarily places for communal assembly for prayer, nor were they places dedicated to the instruction or moral edification of the faithful. They were the central religious house of a political Jewish entity, the seat of God and government. The obligation to visit Jerusalem thrice yearly paid homage to both: religious offerings were deposited in the Temple, and taxes were paid to the civil authorities. The Jerusalem Temple was not a place of communal prayer; it was a place of sacrifice, where live animals were slaughtered and offered to the deity by the priests in name of the people. Although the Jewish God was thought to be incorporeal and omnipresent, paradoxically he was also thought to reside particularly in the Inner Sanctum of the Temple. The Temple was designed to elicit awe, as well as respect for the power of the Almighty as delegated to his official clergy. Jewish pilgrimage during the period of the Temples must be understood in this light. The pilgrimages also had an economic component, as vendors flocked to the capital city to hawk their wares to pilgrims.

Even before the destruction of the Temple in 70 C.E., many Jews had resettled in the commercial and intellectual centers of the Mediterranean basin, such as the Egyptian city of Alexandria. Some of these Jews occasionally participated in the annual pilgrimages to Jerusalem, but they were just as likely to make a shorter journey to a local worship center or shrine that was in a symbolic way fulfilling the functions of the Jerusalem Temple. The Alexandrian Jewish philosopher Philo, for example, seems to have made his Passover pilgrimage to the community shrine of Therapeutae, on the shore of a nearby lake. For these expatriate Jews, pilgrimage was already evolving from an obligation to an option for accruing merit.

With the Roman occupation and the destruction of the Temple in 70 C.E. and of the city of Jerusalem in 135, Jews were dispersed to the far reaches of the Roman Empire. In the newly established communities of the Diaspora the synagogue, or assembly hall, replaced the distant and inaccessible Temple in Jerusalem as the focus of religiosity. The new communities tended to be more urban than agricultural. Communal liturgy and individual prayer at synagogues at the time of the great festivals replaced the traditional pilgrimage to the Temple with the physical offerings of the first fruits of harvest. Jews now deemed aliyah to denote not

the thrice-annual climb to Jerusalem, but rather the act of rising before the congregation in any synagogue to participate in the reading aloud of a portion of the Torah.

From Hadrian's destruction of Jerusalem in 135 C.E. until the fourth century, Jews were denied access to Jerusalem. But from the fourth century through the Middle Ages and up to the Zionist immigration beginning in the late nineteenth century, and indeed to the present, religious Jews have journeyed to the Holy Land as pilgrims. They were often accompanied by, and sometimes were at odds with, the steady streams of Christian and Muslim pilgrims who came to revere their own holy shrines in the same place. At times—in the thirteenth century, for example—Jews were required to pay high travel taxes and to wear special clothing identifying them as Jewish pilgrims.

For Jewish pilgrims, the Temple ruins were always of central importance. The Western Wall, the *Kotel ha-ma'aravit,* known in Christendom as the Wailing Wall, was a place not only to revere God's presence in what was traditionally the holiest of his sanctuaries, but also a place to lament the destruction of Jerusalem and the identity of the Jews as a political, territorial nation. The Judaism of the Diaspora longed to return to its center; the prayerful aspiration "Next year in Jerusalem" is uttered at the heart of every Passover Seder.

As Diaspora Jews trickled back to their Holy Land, Jerusalem and the traditional shrines of the Biblical period were not the only revered sites. The Mount of Olives, the hill just east of the Temple Mount, was held by many Jews to be the place where at the end of history the resurrection of the dead would begin. It thus became a preferred burial site. A rock-cut tomb on Mount Zion, southeast of the walled city of Jerusalem, was identified—spuriously—as the tomb of King David. The graves of the principal authors of the Talmud were identified, as were the tombs of many important later rabbis. Many of these tombs developed into important pilgrimage sites.

The modern State of Israel was created in 1948 in the wake of the Holocaust. The most significant persons in its founding were Zionist pioneers, largely secular Jewish socialists who had immigrated principally from Eastern Europe beginning in the 1880s. They had the idea of creating a homeland for Jews based on an ethic of manual labor, particularly farming. These pioneers were joined by Holocaust survivors—many of them also secular Jews—and idealists from the world's remaining large Jewish communities, who came with a mixture of religious and secular motives. All of these immigrants, and the tens of thousands of refugees and idealists who have followed them, are termed to have made aliyah, thus completing the evolution of a word that originally meant "going up'' to Jerusalem for one of the annual pilgrimage festivals. The efforts of these immigrants were sustained by vast material resources contributed by Jewish communities in the Diaspora, with the largest share coming from Jews in the United States. The goal of all these groups was to create a modern nation as a homeland, a refuge, and a bulwark to ensure the preservation of Judaism, which some defined as a culture with deep historical, religious, and ethnic roots, and others as a religion to be sustained by the institutions of statehood. This dichotomy—modern secular state versus traditional theocracy—has yet to be resolved.

The dichotomy helps explain the State of Israel's dual role as a Jewish pilgrimage center. On the one hand, it houses many traditional religious pilgrimage sites, chief among them Jerusalem. Religious Jews worldwide make pilgrimages to pray at the Western Wall, or to visit Rachel's tomb or the graves of such holy men as Maimonides and Shimon Bar Yohai, the second-century mystic.

For countless other Jews who do not follow the rules of orthodoxy, who do not attend synagogue regularly, and who may not even believe in God, Israel serves as a secular ethnic or cultural shrine to their sense of Jewish identity. For many of these people a visit to Israel is a must. It is a time to visit relatives who have immigrated there, to be a tourist-pilgrim to the holy sites in Jerusalem, the West Bank, and the Galilee, to visit the Holocaust Memorial at Yad Vashem, and to pay homage at the shrines of statehood: the heroic collective farms (kibbutzim) that survived the bloody War of Independence, the bullet-scarred walls of Jerusalem, testimony to the 1967 war, the Hebrew University, Hadassah Hospital, the Knesset Building

(home of the parliament), or Ben Gurion's home at Kibbutz Sede Boker in the Negev Desert.

The "Never again!" mentality, so interwoven with the creation of the State of Israel and the efforts to defend its existence in four major wars against it by its Muslim neighbors, has contributed to the glorification of several shrines to Jewish resistance, victimization, and heroic sacrifice. The Yad Vashem Holocaust Memorial is one of these shrines. So is Prime Minister Yitzhak Rabin's tomb and the street corner in Tel Aviv where he was assassinated in 1995. One of the most popular of these political sites is Masada, where in 73 C.E. a small band of Jewish resisters to Roman occupation of Palestine committed mass suicide rather than surrender to the Roman besiegers.

Two other sorts of Jewish pilgrimages should be mentioned, both more prevalent in the Diaspora than in Israel. The first are visits to memorials of persecution, destruction, and heroic sacrifice. These include sites associated with the Holocaust and places associated with the expulsion of the Jews from Spain. Frequently Jewish tourists take on aspects of pilgrims when they journey to the sites of long-vanished Jewish communities, experiencing in the visit a reaffirmation of ethnic roots and a bittersweet nostalgia for glories past. The shtetls of Poland, the Spanish cities of Toledo and Girona, the synagogues of Cochin (India) and Thessaloniki (Greece), the ghetto of Venice (Italy), and the Jewish cemeteries of Curaçao, all are pilgrimage sites of this type.

The second type of pilgrimage, particularly in the North African Sephardic and the Central European Hasidic traditions, are the pilgrimages to great rabbis and sages to seek their spiritual advice, to request clarification of a legal point, or merely to benefit from a look, a touch, or a moment in their presence. After their deaths, often their tombs continue to attract pilgrims. Marrakech (Morocco), claims forty-eight saints' tombs. The Brooklyn (New York) grave of Rabbi Menachem Schneerson, who died in 1994, is one example of such sites. The tradition of making a communal annual visit *(hillula)* to the tombs of North African Jewish saints, which became problematical after the creation of the State of Israel and the emigration of most North African Jews, has in some cases been reestablished in Israel or other countries. For example, although the tomb of Rabbi Ephraim Enquaua remains in Tlemcen (Algeria), his cult has for the most part been displaced to Paris, with the immigration of Moroccan Jews there in the early 1960s. Although Rabbi David u-Moshe died near Agouim, Morocco, devotees believe his spirit was magically transported to Israel.

See also

Aliyah; Cave of Machpelah; Chouri, Chayim; David u-Moshe; Enquaua, Ephraim; Hillula; Holocaust Sites; Jewish Sephardic Saints in Israel; Masada; Meron; Pilgrimage to Living Beings; Rabin, Yitzhak; Rachel's Tomb; Shalosh Regalim; Tzaddik; Yad Vashem

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Judicial Pilgrimage

A pilgrimage mandated for a convicted criminal by a secular judicial court, either as punishment or to atone for the sin of the crime. Judicial pilgrimages were especially popular in the Christian Middle Ages.

Evolving from clergy-imposed penitential pilgrimages, judicial pilgrimages were being used in some European civil courts by the thirteenth century. A century later they were a common punishment in the Low Countries, France, and Italy. Records from Ghent (Belgium) for the decade 1350–1360 indicate that 1,367 guilty people were sentenced to go on pilgrimage to 133 different sites. In many instances, the courts reserved the right to judge the convicts again upon their return from the pilgrimages. As with some other mandated penances, persons of means could hire someone else to fulfill the obligation for them or could make a payment in lieu of the journey.

In the 1990s certain Belgian magistrates gave minor offenders the choice of serving time in jail or walking to Santiago de Compostela (Spain) and back. Now, as in former times, the returning judicial pilgrims could clear their record only by presenting a document signed by parish priests along the way, attesting to their having fulfilled the conditions of their sentence.

There are also instances of judicial pilgrimages being imposed in Islam. In 1995 an Indonesian minister misquoted a Qur'anic verse. As a result he was required to make an enforced *umra* (lesser pilgrimage) to Mecca.

See also

Penitential Pilgrimage; Umra

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Junpai

Term designating a pilgrimage that incorporates visits to several temples or shrines in a defined circuit, usually thirty-three or eighty-eight temples. Primarily the term refers to the special Buddhist pilgrimages to multiple temples but is occasionally used in a more general sense in Shintō.

See also

Buddhism and Pilgrimage; Saikoku; Shikoku; Shintō and Pilgrimage

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Junrei

Buddhism

Japanese term that literally means "performing rites at a series of temples." It is one of several terms used by Japanese Buddhists to designate pilgrimage.

See also

Henrō no Tabi; Japanese Buddhism and Pilgrimage; Kaikoku

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K

Ka’ba

See Mecca (Hejaz, Saudi Arabia).

Kaihōgyō (Kyōto Prefecture, Japan)

Shintō

Perhaps the world’s most rigorous pilgrimage ritual is that of the Kaihōgyō tradition on Mount Hiei, near Kyōto. Its extreme asceticism has greatly limited the number of pilgrims who complete the ritual: since 1885 forty-six men have completed the pilgrimage, only nine of them since 1926.

The circuit around Mount Hiei is 40 kilometers long and includes 250 holy stations: shrines to diverse Buddhist, Shintō, and Daoist (Taoist) gods; tombs of Tendai Buddhist monks; and sacred stones, trees, groves, streams, and waterfalls. At each one the monk must recite the appropriate mantra, with its accompanying hand gestures. Within a period of seven years, the monks must run this circuit 1,000 times, in ten blocks of consecutive 100-day runs. A separate 54-kilometer run must be worked in without interrupting the rhythm of the 100-day schedule. During the last year of the exercise the monks do two 100-day, 84-kilometer runs. Also during the last cycle the monks must complete nine circuits without eating, sleeping, drinking, or lying down.

The spiritual athletes *(gyoja)* who survive the exercise report that it transforms their lives, that it imparts a mystical sense of the oneness of spirit and natural phenomena, of flight, joy, and enlightenment.

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Kaikoku

Buddhism

Japanese term that means “touring the nation.” This is one of several terms that Buddhists use to mean pilgrimage.

See also

Henrō no Tabi; Japanese Buddhism and Pilgrimage; Junrei

Kairouan (Tunisia)

Islam, Seventh Century

The oldest Muslim city in North Africa and the holiest city in Tunisia; considered one of holiest cities in Islam; an important focal point of Muslim pilgrimage activity.

Kairouan (also spelled al-Qayrawān) lies 150 kilometers northeast of Tunis. The city was founded in 670 as an Islamic military outpost (the word *kairouan* means caravan in Arabic) and served as the capital of Muslim Ifriqiya (North Africa, also known as Maghreb), including the Islamic centers on the Iberian Peninsula. Kairouan was already functioning as a religious center by 694. After the tenth century, although it no longer served as the political center of Muslim Africa, it continued in its role as an important trade, cultural, and religious hub of the Muslim world. Its sites are so holy that local tradition declares that seven trips to Kairouan are equal to one hajj, one pilgrimage to Mecca. Seventeenth-century documents relate that Muslims took off their shoes when entering the city, as if the entire city were a mosque. Until modern times only Muslims

were permitted to enter the city. Kairouan contains several important mosques and relics from the early period of Islamic development.

The Great Mosque, Djama Sidi Okba, was built in 670 by the city's founder, 'Uqbab (or Okba) ibn Nāfi. It was substantially rebuilt in 863 and has been enlarged several times since. Its minaret, built in the early eighth century, is the oldest minaret in the world. Its several renovations have turned it into a richly ornamented marvel of beauty and design. A 400-column colonnade surrounds the large marble courtyard, which contains the tombs of several saints. Pilgrims remove their shoes and wash their hands as an act of purification before approaching the tombs.

The *Zaouia* (tomb) of Sidi Sahbi draws more pilgrims than even the Great Mosque. Abu Zama Balawi (or Abou Djamal el Balaoui) was one of the prophet Muhammad's companions. He always wore three of Muhammad's hairs (according to tradition, one under his tongue, another under his right arm, and the third next to his heart). Called the Mosque of the Barber, the building was constructed in the fourteenth century to hold his tomb. Pilgrims leave scarves as ex-votos on the tomb. Babies are brought there to be anointed.

Pilgrims also visit the Mosque of Three Gates, Djama Tlete Biban, which has become a center of one of the Tunisian Muslim religious societies. Other mosques in the city also contain saints' tombs: the Zaouia of Sidi Amor Abbada is especially important to the city's residents. He was a blacksmith, and a large anchor stands near the tomb. According to legend, it keeps (landlocked) Kairouan from drifting out to sea. This prophet's revelations are inscribed on large tablets around the tomb.

Legend says that the city's ancient well, called Bir Barouta, is connected to Mecca. The tradition states that a pot that had been in the Zamzam Well in Mecca appeared one day in the well in Kairouan, proving that the water source ran between the two cities. The water is considered especially important to Bedouins. A blindfolded camel powers the water wheel that pumps it.

Martyrs' Gate (across the market from the Great Mosque) commemorates a group of religious teachers killed by a Shī'ite ruler in the tenth century. A nearby cemetery is restricted to descendants of the family of the prophet Muhammad.

Ramadan and Mawlid al-Nabi (Muhammad's birthday), when pilgrims feast and dance during the celebrations, are the preferred times for visiting.

See also

Mawlid al-Nabi

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Kalwaria Zebrzydoska (Kraków, Poland)

Roman Catholicism, Seventeenth Century

Catholic shrine 40 kilometers southwest of Kraków and 15 kilometers east of the Polish town of Wadowice that was much visited by young Karol Wojtyla, who became Pope John Paul II in 1978. With its numerous chapels, grand basilica, and famous Way of the Cross, it is the second most frequented shrine in Poland, after Jasna Gora Monastery in Czestochowa.

By tradition, a local noble, Mickolaj Zebrzydowski, built the shrine in the seventeenth century after having a vision of three fiery crosses on one of the foothills of the Carpathian Mountains. There he built a Way of the Cross, whose dimensions he modeled after Jerusalem's. It is still one of Zebrzydoska's main attractions. Known as the Kalwaria, it leads pilgrims past forty chapels and oratories to a large cross on top of a hill. Each of the chapels is dedicated to a particular episode on Jesus' path to Calvary: the Last Supper, Pilate's Palace, the Garden of Gethsemane. Others memorialize events in Mary's life. In typical Baroque fashion, many of the chapels have shapes—a circle, a heart, a cross, a triangle—that reflect their themes.

Zebrzydowski also built a monastery, which was entrusted to the Order of Saint Bernard. The complex's chapel is a masterpiece of heavily encrusted Baroque decoration. What draws pilgrims to the building, however, is a painting

of the Virgin Mary that is said to weep real tears. Penitent pilgrims seek her intercession in securing their forgiveness. Although a steady stream of pilgrims arrives year round, it is greatest on liturgical days dedicated to the Virgin, such as her nativity (September 8) and her assumption (August 15). During Holy Week preceding Easter, villagers in the area perform a Passion play at the shrine, re-enacting the events of the crucifixion as they proceed along the Stations of the Cross up to the hilltop cross. Catholics come from all over Poland to join in the play's crowd scenes. As many as forty thousand pilgrims may take part in the performance.

See also
Czestochowa

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Kamakura (Kanagawa Prefecture, Japan)

Shintō, Eighth Century; Buddhism, Thirteenth Century

Kamakura, like Kyōto and Nara, is one of Japan's holiest cities. It contains sixty-five Buddhist temples and nineteen Shintō shrines, which attract pilgrims from around Japan.

Kamakura was the feudal capital of Japan from 1185 to 1333, the period during which many of its temples were built. The city was the center of the Rinzai-Zen movement (which uses riddles and conundrums to help facilitate the attainment of enlightenment), and several of its temples are related to subsects of that movement. Because Kamakura is only about 50 kilometers south of Tokyo, and because it is scenically attractive and has good beaches, it regularly attracts large numbers of tourists and day-trippers as well as pilgrims.

Amanawa Jinja

This important Shintō shrine, founded in the early eighth century by Priest Gyōki, focuses its worship on the sun goddess Amaterasu, the progenetrix of the Japanese imperial family. Japan's main Amaterasu shrine is at Ise, and this one is a miniaturized version of the Ise complex.

Because the wife of a member of the powerful medieval Minamoto clan, which held the shōgunate during the Kamakura period, believed that her petition to be granted a son was answered here, the Minamotos protected the shrine through most of its history. This shrine was also the scene of much slaughter in the clan wars during the Japanese Middle Ages. This combination of factors makes it a popular destination for history buffs as well as pilgrims. Wars and earthquakes have taken their toll, so that little is left of the original structures. Pilgrims are especially drawn to the shrine during the temple's mid-September festival.

Engakuji

Engakuji is one of the five Rinzai-Zen Buddhist temples in Kamakura. The main remnant of the thirteenth-century temple complex is its Sanmon Gate. Its graceful hilltop belfry with its 2.5-meter-high temple bell, the largest in the region, is an area landmark. Towering Japanese cedars shade the temple's multiple buildings. Pilgrims visit the Shariden, a hall containing holy relics of Buddha, which, since worshipers are not allowed inside, they must view from the temple gate. The complex also contains the Butsunichian, a hall where pilgrims can take tea according to the traditional ceremony, and the tombs of the last three Kamakura regents. Pilgrims and tourists come in large numbers in February to admire the massed apricot blossoms on the temple grounds.

Enoshima-jinja

Located on the peak of the central hill of Enoshima Island, this Shintō shrine is much favored by fishermen and sailors, who pray there for safety and for bounty from the sea. The most important icon in the eight-sided Hoanden Hall is a statue of the goddess of beauty, Hadaka-Benzaiten, whose origin goes back to India.

The Great Buddha in the Kōtokuin Temple

This enormous bronze statue of a cross-legged Buddha, 11.4 meters high, is called Daibutsu, Great Buddha, or Amida Buddha. Pilgrims and

tourists can climb a small stairway to a platform near the Buddha's shoulder to peer into its insides and to pose for pictures.

Hase Kannon Temple

This temple's main icon is an eleven-headed statue of the goddess Kannon carved from a camphor tree; at 9.3 meters, the statue is the tallest wooden image in Japan. It dates from the eighth century. The temple grounds are covered with statues of Jizō, the bodhisattva who guards children. Women who have miscarried or aborted fetuses come on pilgrimage here to place red bibs on the statues in honor of their lost children.

Jōchiji

The thirteenth-century temple is one of Kamakura's five important Zen centers, and it attracts pilgrims who favor that approach to Buddhism. Jōchiji's garden features statues of the Seven Gods of Fortune (Shichi Fukujin).

Kenchōji

Kenchōji is Kamakura's most important Zen temple. Though it was founded in the thirteenth century, most of its buildings are modern. Pilgrims come to study with its monks and to see the large thirteenth-century temple bell.

Meigetsu-in

This small temple, near Tōkeiji, is mobbed by pilgrims and tourists in June, when its hydrangeas are in bloom.

Tōkeiji

Tōkeiji is a favorite of female pilgrims. Starting in the thirteenth century, it served as a refuge for mistreated women, who were permitted to divorce their husbands by serving for three years (later reduced to two) as nuns in the temple complex. Many pilgrims visit the temple's cemetery, where several of the nuns are buried. The temple grounds are a riot of color in all seasons, due to the many species of flowering trees and shrubs massed there.

Tsurugaoka Hachimangu

This important Shintō shrine, also called Hachiman, sits on a hill 2 kilometers from the beach. The shrine memorializes its founders, the medieval Minamoto family. Pilgrims approach Hachiman along a graveled avenue between flowering cherry trees, passing through several *torii* (ceremonial gates). Though the shrine was founded in the late twelfth century, its current structures are from the early nineteenth. Its peaceful grounds, its sharply arched Drum Bridge, and two ponds—one afloat with white lotus blossoms and one with red—invite contemplation. The ponds also signify dominance: three islands in the larger pond are the branches of the Minamoto clan and symbolize the good luck inherent in the number three; four islands in the smaller pond represent the bad luck of the defeated Taira clan. Pilgrims climb a steep staircase to the main hall, painted bright vermilion. Tourists flock to the shrine for the Spring Festival's theatrical representations of legends associated with the Minamoto clan. Even more come in September for the Yabusame Festival, featuring competitions between archers clad in medieval garb on horseback. Two museums within the extensive shrine compound feature medieval and modern art.

See also

Ise; Japanese Buddhism and Pilgrimage; Replica Pilgrimages; Shichi Fukujin Pilgrimage; Shintō and Pilgrimage

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Kanchipuram (Tamil Nadu, India)

Hinduism, Seventh Century

A small rural pilgrimage city 75 kilometers from Chenai (Madras). In ancient times three large and several smaller kingdoms formed the Tamil empire in southeastern India. Kanchipuram, the capital in turn of the Thondais, the Cholas, and the Pallavas, was a political and religious center, first of Buddhism and then of Hinduism. The city still preserves more than a hundred of its former thousand temples and functions even today as an important pilgrimage goal, giving it an unofficial title as the religious

capital of southern India. It is also the headquarters of the Dashanami, a prestigious and learned order of Hindu monks.

Although most religious cities in India are devoted principally to one of the two main currents of Indian Hinduism, worship of Vishnu or worship of Siva, Kanchipuram supports both sects. Vaishnava devotion centers on the seventh-century Varadaraja Perumal Temple, which is famous for its lion pillars. Saivites worship principally in the Ekambaranathar Temple, which covers 9 hectares and is Kanchipuram's largest, with its vast pillared hall and an entry gate tower *(gopuram)* rising 59 meters. Inside, pilgrims venerate Siva and an ancient mango tree—by tradition 3,500 years old—whose four branches are said to emblematize the four Vedas.

Some of Kanchipuram's other temples are also of interest to pilgrims. Shakti adherents, who are devoted to the feminine aspects of creation, are drawn to the Kamakshi Amman Temple, dedicated to Siva's spouse, Pārvati. The temple holds a chariot festival in February/March. The seventh-century Kailasanatha Temple is dedicated to Siva. Pilgrims to this uncluttered Dravidian-style monument can still see vestiges of its eighth-century painted murals. At the Devarajaswami Vishnu Temple pilgrims can admire an enormous chain carved from a single stone.

See also

Hinduism and Pilgrimage; Puri

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Kandy (Central Province, Sri Lanka)

Buddhism, Fourth Century

Kandy lies 100 kilometers northeast of Sri Lanka's present capital city, Colombo, in the central mountains of Sri Lanka. Kandy was the capital of Singhalese Ceylon until 1815, when the island was taken over by the British. It is the site of the Dalada Maligawa Temple, which preserves one of the Buddha's teeth as its principal relic.

According to tradition, the tooth was a gift in the fourth century to the Singhalese king Kirtisrimeghavarna by the Indian kingdom of Kalinga. The relic was placed in the king's palace in Sri Lanka's then capital city of Anuradhapura. When the capital was relocated to Polonnaruya from the eighth to the thirteenth century, the tooth went too. In the sixteenth century the Portuguese occupied the island, persecuted Buddhism, and, in 1560, may well have destroyed the sacred tooth. Yet, in 1592, a sacred tooth was installed in Kandy, the newly declared capital, although it is most probably a replacement for the original relic. Though the pilgrimage declined during the Portuguese and subsequent Dutch colonial administrations, it revived somewhat after 1815 with the British occupation of the island. It was particularly strong in the 1920s, and again after Sri Lanka became independent from Britain in 1948.

The temple's name, Dalada Maligawa (or Maligava) literally means the Palace of the Tooth Relic. The tooth was once housed in a room in the king's palace. Later, a temple was constructed on the south side of the palace, on the north shore of a large lake at the edge of the city. Although the Dalada Maligawa's limestone base is ancient, most of the structure dates from the eighteenth century. The temple interior is an ornate assemblage of richly carved ivory and lacquered wood. The innermost shrine displays the relic, which sits on a golden lotus flower in a jeweled casket, inside several other nested caskets, on an ornate throne, all encased in bulletproof glass.

Although the tooth may be revealed at any time to visiting high dignitaries, common worshipers may view it only during the ten-day Perahera festival in the month of Esala (July/August). This festival honors Buddha, but in the past it has served as a Sri Lankan national celebration as well, attracting not only Buddhists, but also Hindus and Christians. Hindus who have made vows to the war god Skanda practice mortification of the flesh during the parade. The relic is brought out each night of the festival in an elaborate procession. A parade of 100 caparisoned elephants leads the procession. The relic is carried on the back of another


The guard of the relics inside the Palace of the Tooth Relic (Chris Lisle/CORBIS)

elephant, which is flanked by two more. Behind them march dancers, acrobats, musicians, jugglers, and nobles and high dignitaries in traditional dress.

Until the beginning of the civil strife between Sri Lankan Buddhists and Tamil Hindus in the 1980s, the throng of pilgrims attending the festival approached a million. In recent years there have been at least two Tamil attacks on the shrine, and the celebration has diminished. In 1998 Tamil bombs damaged much of the temple; within two years it had been nearly completely restored.

See also

Anuradhapura; Aśoka; Bodh Gayā; Buddhism and Pilgrimage; Kataragama

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Karbala (Iraq)

Islam, Seventh Century

Important holy pilgrimage destination, primarily for Shī'ite Muslims, as the site where Husayn ibn 'Alī (626–680), grandson of the prophet Muhammad and the third Shī'ite imam (leader), was killed in 680 C.E., along with his two sons and his half-brother 'Abbas and seventy-two other followers.

After 'Alī ibn Abī Talib's death in 661, Shī'ites turned to his sons Hasan and Husayn (also spelled Hussein) as their leaders. They both acquiesced to the first Umayyad caliph, Mu'awiya, but would not accept Mu'awiya's son, Yazid, as the next caliph. After Hasan's death in 669 (some accounts say that he was

poisoned), Husayn's followers encouraged him to return to Iraq to take stronger control, both politically and religiously. When he did so, the caliph's army ambushed him and his supporters at the site where Karbala now stands. Husayn's head was sent to Yazid in Damascus to be displayed as a warning to those who would disobey the caliph. Some say that the head is still preserved in the mosque there, although Cairo also claims the head.

The site of these martyrs' deaths and their tombs became a shrine almost immediately. References cite pilgrims' visits as early as 684. Early Shī'ite endowments helped build and maintain the mosque shrine, Masjid al-Husayn. Yet Sunni opposition was strong. They banned the pilgrimage and destroyed the shrine several times, the first time in 850. Pilgrimages continued, and the shrine was rebuilt. It was destroyed again in 979–980. A fire caused by two large candles destroyed the main chamber in 1016. The pilgrim Ibn Battuta described Karbala in 1326–1327 as a small town with a temple in the middle and a pilgrims' hostel. He wrote that to enter the shrine pilgrims had to secure the permission of the caretaker. Once inside they kissed the silver tomb (the silver lid has since disappeared), which was lit by gold and silver hanging lamps.

The shrine mosque was again restored in 1583. The dome was gilded in the eighteenth century. The shrine was destroyed by the conservative Wahhabis in 1801, and 3,000 people were killed. The mosque was again rebuilt with an 83-by-109-meter courtyard. The walls were decorated with a blue background and the entire Qur'an was written in white along them. The shrine suffered again in 1991 as a result of collateral damage during the Gulf War between Iraq's Republican Guard and Shī'a rebels. Part of the city was razed and remains in ruins. Yet the mosque has been richly rebuilt and continues to attract pilgrims. The tomb is covered with gold and silver and mosaics of mirrors. The tomb is surrounded by a silver grille. A small tomb nearby contains the remains of Husayn's two sons, 'Alī Akbar and 'Alī Asgher. Some of Husayn's fellow martyrs are buried in the mosque as well.

Pilgrims visit Karbala year round. Many Shī'ites believe that a pilgrimage to Karbala is as valuable as the hajj in Mecca. In the late 1960s, the shrine drew 80,000 to 100,000 pilgrims annually. Some men don't shave for three days before they arrive as a sign of respect. In Karbala, pilgrims circumambulate the tomb in a corridor that surrounds the main building. Pilgrims sing funeral dirges as part of their activities when they visit the site. It is not unusual to see guides leading groups of pilgrims in singing psalms as they approach the shrine.

Because Husayn's death is seen as a source of redemption, the most important time to visit Karbala is 'Ashūrā, the tenth day of the Muslim month Muharram, commemorating his *'urs* (the anniversary of his death). Pilgrims also visit on the twentieth of Safar, which is the fortieth day after the fatal battle. In addition to processions, passion plays *(ta'ziyah)* are performed to memorialize the martyrdom, and the battle is re-created. Especially on 'Ashūrā, men march through the streets beating themselves. Pilgrims also obtain items such as rosaries or small tablets made of the clay from the field where Husayn was slain. The sixteenth-century writer Muhammad Bakir al-Majlisi reported that the clay had healing properties. Ailing pilgrims occasionally also eat the clay to get well.

A shrine to 'Abbas, Hussein's half brother, who was also martyred in the Karbala battle in 680, lies 500 meters from the mosque. He is invoked for miraculous cures.

Many Shī'ite Muslims come to Karbala to die and be buried, thinking that it is one of the gates of heaven that will open, as described in the Qur'an. The holy cemetery is called Wadi al-Imam.

See also

An Najaf-e-Ashraf and al-Kufa; 'Ashūrā; Damascus; Islam and Pilgrimage; Ta'ziyah

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Karm Abum (Egypt)

Christianity, Fourth Century

Site of the tomb of the early Christian martyr Saint Menas (d. 296), which became an early Christian pilgrimage site, famed for miraculous cures.

The biography of Menas is clouded with legends. One version avers that he was an Egyptian who served in the Roman army. When his devout belief in Christianity led him to become a hermit, he retreated to the mountains near Cotyaeus in Phrygia, in southwest Asia Minor. Another version identifies him as the son of the Roman governor who refused to participate in the emperor Diocletian's persecutions of Christians. In 295 or 296 Menas appeared in public and openly professed his Christian faith, though the religion was still prohibited in the Roman Empire at that time. The Roman prefect Pyrrhus ordered him tortured and beheaded. Whether or not these details are entirely correct, it is clear that Menas was an early Christian who was killed before the year 300.

After his death, his body was taken back to Egypt and buried in the Maretois desert near Alexandria, next to a mineral spring. After the fourth-century legalization of Christianity, Karm Abum (also called Baumma, or Tel Abumna) grew to become a large city with baths, a holy well, a monastery, and a basilica erected by the Eastern Roman emperor Arcadius (385–408). Pilgrims carved messages on the walls requesting the saint's aid with their spiritual and physical problems. The power of the saint and his relics was known far and wide for at least three centuries, and his grave was one of the most important pilgrimage sites of early Christianity. It was known for miracle cures. He was the patron of merchants and desert caravans and is often represented by an emblem of two camels. Traveling merchants carried his cult to other countries.

The Muslims conquered the area in 641, and for the next two centuries the site suffered raids, resulting in its partial destruction. Christians continued to revere the site, rebuilding and redecorating it at least twice before it was completely ruined and abandoned circa 859–869. Ultimately, it was forgotten. In the early twentieth century, German archaeologist C. M. Kaufmann excavated the area and found traces of the buildings and the saint's grave. He also discovered thousands of small flasks with the inscription "Euologia tou Agiou Mena'' (Remembrance/Souvenir of Saint Menas), similar to flasks that had been found throughout the early Christian world, in Spain, Italy, France, Russia, and the Croatian region of Dalmatia. It is believed that these flasks contained water from the sacred well near the saint's grave and were taken away by visiting pilgrims as mementos.

In 1943, when Alexandria was spared damage during a battle between the German and the Allied forces, the patriarch of Alexandria attributed the city's escape to Saint Menas and later ordered the restoration of the saint's shrine. Today, despite having been designated a World Heritage Site, the monastery remains in ruins.

See also

Anthony of Egypt, Saint

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Kataragama (Southern Province, Sri Lanka)

Buddhism; Hinduism; Islam; Christianity

A pilgrimage site sacred to practitioners of many of the religions of South Asia, and one of the few places where Sri Lanka's warring ethnic Tamils and Singhalese have been able to meet in relative harmony.

Tamil-speaking Hindus (approximately 15 percent of Sri Lanka's population in 1998, according to http://www.adherents.com) relate the shrine to the war god Skanda, who is also called Murukan. Religious Singhalese Buddhists revere Skanda as second in importance only to the Buddha. Kataragama also attracts Christians and Muslims. Though pilgrims may come at any time during the year, the largest number gather for the shrine's principal festival, the Pada Yatra, in July and August.

Kataragama's myth of origin links the Tamil and Singhalese cultures, and therefore the pilgrimage has come to be a rite of Singhalese national ethnic identification. The Tamil Hindu god Skanda, son of Siva, came to southern Sri

Lanka to hunt in the forests and there fell in love with Vallī, a young woman whose parentage combined the local Vadda and Singhalese stock. They lived together on Kataragama Hill deep in the dry forests. Skanda's legal wife, Devasena, and the gods who were her allies tried to persuade Skanda to return to her and to the abode of the deities, but he refused, thus expressing his nearness to humanity and the loving combination of the ethnic groups that make up the island of Sri Lanka. Each night during the annual festival at the shrine the physical symbols of Skanda are carried in procession to Vallī's temple, as if to facilitate the sexual union of Skanda and Vallī. By the end of the procession many of the Buddhist and Hindu pilgrims in attendance are dancing, weeping or laughing for joy, or have entered an enraptured trance. The festival culminates with the water cutting ceremony, in which groups of pilgrims plunge into the river to dance, splash each other, and release their pent-up religious emotions in exuberant play. In the rather straight-laced traditional Singhalese and Tamil cultures, the appeal of this pilgrimage to young lovers is understandable.

Sri Lankan Hindus believe that the power of Skanda at Kataragama far exceeds that of the shrines of their family, local, or other national gods, some of whom require offerings to enlist their aid, while others require conditions of extreme ritual purity. Skanda at Kataragama transcends all such requirements. His shrine is effective for all, and the Hindu pilgrim expects to intermingle with people of other religions as well as Hindus of other castes, even untouchables. For Hindus, Kataragama is a shrine of ultimate recourse. When an illness is thought to be incurable or a difficulty is insurmountable, Hindus are likely to visit Kataragama as petitioners. Likewise, when some heartfelt petition has been granted, they make pilgrimage to Kataragama to give thanks. Some Hindu pilgrims believe that Skanda favors those who express extreme humility or self-mortification; they may shave their heads and roll on the ground, pierce themselves with thorns or arrows, hang weights from hooks penetrating their flesh, or walk on glowing coals. If they are fortunate, Skanda will grant them pain-numbing trance-ecstasy at the shrine.

Sri Lankan Buddhists have been walking to Kataragama for centuries, seeing Skanda as a petition-granting, all-powerful deity who, as god of war, is not always scrupulous with regard to religious purity or a petitioner's motives. His intervention is sought in politics and with the country's judicial system. In addition, during the 1950s–1980s, the Kataragama pilgrimage took on aspects of a celebration of ethnic identity. For many Buddhists, the main pilgrimage festival of Maha Devale turns into a holiday, a fair, and a carnival, replete with dancing, picnicking, and ethnic foods. Many Buddhist pilgrims worship at the white-domed Kiri Vehera stupa under a large bo tree a few hundred meters from the Hindu temple. Daily chanting, vow ceremonies, offerings, and other rites culminate at the full moon with a torchlit procession of a relic-casket, symbolizing Buddha's presence, carried on the back of a bull elephant.

For Muslims, Kataragama is thought to be the abode of the Qur'an's Green Man (al-Khidr), who was the companion of Alexander the Great and who discovered the *ma'ul hayat,* or the Water of Life. Others believe that Moses himself came to Kataragama to seek wisdom from al-Khidr. There is also a shrine to a Muslim holy man named Pālkudibāva. At the annual sixteen-day Muslim Esala festival at Kataragama in July, special *ma'ulood* prayers are recited in the mosque each morning. Muslim pilgrims, too, practice self-denial during their journey, walking barefoot or abjuring smoking or speaking. Some even practice physical self-mortification at Kataragama, cutting themselves or sticking spikes into their flesh.

Kataragama's fame waned in the nineteenth century under British control: fewer than one hundred pilgrims were counted in 1877. Located in the southeast part of the country, it was not always easy to reach. There may have been between 3,000 and 4,000 Hindu pilgrims to Kataragama in 1910. When a new road was put through in 1949 and bus service was added in 1952, the number of pilgrims grew considerably, the majority of them Buddhist. In 1973 more than 500,000 pilgrims visited the shrine (E. Nissan 256). The civil war and terrorism in Sri Lanka that began in the early 1980s interrupted the steady flow of pilgrims to Kataragama. For

example, the war stopped the ferry service from Rameswaram in southern India to Sri Lanka, choking off the flow of Indian pilgrims to Adam's Peak and Kataragama. Although pilgrim activity came to a virtual halt between 1983 and 1988, concerted efforts have since been made to revive the pilgrimage. In 1988 Swami Muttu Kumar Vel led a large pilgrim group, and since then the pilgrimage has been under the official protection of the Kataragama Devotees Trust, which is promoting the site as a Zone of Peace. In the summer of 2001 some 10,000 pilgrims of diverse religions visited Kataragama.

Pilgrims traditionally make their walking pilgrimage to Kataragama from Jaffna, the northern port of entry to the island, a journey of up to two months. Today many travel by car or bus. There are more than seventy subsidiary shrines and religious sites along the way. One of the most important is Okanda, thought to be one of the places where Lanka's ten-headed Lord Ravana paused to worship Siva, and where Lord Skanda split a mountain in two with one of his lightning bolts. As in Anuradhapura, the main temple structures are centered in a sacred space (with a nature preserve or sacred grove), constructed by the Kataragama Devotees Trust, complete with pilgrim guest houses, a safe water supply, a school, and an ashram. The trust intended the complex to be a safe zone in the troubled area. Unfortunately, killings of priests and workers and the resultant flow of refugees out of the area have halted work.

See also
Adam's Peak; Anuradhapura; Kandy

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Kathmandu (Nepal)

Hinduism; Buddhism

Kathmandu, the capital of the Himalayan mountain kingdom of Nepal since its unification in the eighteenth century, sits in the 1,300-meter-high fertile Kathmandu Valley surrounded by towering peaks. This area, with its half million people, is the most densely settled in the country and is home as well to many of the deities and lesser spirits venerated by Nepalese Hindus, who make up 86.5 percent of the country's population, and Buddhists (7.8 percent; most of the remainder in 1998 were Muslims, Jains, and Christians; http://www.adherents.com). The capital and its immediate surroundings are dotted with more than 100 temples, stupas, *chaityas* (miniature stupas), and *chortens* (small square stupas), many of them important pilgrimage sites, and seven of them classified by UNESCO as World Heritage Sites. About half of these temples are strictly Hindu, a quarter are Buddhist, and the rest combine rites of the two religions, often with an addition of mother goddess worship or animism (Jha). Among Hindus and Buddhists, worship in the valley tends to favor tantric ritual, following a stream of esoteric Hinduism based on certain scriptures interpreting the changing world as creative dance or play. This ritual stresses auspiciousness of time and place, and ritual purity both of the worshiper and the artifacts of worship, with less attention paid to the question of whose gods are whose.

Hindu Holy Sites

The two most important Hindu holy sites in Kathmandu are the Pashupatinath and the Changu Narayan Temples. The first is such an important center that the entire Kathmandu Valley is sometimes referred to as Pashupatipuri, the territory of Pashupatinath.

Changu Narayan Temple

This hilltop Hindu temple complex some 12 kilometers east of Kathmandu was built circa 325 C.E. and dedicated to the god Vishnu. Destroyed by fire and rebuilt in 1702, it continues to attract pilgrims today. The site is considered so holy that its inner sanctum is open only to Hindus.

Narayana is a Nepalese name for one of the manifestations of Vishnu, the God of Cosmic Order and the sustainer of monarchies. The Changu Narayan cult was fostered by the Lichchavi monarchs of the region, mindful of the fact that Vishnu is the supporter of kingship and thus of the royal order and the state. Within the Changu Narayan pagoda-like temple are multiple shrines to Vishnu in all ten of his incarnations, as well as to numerous other Hindu gods. Vishnu is depicted with ten heads, symbolizing his incarnations, and is seated on his mount, the man-eagle Garuda. In other scenes he sleeps in the protecting coils of Anata, the sacred serpent. Other shrines on the site contain Siva lingams.

Among Changu Narayan's myriad images, many of them accomplished examples of Hindu sculpture, are several of Garuda, including one supposedly carved by the man-bird himself. Once a year it is said to sweat in commemoration of Garuda's wrestling with a serpent god. The sweat, collected by the monks, is said to cure leprosy.

Pashupatinath Temple

This third-century C.E. temple to Siva, in his incarnation as Pashupati, Lord of the Animals, is located 6 kilometers east of Kathmandu's city center in the ancient village of Deopatan at the place where the Bagmati River emerges from a gorge. The site seems to have been a center of animist worship long before the advent of Hinduism. Throughout the sixth to eighth centuries C.E., during the ascendancy of tantric worship, it became known as one of the twenty-four most important power centers of the Indian subcontinent, a place where a drop of the divine nectar of immortality fell to earth, and a home of both Siva and Shakti (Satī), tantrism's father and mother principles.

The Pashupatinath Temple, last renovated in the eighteenth century, is square, with the two-roof design typical of Nepalese Newar architecture. It is famous for its silver doors and for its two-tiered golden roof, as well as for its powerful Siva lingam, considered so sacred that only Hindus can enter the temple proper, and only the authorized priest may touch the lingam itself. The stone is considered to be one half of a half *jyotir-lingam,* a lingam created without human intervention directly by Siva manifest in a column of divine light, one of a dozen such in the Indian subcontinent that have special cosmic powers. Its other half is said to be in Kedarnath. This one is carved with five faces, four thought to represent Siva, Surya, Vishnu, and Buddha, with the fifth, shapeless and universal, on top. Although pilgrims cannot touch the lingam, the four faces can be glimpsed through the temple's four doors. This lingam's importance is such that it draws pilgrims from the entire Hindu world. Many devout Hindus believe that the temple is one of the four celestial places (called *dhams*) marking the four corners of the Indian subcontinent. As is common with Hindu temples, its courtyard is crowded with subsidiary shrines, votive monuments, and inscribed steles. At the western gate is a monumental gilt statue of Siva's mount, the bull Nandi. On the opposite side of the temple is an 8-meter-high gilt Siva trident.

Hindu pilgrims to Pashupatinath offer white and yellow flower garlands, fruits, incense, and balls of sun-fried rice. Many purchase *rudraksha* beads (made from the wood of the Utrasum Bead tree, thought to be favored by Siva) for offerings as well. These items are handed to the priests, who touch them to the Siva lingam, anoint them with sandalwood paste *(chandan),* and then return them to the pilgrims. Some pilgrims contract with priests to recite special sets of prayers in their behalf. As Saturday is Nepal's day of rest, it brings the largest number of pilgrims to Pashupatinath; Mondays, which are particularly auspicious for Siva worship, also attract throngs.

Although most pilgrims to the Pashupatinath Temple are Hindus, Buddhists consider it to be holy as well, sacred to the bodhisattva Avalokiteswara (Kannon), the Lord of the World. Once each year Buddhists priests are allowed to place a bodhisattva crown over the Pashupati lingam.

The Bagmati River bank is lined with ghats, some used for cremations. Many of the ghats are flanked by Hindu temples.

Other important Hindu temples in or around Kathmandu include the following:

Temple of Cuheshwari, near the Pashupatinath Temple, dedicated to Siva's consort Satī

Temple of Jaishi Dewal, known for its erotic carvings

Temple of Panchmukhi Hanuman, next to the royal palace, dedicated to the monkey-god Hanuman

Teleju Temple, dedicated to a royal female goddess, opened only once a year and accessible only to the Nepalese king and certain priests

Temple of the rain god Sweta Macchendranath, with a courtyard crowded with stupas and statues of various deities

Buddhist Holy Sites

Sākyamuni Buddha was actually born in western Nepal, in the city of Lumbini, which is one of Buddhism's four holiest pilgrimage sites, circa 566 B.C.E. Although most of the rest of his life was spent in India, many Nepalese believe that he visited and preached in Kathmandu as well. Historically, the monarch Aśoka is credited with having brought the Buddhist religion to Nepal in the third century B.C.E. with the assistance of his daughter Chaumati, who is believed to have lived in Kathmandu.

The two most important Buddhist shrines in the Kathmandu area are the Bodhnath and Swayambhunatha Stupas.

Bodhnath Stupa

The Bodhnath Stupa, about 8 kilometers northeast of Kathmandu, is the largest in Nepal. It was erected by the Lichchavi king Mana Dev in the fifth century C.E. to worship Bodhnath, the god of wisdom. The shrine's four-tiered plinth occupies several acres and is thought to occupy the center of a natural mandala, or symbolic representation of the universe. The central stupa rises 36 meters and has a diameter of 100 meters. The stupa contains several shrines, one that contains a relic of the Buddha and others dedicated to holy men.

The architecture of this stupa is symbolic of various tenets of Buddhism. Its base is a large mandala. The thirteen steps on the side of the base are indicative of the thirteen stages of wisdom requisite for attaining nirvana. The stupa is capped with four painted pairs of bow-shaped eyes, suggesting that the vision of the deity is infinite. A third painted eye, placed between each pair, is transcendent, seeing both inside the individual and beyond.

The ledge that surrounds the stupa is set with prayer wheels inscribed with Buddhist mantras. As pilgrims circumambulate the shrine clockwise they spin each of the wheels, thus repeating the principal text—"Hail, Jewel of the Lotus"—an unending number of times. Often, processions of pilgrims and robed monks circle the stupa in the company of musicians blowing trumpets. Twice a day the monks perform a ceremony of worship by chanting, making offerings, and bathing the images. Once a year, on the birthday of the Buddha, an elephant carries his image round and round the stupa.

In the 1990s the Bodhnath Stupa became a center of worship for the more than 100,000 Tibetan Buddhist refugees who were resettled near Kathmandu. It has since been designated a World Heritage Site.

Swayambhunatha Stupa

The stupa's location on top of a 77-meter-high hill commands a stunning view of the city and the valley. Tradition holds that this large stupa was built by a disciple of the sage Manjushri, the man who drained away a large lake to create the Kathmandu Valley. The site is dedicated to the Adi-Buddha, the supreme deity, and its holy nature is reflected in the name Svayambhu, which means "self-created, self-existent Buddha." The first textual evidence for the stupa comes in the early fifth century. In the seventh century an Indian king renounced his throne, came here as a pilgrim, and became the first Vajrayana tantric master in the Kathmandu Valley. The stupa was desecrated in the fourteenth-century Muslim invasions and restored in the early seventeenth century by a wealthy Tibetan pilgrim, who had the dome's large

brick and clay hemisphere cased with gilt copper. It has been damaged and repaired several times since. Today the stupa is the commanding monument among the hill's many chaityas, chortens, and pagodas, many of them decked out with colorful prayer flags.

The great stupa itself is simple in concept, a large dome on a drum-like plinth to which are attached eight small shrines: four Buddhas at the cardinal directions, and their four consorts (Taras) at the intermediate points. The stupa is ringed with prayer wheels. Atop the dome is a truncated cube *(harmika)* on which the stupa's eyes are painted. Above this are a stepped spire, a canopy, and a finial with a lotus and jeweled ornament.

Most pilgrims climb to the stupa complex by means of a stairway of 365 steps on the eastern side of the hill. At the top is a *vajra* drum (symbol of a thunderbolt) with a mandala inscribed on its gilt top, which many believe covers a sacred well, or a pit that leads to the underworld. Next to the drum is a large bell brought to the stupa from Tibet. Beside it is the Temple of Pratap Malla, which Buddhists believe was built despite Svayambhu's objections, with the result that most pilgrims deliberately pay it no attention. Behind it is a shrine to Basundhara, goddess of the earth and of fertility, built after the disastrous mudslides of 1982. Nearby shrines honor the wind god Vayapur, the fire god Agnipur, the god of space Santipur, and the water god Nagpur. Another temple, called Newar's Agamche, is thought to be the prison of the Naga Serpents, who if they got loose would destroy the world. On the west side is a monastery chapel *(gompa)* built by the Bhutanese royal family.

Next to the Swayambhunatha Stupa itself, the complex's most venerated shrine is the Mahamanjushri Pagoda, devoted to Sitala, the protectress of children. But there are many other temples as well. The Temple of Santipur, whose ancient carved wooden door is guarded by statues of mythical *dakinis,* animals with the attributes of a lion and a tiger, contains a mural depicting the history of the Swayambhunatha. The Karma Kagyu Gompa was built in the 1960s by a Tibetan lama. There are many other votive stupas and a large statue of a standing Buddha.

Other important Buddhist shrines in Kathmandu include the following:

Chabahil Stupa, near Bodhnath, constructed in the third century B.C.E. by King Aśoka's daughter

Kathesimbhu Stupa, in the center of the old city, was built in the sixteenth century as a replica of Swayambhunatha for people whose age or infirmity precluded their climbing the hill to that shrine

Kimdol Vihara, on the way to Swayambhunatha, has numerous small shrines with statues of Buddhas and bodhisattvas

See also

Aśoka; Buddhism and Pilgrimage; Hinduism and Pilgrimage; Kumbh Mela; Lingam; Lumbini; Stupa

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Kek Lok Si (Penang, Malaysia)

Buddhism, 1890

Malaysia's Kek Lok Si temple, the largest in Southeast Asia, is an active pilgrimage center for Malaysia's Buddhists, also attracting Buddhist pilgrims from Hong Kong, the Philippines, Singapore, and other countries in Southeast Asia.

The temple stands high on the side of Air Itam hill next to the city of Penang (also called Georgetown), on Penang Island, which is Malaysia's second largest island. The temple was begun by a Chinese Buddhist priest from Fujian

in 1890 but was not completely finished until 1910. Its brightly painted red and gold structures seem to reinforce the literal meaning of its name, Heavenly Temple.

In Kek Lok Si's many religious buildings and courtyards, pilgrims worship at images of Bee Lay Hood (the laughing Buddha), Gautama (the prince who became the Buddha), or Kuan Yin (the goddess of mercy), who is invoked especially by women hoping to conceive a child. The largest statue of Kuan Yin, which stands on the hill above the temple complex, can be seen for many kilometers. In accord with the diverse traditions of their ethnic origins, Buddhist pilgrims at Kek Lok Si may worship with prayer beads, or by burning incense or paper money, or merely by bowing and clapping to attract the attention of the deity. Scholars among them may pay a call at the Tower of Sacred Books at the top of the temple. In addition, many pilgrims worship in the temple's extensive gardens.

The temple's most striking feature is its seven-tier Ban Po Thar Pagoda of the Ten Thousand Buddhas. Standing 30 meters high, the pagoda blends Chinese elements (the octagonal base) with Thai (the middle section) and Burmese (the spiral dome), thus symbolizing Malaysia's extraordinary ethnic and religious diversity.

Kek Lok Si is known for the variety of religious paraphernalia sold along the winding steps that lead up to the temple precincts. These include ornaments, books, pictures, collections of sayings, and strings of a sacred orange color. These products compete with T-shirts, CDs, and all the bustle of the secular marketplace.

See also
Buddhism and Pilgrimage

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Kevelaer (Nordrhein-Westfalen, Germany)

Roman Catholicism, 1641

Marian shrine, 56 kilometers northwest of Düsseldorf, visited by three-quarters of a million pilgrims each year.

In 1641 an apparition of Mary directed Hendrick Busman to build the shrine for her. Busman resisted the request until his wife also was granted a vision, this time requesting that she place in the church an image of the Virgin of Luxembourg that was in the possession of an imprisoned lieutenant. The couple bought the tiny etching (8 by 12 centimeters) and asked a local Carmelite convent to keep it safe while they built the chapel. Meanwhile, word of the couple's visions spread, and the miraculous painting was credited with facilitating cures. By the time the chapel was complete, it was already much too small for the throngs of pilgrims. By 1654 a second, larger church had been built. The flow of pilgrims was interrupted by the French Revolution, when pilgrimages were suppressed and the image was hidden in a niche in the tower wall of the church. Pilgrimage resumed in 1802 and has continued unabated into the early twenty-first century. A massive new church, dedicated in 1864, can accommodate 5,000 pilgrims.

Pilgrims to Kevelaer depart from their buses, left some distance from the shrine, and march in procession to the church carrying lighted candles in their hands. They pray the rosary, sing vespers, or hear mass. Many visit the shrine office in the priest's house, Kevelaer's oldest stone building. Confessions are heard in a special chapel, in front of which bubbles a spring that is believed to emit curative water: many pilgrims fill water bottles to take home. Another popular activity is to pray at each of the Stations of the Cross, which are set out in a nearby park.

See also
Apparitions

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Khartank (Samarkand, Uzbekistan)

Islam, Ninth Century

Site of the tomb shrine of the important ninth-century Muslim scholar, Abū ʻabd Allah Muhammad

ibn Ismā'il al-Bukhāri (810–870), whose compilation of the sayings of Muhammad is considered by Muslims second only to the Qur'an in importance. His shrine is an important pilgrimage destination, especially for Sunni Muslims.

Al-Bukhāri was born in Bukhara (now Uzbekistan) in Central Asia. After making the pilgrimage to Mecca when he was a teenager, he spent the next several years exploring Asia, seeking out Muslim authorities and collecting sayings and legends. From them he culled what he considered to be the authentic traditions and sayings of Muhammad and published 7,275 of them in his book *Al-Jāmi assahih* (*The Authentic Collection*), dividing the material by subject matter for easy consultation.

See also

Islam and Pilgrimage

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Khidma

Islam

Arabic term meaning a pious act of generosity. It refers to the hospitality offered to pilgrims and visitors during a saint's festival.

See also

Islam and Pilgrimage; Maqam; Ziyara

Khuldabad (Maharashtra, India)

Islam, Fourteenth Century

A Muslim village 30 kilometers from Aurangabad and 3 kilometers from Ellora and its world-famous Buddhist, Hindu, and Jain caves. It became a center of Sufi holy men, many of whom were buried there. Because it was the site of so many tombs of revered saints, the village, originally named Deogir, was renamed Khuldabad, Heavenly Abode. It has been one of the most important pilgrimage centers for Deccan, or South Indian, Muslims, who may come from as far as 300 kilometers away.

Turkish sultans controlled Delhi in the early thirteenth century, and they raided into South India, probably for booty. In 1296 Deogir, already a wealthy city, fell to a surprise attack. In 1328 it was renamed Daulatabad and became known as a second, now Muslim, capital of India, alongside Delhi. In 1328–1329 Sultan Muhammad ibn Tughluq attempted to move all of the Muslim aristocracy and important persons to the southern city. Nizam-ud-Din Awliya, an important Sufi holy man of the Chishti order, also sent some of his Chishti disciples there. Although the ploy ultimately failed and the sultan permitted the court to return to Delhi in 1335, many of the Sufi masters remained in Daulatabad.

Burhan al-Din Gharib, disciple of Nizan ud-Din Awliya and his successor, was one of those who stayed in Daulatabad. His poetry and prophecies, as well as his teaching, made him an influential Sufi master. When he died, in 1337, he asked that his tomb be fashioned exactly like that of his master. Until recently, when it disappeared, both the actual tomb of Burhan al-Din Gharib and a wooden copy of it were considered holy shrines.

Burhan al-Din Gharib's designated successor also became a great Sufi saint. Zayn al-Din Shirazi lived in Daulatabad until a rebellion in 1346 forced him north. His fame as a teacher attracted a large number of disciples. Unlike his predecessors, he did not name a successor; thus the line of Chishti Sufi masters is said to have ended with his death in 1369.

The tombs of both Burhan al-Din Gharib and Zayn al-Din Shirazi are located in Khuldabad, in two tomb shrines, located across the street from each other. They each have a *naqqar-khana,* a balcony above the entrance where drummers and other musicians used to play during the five ritual prayer times daily, as part of the court tradition.

Zayn al-Din Shirazi's tomb lies at the far side of the inner courtyard of the shrine, sometimes called the Alamgir Dargah Mosque. A small marble building encloses the tomb, which is covered with red and green cloths and fresh rose petals. Six ostrich eggs hang over the grave on a chain. Male pilgrims pray while circling the grave clockwise. The caretaker touches a sheaf of peacock feathers to the tomb and then brushes the head, shoulders, and back of each worshiper as if to transfer the holy man's power to him. Women may only stand at the doorway and look in.

In the mosque courtyard another site contains a robe said to have been worn by the prophet Muhammad. This shrine is covered with green and red cloths, except on the anniversaries of the birth and death of the Prophet. On the anniversary dates the robe is taken out and placed on a large pedestal underneath a black velvet canopy. Pilgrims may approach the pedestal on three sides.

In another corner of the courtyard are three additional graves, two of royal family members and the third belonging to Khwan Bibi Sahiba, a fourteenth-century disciple of Zayn al-Din Shirazi. Women disciples were not unknown in the Sufi world, but Khwan Bibi Sahiba seems to have exhibited especially strong qualities, so much so that her master called her his adopted daughter. Like the other shrines, her tomb is decorated with cloths and rose petals. She is held in special esteem by women of the Deccan Muslim community, who visit her grave to pray that they may conceive children. Often they leave colorful bracelets outside the doorway as a sign of their devotion.

The shrine complex containing Burhan al-Din Gharib's tomb claims other important relics: some hairs from Muhammad's beard, a copy of the Qur'an hand written by the ruler Aurangzeb (1658–1707), and the turban worn by Aurangzeb's revered master. They are displayed only on the anniversaries of the birth and death of Muhammad.

The continuing presence of the Sufi masters in Khuldabad made it a focus of attention for those who wished to confer some of the power of the saints on their own political dynasties and to share in the saints' auras when they died. Many rulers and their families managed to be buried near the saints' tombs, and much of the architecture of the shrine complexes is due to royal wishes. Both of the saints' shrine complexes contain royal tombs. Aurangzeb, the last great emperor of the Mogul dynasty, is buried in Alamgir Dargah Mosque. Although the Moguls were known as great builders, and although Aurangzeb's reign was particularly ostentatious in its fondness for elaborate decoration, the puritanical emperor's final resting place is both small and strikingly simple. The emperor's grave contrasts not only with the great displays of Mogul architecture, but also with the elaborate tomb of his Sufi master.

See also
Ajanta and Ellora Caves; Ajmer; Nizam-ud-din Basti

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Kibého (Rwanda)

Roman Catholicism, 1981

In November 1981, seven young Rwandans, three of whom were studying in a Catholic college, had visions of the Virgin Mary. For six of them the visions continued through 1983. A young woman named Alphonsine continued to receive visions for another six years, always on November 28. In the visions, Mary called on humanity to repent, to pray the rosary, and to condemn evil. She also gave glimpses of impending disaster: decapitated bodies, trees in flames, rivers of blood, and so forth.

As word of the apparitions spread, pilgrims flocked to the site to participate in the ecstasy of the visionaries. At times the crowds numbered 20,000 or more, including pilgrims from neighboring countries and representatives of the foreign press.

In the genocidal Rwandan tribal wars of 1994–1995 two of the visionaries, Alphonsine and Emmanuel, were among the nearly one million Tutsi people who lost their lives.

A Vatican commission authenticated the visions in 1997. Although no memorial structures mark the site of the apparitions, it continues to attract visitors to the only Vatican-approved Marian apparition site in Africa.

See also
Apparitions

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Kinkakuji and Ginkakuji (Kyōto Prefecture, Japan)

Buddhism, Fourteenth–Fifteenth Centuries; Secular Popular

Kinkakuji (the Temple of the Golden Pavilion) and Ginkakuji (the Temple of the Silver Pavilion) are Buddhist temples of the Rinzai-Zen sect on opposite sides of the Japanese city of Kyōto. Both are attractive pilgrim destinations.

When Ashikaga Yoshimitsu abdicated his role as shōgun in 1394 to become a Zen monk, he used his substantial wealth to erect the Kinkakuji Temple. It was a symbol both of his power and of his rejection of that power to follow the life of a monk. The three-story gold-sheathed temple sits on a small peninsula at the edge of a picturesque lake, whose still waters frequently reflect a mirror image of the temple. The ancient temple was the victim of arson in 1950; the current temple is an exact replica.

About fifty years after Kinkakuji was built, Ashikaga Yoshimasa built Ginkakuji in the hills on the eastern side of the city as a retreat from the Ōnin War (1467–1477), which almost entirely destroyed the city of Kyōto. After Yoshimasa's death, in 1490, the unadorned, two-story building was turned into a temple, although it was never sheathed in silver as had been planned. Pilgrims approach on a fruit-tree-lined path that borders a small stream. In the temple they may worship at a statue of the goddess Kannon or at more than a thousand small statues of Jizō, the guardian of children. Ginkakuji is best known as one of the places where the Japanese tea ceremony was developed, and for that reason it draws secular cultural pilgrims as well as religious ones.

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Knock (County Mayo, Ireland)

Roman Catholicism, 1879

Ireland's Roman Catholic shrine of Knock, in County Mayo, was born on the rainy evening of August 21, 1879, when Mary, Joseph, and John the Evangelist, dressed in resplendent white vestments, appeared on a gable of the parish church to fifteen people over a space of about two hours. By the next afternoon pilgrims were visiting the site. Ten days later the first miraculous cure was recorded: a deaf girl's hearing was restored by applying scraping of cement from the Apparition Gable, as it came to be known, to her ear.

The church was slow to acknowledge the miracle, leaving local parishioners and the streams of pilgrims that soon came from all parts of Ireland to create their own rituals. As word of cures and granted petitions spread, the numbers of pilgrims increased, and the church brought Knock into the realm of approved pilgrimage sites. Pope John Paul II visited in 1979 and was greeted by a crowd of a half million; Calcutta's Mother Teresa visited in 1993. Today more than three-quarters of a million pilgrims from Ireland, Europe, and the entire Catholic world visit the site annually.

Statues of Mary, Joseph, and John the Evangelist, now enclosed in glass, mark the place where the visions occurred. The shrine precinct includes a large modern church that can accommodate 20,000 worshipers, four additional chapels, and the Stations of the Cross. Pilgrims at Irish Catholic pilgrimage shrines offer a specific series of prayers, called ''stations,'' which vary from one shrine to another. At Knock, since at least 1926, the stations consist of the rosary, the litany of the Virgin, and the traditional Roman Catholic creed and Lord's Prayer. Pilgrims also circumambulate the church—some on their knees—while praying, a rite probably originating in Celtic times. Additionally, some pilgrims scrape the surface of the Apparition Gable and mix the scrapings with water to produce a liquid that they believe has curative powers.

The single most important festival is the feast of Our Lady of Knock on August 21. But all year long pilgrims come singly or with organized tours, many for the almost daily special events hosted by the shrine: diocesan pilgrimages, as well as pilgrimages by the Irish Guild of Catholic Nurses, the Christian and Presentation Brothers, the Knights of Columbus, the Handicapped Children's Pilgrimage Trust, the Order of Malta, and so forth. As with many modern Catholic shrines, an army of volunteers—here termed the Knock Shrine Stewards and Handmaids—helps care for pilgrims.



Pilgrims marching to the shrine of the Virgin Mary at Knock, September 28, 1979 (Hulton/Archive by Getty Images)

To satisfy the tourist aspects of pilgrimage, there is a folk museum with late-nineteenth-century costumes, craft items, and farm implements.

See also

Apparitions; Lough Derg

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Kō

Shintō

Japanese filial organizations developed, among other reasons, to organize pilgrimage activities. One important kō supports pilgrimage to the Shintō shrine of Ise.

See also

Ise

Konark (Orissa, India)

Hinduism, Thirteenth Century

A temple to the sun god has stood in Konark since at least the ninth century. According to legend, Lord Krishna cursed his son Samba with leprosy; the son did twelve years of penance, was cured by the sun god, and erected the temple in his honor.

The current Sun Temple (also known as the


Pilgrims at the Sun Temple at Konark, circa 1985–1995 (David Cumming; Eye Ubiquitous/CORBIS)

Black Pagoda) was built in the thirteenth century and flourished until the early seventeenth. The temple was built on the shore, but now lies 2 kilometers inland. The great black tower of the temple used to be visible from sea, and in earlier times it served as a landmark for sailors. It was designed as an enormous chariot for the sun god, Surya. Thus, its pediment is carved so as to suggest that the temple rides on twenty-four immense stone wheels 3 meters in diameter and is drawn by seven horses. The intricate surface is covered with a riot of carved figures of deities, court life, hunting scenes, and erotically entwined couples, which makes it one of the coast's most significant architectural monuments and has won it a designation as a World Heritage Site.

The structure no longer serves as a temple because, in a preservation effort under the British Raj, its insides were filled in to help sustain the weight of its walls and tower. Nonetheless, Konark continues to function as a pilgrimage site. In February pilgrims come from around the world to Konark's Chandrabhaga Beach for the Magha Saptami Festival (also called the Chandrabhaga Mela).

See also

Hinduism and Pilgrimage

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Konya (Turkey)

Islam, Thirteenth Century

Jalāl ad-Dīn (or Jallaluddin) ar-Rūmī, the great Islamic mystic poet and founder of the Mawalawiyya Sufi order, in the West sometimes called the Whirling Dervishes, is buried in Konya. His grave and sites in that city associated with his life constitute a major Islamic pilgrimage destination. This is particularly true for Sufis, for whom only Mecca and Medina are more important than Konya. Konya attracts more than a million Muslim pilgrims each year.

Jalāl ad-Dīn (1207–1273) emigrated with his family from Afghanistan to Turkey. Circa 1228 the family finally settled in Konya, then called Rum, the capital of Seljuk Turkey, in the



Man praying in Rūmī Mevlana Museum, December 1992 (K.M. Westermann/CORBIS)

heart of Anatolia. Jalāl ad-Dīn soon adopted the place name for his own surname. After studying in Aleppo and Damascus, he returned to Rum and, like his father, Baha'uddin (d. 1231), was a teacher of mysticism. In 1244 he met the great passion of his life, the Sufi mystic Shams ad-Dīn Tabrizi (or Mehmet Semseddin Tabrizi). Abandoning his profession from that moment, he felt himself illuminated by the deity and gave himself over to the teaching of the nature of divine love.

In 1247 Rūmī's followers murdered Tabrizi, because they interpreted Tabrizi's influence over Rūmī as unhealthy. From that time on, love, both human and divine, became the center of Rūmī's doctrine. He saw it as the antidote for pride, selfishness, and other human failings. He saw emotional commitment to love of God as far more important than any formulary ritual, and he believed that the emotional commitment could be both elicited by and expressed through music and dance. The circular movements of the dance, representing the harmonious revolution of the heavenly bodies around their divine center, became the most recognized symbol of his Mawalawiyya school of mysticism. Rūmī wrote extensively and is the best known and most influential of the Sufi poets. His two greatest books, the *Poems of Shams-i-Tabriz* and his long, rambling ethical poem *Masnavi,* with its thousands of verses, both written in Persian, continue to be best-sellers and have been translated into several languages. Although Atatürk dissolved the Order of the Whirling Dervishes in 1925, the movement continues to attract some adherents.

Devotees of Rūmī's work are drawn to Konya's great thirteenth-century Tekke (Monastery) of the Whirling Dervishes, which in recent years has become the Mevlana Museum. (Mevlana, or Mawlana, means ''our master" in Arabic.) Pilgrims enter through a courtyard, cleanse themselves at its central ablutions fountain, and then walk past several less important tombs to the Mevlana Türbesi, the tomb of the great poet. The simple stone slabs marking the graves of Rūmī and his father are draped with gold-embroidered velvet cloths and the turban-style decoration that marks a saint's tomb. The tomb of Rūmī's father stands vertical: people say that when Rūmī was buried, his father's tomb rose up and bowed. Pilgrims pray here, asking Rūmī to intercede with the deity to grant their petitions.

Adjacent rooms display artifacts connected to the Mevlana tradition: robes, musical instruments, manuscripts and documents, and the like. One important artifact is a single hair conserved from the prophet Muhammad's beard. Mannequins display traditional dervish costumes and other ethnographically significant artifacts. A gift shop offers copies of Rūmī's poems in diverse languages and numerous souvenir items bearing key verses from his works. A favorite: "Either seem as you are / or be as you seem." Next to the Tekke is the Selimiye Camii, the Mosque of Selim II, built in the early sixteenth century. Pilgrims have incorporated the mosque into their pilgrimage and pray here while admiring the multicolored marble *minbar* (pulpit).

On Monday evenings dervish masters perform for the pilgrims and tourists the circling dance that is the center of the movement's ritual. The dervishes enter wearing conical hats (symbolizing their tombstones) and black cloaks (the earth of their tombs). Dressed in white robes and full white skirts, they listen to a recitation of verses from the Qur'an, and then—instructed by the dance master and accompanied by reedy melodies from simple Turkish flutes *(ney),* viols *(rebap),* and drums *(bendir)*—whirl slowly as they circle the dance floor. Their right hands are held palm upward to receive the blessings of heaven; their left hands are palm down, to transmit those blessing to the earth. The dervishes' stately whirling mesmerizes both themselves and onlookers as they approach the ecstasy of pure emotional connection with the deity.

Although many pilgrims to Konya come individually, various companies offer group tours, such as that of the Dutch Friends of the Sufi Lovehood, which visits on December 17, the anniversary of Rūmī's death.

See also

Anit Kabir; Islam and Pilgrimage

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Kora

Tibetan Buddhism

The transliteration of a Tibetan word meaning circumambulation of sacred places. Also spelled *korra, khora, bsKor, Gnas-skor* or *nekhor,* it is the term used to refer to the entire pilgrimage experience in Tibet.

Gnas refers to a place, especially in the sense of a sacred place. Its use is documented in texts from the thirteenth century to mean pilgrimage site. The corresponding term *gnas ri,* applied to mountain holy places, appeared a century later.

See also

Circumambulation; Tibetan Buddhism and Pilgrimage

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Koylio Lake Island and Turku (Turku Ja Pori, Finland)

Roman Catholicism, 1156

Finland's first Catholic bishop, Henry, was murdered at Koylio (or Kjulo; Köyliönjärvi) in 1156. The church marking the spot is still an important pilgrimage site for northern European Catholics.

In 1154 the king of Sweden directed a crusade against the pagan Finns, both to punish them for incursions into Sweden and to attempt to bring them to Christianity. The Swedes were victorious, and when the king withdrew, his prelate Henry stayed behind to convert the conquered Finns. One of the converts, a man named Lalli, was so disgruntled when he was excommunicated for slaying a Swedish soldier that he took an axe to the bishop on the ice in the middle of frozen Lake Koylio. Before long an artificial island was constructed to hold the bishop's remains and to accommodate pilgrims to the martyred bishop's grave. Eventually the Catholic see was established in Abo (now Turku) on the Finnish coast. In 1300 Saint Henry's body was translated to the cathedral, where it lay under an ornate brass tomb that is still extant. The cathedral,

then, became a secondary pilgrimage site dedicated to Saint Henry. In the fourteenth century a small stone and timber church was built on the island, now known as Church Island (Kirkkosaari), and the road between the two churches was developed as a pilgrim route. A causeway was constructed to give easy access to Church Island.

Although the vast majority of Finns are now Evangelical Lutherans, both Turku and Koylio Lake Island continue to attract pilgrims. A special pilgrim walk was organized in June 2000, to commemorate the 700th anniversary of the Turku cathedral's founding.

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Kraków (Poland)

See Holocaust Sites; Faustina Kowalska, Saint.

Kumbh Mela (India)

Hinduism

Four Indian Hindu holy cities are sites of huge religious pilgrimages. These gatherings of pilgrims, called Kumbh melas (or Kumbamelas) occur in Allahabad (also called Prayag), Haridwar, Ujjain, and Nasik. They are unquestionably the largest gatherings of pilgrims on the planet and have grown exponentially over time: in 1989 15 million assembled at Allahabad, and reports indicate that 30 million were there in 2001.

Although the festival's origin is mythically remote, something like it seems to have been described at Haridwar in the seventh century by the Chinese Buddhist monk Hsuan Tsang. It is unequivocally documented from the sixteenth century and seems to have flourished from the mid-eighteenth as a trading event connected to the spring bathing festival.



Sadhu Procession to the Ganges River during Kumbh mela, January 1, 1995 (Lindsay Hebberd/CORBIS)

An ancient myth accounts for both the location and the twelve-year cycle of the Kumbh mela festival. Once the god Durwas saw Indra, king of the gods, sitting on his elephant Airawat. Durwas was pleased and offered Indra a present, which Indra rejected and dropped and the elephant trampled. Durwas cursed all the gods and took away their power. The gods went to Vishnu and pleaded that their powers be restored. Vishnu suggested that they get the demons *(danavas)* to churn up the oceans and that would restore their power. As the oceans churned, a pot *(kumbh)* of the precious nectar of immortality *(amrit)* arose from the depths. Vishnu grabbed the nectar and gave it to the eagle Garuda (in other versions it was given to Dhanawantari, the divine physician, or to Brihaspati, Indra's teacher), who fled toward the mountains with the danavas in hot pursuit. As they struggled over the next twelve days (i.e., twelve earth-years), a few drops of the nectar fell to earth in the four places now honored by the Kumbh mela.

As a result, four times during the twelve years, once at each of the holy cities, a month-long great gathering *(mela)* is held. When Jupiter and the sun are in Leo, it is held in Nasik (2003, 2015); when the sun is in Aries, in Haridwar (2010, 2022); when Jupiter is in Taurus and the sun is in Capricorn, in Allahabad (2001, 2013); and when the sun and Jupiter are in Scorpio, at Ujjain (2007, 2019). The largest of these gatherings are at Haridwar and Allahabad; half Kumbh melas are also celebrated at Allahabad (2007, 2019) and Haridwar (2004, 2016).

The festival attracts pilgrims from all castes and social classes and from every corner of the Hindu world. The whole range of India's ascetic groups, or "renunciates," migrates to the

festival. As many as 60,000 sadhus were reported at the 1998 Haridwar mela, as well as equally impressive numbers of yogis, swamis, gurus, and other holy men. In one of the Hindu orders, a monk's status is calculated by the number of Kumbh melas he has attended.

The holy men are in themselves *tirthas* (fords, crossing points between the earthly and the divine), and their attendance en masse at a Kumbh mela helps to confer holiness on the event. They arrive at the site weeks before the event to set up their tents. Their particular devotees come to them for *darshan* (meritorious viewing), to hear their spiritual instruction, and to request counsel. As the day grows near, they set up loudspeakers to carry their devotional messages to the growing crowds. Groups of theologically adept sages gather to discuss and to refine Hindu religious doctrine.

Bathing is the central ritual of the Kumbh mela, since pilgrims believe that the waters of the sacred rivers at the four Kumbh mela cities have the power to grant them liberation *(moksa)* from the cycle of rebirth that otherwise condemns them to eternal suffering. The main event of the festival is the procession of pilgrims to the riverbank. At Haridwar pilgrims camp on the left bank of the Ganges and are led to the river on the main bathing day in a massive throng by members of the *naga* sect, Siva ascetics who renounce all luxury to the extent that they generally go naked. So many pilgrims try to bathe on the most auspicious day that the riverbanks are a solid crush of humanity. Thousands of festival police augmented by Indian army soldiers attempt to keep people moving in and out of the water, with the average bathing time well under a minute. The police also attempt to settle disputes, often violent, between the many rival ascetic groups *(akharas)* that vie for prominence in leading the pilgrim processions.

Other rituals form part of the festival as well. Some groups chant prayers and mantras around the clock. Some sit motionless in contemplation for hours on end. Hundreds of tiny shrines and altars are set up for worshipers of a variety of Hindu deities.

At the same time, hundreds of both planned and spontaneous market centers offer pilgrims the goods and services they need. One area contains barbers. Another has rudimentary sanitary services. Countless stalls provide cheap food. Others purvey brass pots and pans, plastic kitchenware, clothing, jewelry, sewing machines, books, and whatever else some pilgrim is likely to buy. Entertainments, too, are provided. During the 2001 Kumbh mela celebration, the Indian state worked to provide potable water, power, and hospitals. Seven thousand people were employed just to deal with sanitation and cleaning.

See also

Allahabad; Darshan; Haridwar; Hinduism and Pilgrimage; Nasik; Sadhu; Ujjain

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Kuśinagara (Uttar Pradesh, India)

Buddhism, Fifth Century B.C.E.

By tradition, the Buddha died at Kuśinagara (also spelled Kushinagar) circa 486 B.C.E., after uttering his famous last words to his disciples, "Decay is inherent in all component things."

When Buddhist follower and emperor Aśoka visited the area in the third century B.C.E., he ordered several stupas and pillars to be built to commemorate the holiness of the site. Kuśinagara was still a fairly important pilgrimage site in the fifth century C.E., but by the seventh century much of the area lay in ruins. The site was abandoned and forgotten from the thirteenth to nearly the end of the nineteenth century, when the British archaeologist

Alexander Cunningham rediscovered it. Excavations began in 1876.

Two shrines commemorate Kuśinagara's holiness: the Chankhandi Stupa, where Buddha was said to have been cremated, and the Mahaparinirvana Temple, which contains a famous large reclining image of the Buddha. The Mahaparinirvana Temple dates from 413 B.C.E. to 55 C.E. It was partially excavated in the nineteenth century and rebuilt by the Burmese in 1927. Until the temple's repair, the monument's dilapidated state was said to symbolize, ironically, the Buddha's disdain for the material and his recognition of the impermanence of life. The Chankhandi Stupa, made out of brick, has not been reconstructed. In the center is a tall pillar, nearly complete, commissioned by the emperor Aśoka. The Buddha's material relics were violently disputed and eventually dispersed among the eight major Buddhist kingdoms. None remain at Kuśinagara.

Because the city is so holy, Indian, Japanese, and Sri Lankan Buddhists have collaborated in building a modern Buddhist center, which, with Kuśinagara's many Buddhist monasteries, offers services to the pilgrims who visit the site. A museum on the site contains the sculptures found during the excavations.

See also

Bodh Gayā; Buddhism and Pilgrimage; Lumbini; Sarnath

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L

Labyrinth

Christianity; New Age

An intricate passageway designed to confuse and prolong the route from an entrance to an exit or a center.

The construction of labyrinths throughout Europe dates from ancient times. Although their uses are not entirely known, they may have been related to spirit traps, which were paths designed to keep the spirits of the dead within a necropolis. Labyrinths again became popular in the Middle Ages. Labyrinths in medieval cathedrals such as Reims and Amiens disappeared by the nineteenth century, although several stones remain in various museums. A small labyrinth appears painted on a porch pillar of the Cathedral of San Martino in Lucca in Italy. A thirteenth-century labyrinth in the Cathedral of Notre-Dame in Chartres is the only complete medieval Christian one remaining. It has a diameter of fourteen meters, and the length of the path is 330 meters.

Since the nineteenth century some scholars have posited that the French labyrinths were used by the devout as substitute or token pilgrimages. Starting at the outer edge, pilgrims, often on their knees and reciting prayers, traced the route to the center of the labyrinth, which was considered a symbol of Jerusalem. Other scholars have discredited this theory, but some New Age pilgrims have adopted the maze, or labyrinth, as a symbol of the true meaning of pilgrimage.

See also

Chartres

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Lac Sainte-Anne (Alberta, Canada)

Native American; Roman Catholicism, Nineteenth Century

Pilgrimage site dedicated to Saint Anne, mother of the Virgin Mary, established in the last decade of the nineteenth century west of Edmonton, in Alberta, Canada.

Although in 1844 a mission had been established alongside a lake the Cree Indians used to call the Manito Sakahigan (Spirit Lake), a mission whose purpose was to work with various Indian tribes in the region, its importance had waned by the late 1880s. In 1887 Brother Jean-Marie Lestanc was in Brittany (France) at a famous shrine dedicated to Ste-Anne d'Auray when he received a vision to build a shrine to the same saint at his mission house. A shrine was quickly constructed. Many modern pilgrims believe the pilgrimage site was founded because there was a huge grass fire in the plains in the 1880s and people fled for their lives; when they reached the mission and the priest led them in prayer, rains fell and put out the fire. In 1896 a relic of Saint Anne was sent to the shrine. When this relic was destroyed by fire in 1928, another was brought to replace it.

The first annual pilgrimage to Lac Sainte-Anne in 1889 attracted seventy-one pilgrims. Two years later, hundreds came to celebrate. In 1982, some 20,000 pilgrims came to the ceremonies. The celebration attracts Cree Indians from Saskatchewan, Alberta, the Northwest Territories, and some of the northern United States. Chippewa, Blackfoot, and Dogrib also attend. Several languages are spoken. The majority

of participants are Native Americans, although some Caucasians do attend. Until 1971 there were separate celebration days for Native Americans and others.

The pilgrimage site now has a newer shrine, built in 1979, open on three sides, which holds 3,000. Inside are large statues of Saint Anne and the Virgin Mary. The structure is surrounded by small cabins, each with a depiction of one of the Stations of the Cross. Pilgrims pitch tents and park vans in a big field nearby. The lake lies some distance from the church.

Pilgrimage activities last several days in July. At the statue of Saint Anne near the shrine's entrance, some pilgrims stop to touch her foot and pray. There are several masses, and the priests bless objects brought by the pilgrims. On the afternoon of the second day, priests lead a procession to the lake for the blessing of the waters, and they invite pilgrims to renew their baptism by walking into the lake. Some wade; others immerse. There is a submerged rock in the lake that a legend states has the saint's footprints on it, and some pilgrims walk there. The next day there are more masses with special benedictions for the sick. At sundown the most important Catholic event occurs. Priests lead the worshipers from the church along the Stations of the Cross, reenacting Christ's steps along the Via Dolorosa before his death. The procession ends at the cemetery, where a priest gives a sermon on death and resurrection.

Pilgrims believe that bathing in the lake is salubrious, and over the years several miraculous cures have been recorded. Many pilgrims take bottles of the water or collect the reed grass along the shore to take home with them. Canes and crutches hang on the front wall of the shrine as evidence of cures by the saint's intervention. One woman in 1983 had walked more than 1,000 kilometers from Saskatchewan to fulfill a vow she had made when her son was ill.

The pilgrimage to Lac Sainte-Anne resembles those to other sites throughout the New World, in that Christian observances replace or have been added to pre-Christian activities. Spirit Lake had long been the location of the yearly Sun Dances of the some of Plains Indians. Although the actual ritual activities differed from tribe to tribe, the Sun Dance was one of the most important of the sacred festivals and was the reason for large numbers of people to come together for the multi-day event. Among the Plains peoples, Crees who had made vows fulfilled them at the dance.

Just as when the Sun Dance was the event at Spirit Lake, now at Lac Sainte-Anne secular activities take place alongside the religious ones. Social contact, conversation, and trading are important; among many there is the relaxed feel of a holiday. The pilgrims also continue certain rituals of the Sun Dance festivals. Perhaps the most telling sign of the syncretic nature of this pilgrimage lies in the concluding ritual on the third evening. Native Americans hold what is called the Tea Dance around a bonfire with drums, songs, smoking pipes, and sweat lodge activities. Participants come from all of the Native American groups. Some of the Catholic priests, wearing Native American attire, join in the activities.

See also

Sainte-Anne-d'Auray; Sainte-Anne-de-Beaupré; Native American Religions and Pilgrimage

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Lag b'Omer

See Meron.

Lak Meuang (Bangkok, Thailand)

Hinduism

Tiny shrine in the center of Bangkok with a diminutive statue of a classical Thai dancer that Hindus believe has the power to grant requests. Lak Meuang is particularly famous for solving problems of fertility and for increasing the odds of a ticket's winning the Thai national lottery. The statue is considered the very heart of the kingdom, and distances are traditionally reckoned from it.

The words *lak meuang* mean pillar, and several cities throughout Thailand have pillar shrines in their city centers. Bangkok's Lak Meuang was ordered constructed in 1782 by King Rama I as he built his new city. Other statues were added to the shrine later. The main spirit, Phra Sayam Theawathirat (loosely translated, revered state deity), is considered Bangkok's guardian.

Pilgrims honor the shrine by hiring dancers and musicians to perform in the space adjacent to the building. Sometimes pilgrims bring a pig's head pierced with sticks of incense as an offering.

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Lake Lhamo Latso (Tibet)

Tibetan Buddhism

Also called the Oracle Lake; considered the life spirit of Tibet's Dalai Lamas, who are the spiritual leaders of Tibetan Buddhism. Tibetans believe that every human being and family, and even entire countries, have a life spirit *(la)* that is represented or symbolized in a natural phenomenon. Tibetans believe that if something bad happens to the natural phenomenon, then the life spirit is also damaged. Lake Lhamo Latso is the la of the Dalai Lama. Nearby Lake Yamdrok is the life spirit of Tibet. They are the two most sacred lakes in Tibet.

Lake Lhamo Latso lies southeast of Lhasa. The Dalai Lama sits on a throne 150 meters above it when visiting the lake to contemplate his life and future. Regents have also visited the lake for a vision about where to find the next Dalai Lama, believed to be a reincarnation of the previous one. In 1933, when the thirteenth Dalai Lama died, the regent, Reting Rinpoche, went to the lake and in it saw the countryside around the town of Amdo (about 450 kilometers north of Lhasa), where he subsequently discovered the fourteenth and current Dalai Lama.

The lake is visited by many other Tibetans as well. Pilgrims begin from the village of Dechen and walk several days to reach the lake. Many pilgrims spend the last night at the Chökorgyel Monastery, from which the round trip to the lake can be walked in one arduous twelve-hour day. The lake sits at the end of a narrow valley. At its far end is a small square shrine displaying many prayer flags. There used to be a paved road to the Dalai Lama's throne perch, but it is no longer in good condition.

See also

Tibetan Buddhism and Pilgrimage

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Lake Manasarovar (Tibet)

Hinduism; Tibetan Buddhism; Bön

Glacier-fed lake nestled at the foot of 6,714-meter-high Mount Kailas, the highest fresh water lake in the world (at 4,530 meters) and the most sacred lake in Tibet. The area has been a focus of pilgrimage for more than 2,500 years.

Hindu sacred scriptures characterize the lake's waters as pearls. For Hindus, bathing in the lake facilitates entry to paradise; drinking its water helps shed sin and shortens the number of cycles of death and rebirth that one must endure. Hindus circumambulate the lake clockwise, in a 104-kilometer circuit, pausing to bathe at several stations along the way.

Buddhists consider Mount Kailas to be the center of the world and to embody the father principle; to them, Lake Manasarovar represents the mother principle. Tibetan Buddhists call the lake Mahpam Tso (or Mapam Yumco; the unconquerable lake), and as they regard Mount Kailas as the cosmic center of the universe, they deem the lake's water to be especially beneficial. Making a *kora* (circumambulation) around the lake can lead to immediate Buddhahood; thus, many pilgrims combine a kora of the lake with a circumambulation of Mount Kailas. As early as the third century, writers informed pilgrims that drinking its water would release them from the sins of a hundred lives. Pilgrims bathe in the water or

drink it, believing that drinking the water also effects cures for several ailments.

Circumambulation takes at least four days, and pilgrims making full-body prostrations along the route may take three weeks. Pilgrims coming from Mount Kailas by truck will usually start the clockwise circumambulation at the northwest side of the lake near Chiu Gompa. Pilgrims coming from India or Nepal enter the region by way of the Gurla Pass (4,910 meters) on the southwest side of the lake. On the northeast edge of the lake, between Langbona and Seralung, are two important confluences of pilgrims: Pilgrims coming from Lhasa begin the kora there. A little past Langbona, at a point marked with *mani* stones (rocks with sacred texts written on them), pilgrims can cross directly from the Mount Kailas kora to the lake kora.

China prohibited pilgrimage to the area from 1962 to 1981, but groups are once again allowed to make the journey. Although the several *gompas* (monasteries) along the lake's shore were destroyed during the Chinese occupation, five have been reconstructed, and the monks lodge pilgrims. Several have ritual koras around them, *chortens*, and prayer flags marking the routes.

Chiu

The name of this small complex means "bird"; it is perched on a high outcropping of rock at the northwest edge of the lake. Tradition holds that Guru Rimpoche spent the last week of his life here. His cave is located below the main chapel and is the most sacred part of the monastery. Pilgrims also enjoy bathing in a nearby hot spring.

Cherkip

Now destroyed, this was the smallest of the monasteries along the route.

Langbona

Dedicated to Sākyamuni Buddha, this is usually the destination of the first day of the kora for those who begin at Chiu Gompa.

Seralung

The endpoint of the second day's journey, Seralung was rebuilt in 1984. Three monks live in the small building, where once forty monks lived.

Nearby at the lake's edge, pilgrims look for a thin overlay of violet sand. They believe its color combines five others (yellow, white, green, red, and black), representing five precious materials (gold, silver, turquoise, coral, and iron). Pilgrims eat a few grains of the sand, both as sacred food and as a cure for ailments. The herbs growing nearby are also thought to have curative powers, and the water here is the most prized.

Yerngo

This destroyed monastery has not been rebuilt, but pilgrims often camp here.

Trugo

On the southern shore of the lake is the Head-Washing South Gate Monastery. Rebuilt in 1984 and now run by the government, it is the most important of the monasteries. Here Hindus immerse themselves completely in the water. A colorful wall painting represents the entire area, lake, monasteries, Mount Kailas, and the four rivers that are born in the region. Trugo also functions as a trading center. Pilgrims spend the third night here.

Gossul

This rebuilt gompa and cave complex is set into the hills. Pilgrims often circumambulate the building, which is considered sacred. Bön pilgrims prize this site, and at the top of the hill are several Bön symbolic markers.

See also

Buddhism and Pilgrimage; Kora; Mount Kailas; Mount Meru

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Lalibela (Ethiopia)

Ethiopian Orthodoxy, Eleventh Century

A group of rock churches that constitutes one of Ethiopian Orthodoxy's holiest places, high in the Lasta Mountains in central Ethiopia, some 400 kilometers north of Addis Ababa.

King Lalibela is reputed to have made a pilgrimage to Jerusalem and to have returned to Ethiopia with the vow to re-create the holy city in his own land. A stream meandering through Roha was renamed the Jordan. A cross-topped stone pillar was carved to resemble the pillar in Palestine in the place by the Jordan River where it was believed Jesus was baptized. A nearby hill was called the Mount of Olives. A cube of red volcanic rock was hollowed out and dubbed Adam's Tomb. Most important, eleven churches were carved into the volcanic rock. When the project was finished, the king abdicated his throne to become a hermit. He is now venerated as an Ethiopian Orthodox saint, and the town, which had been called Roha, was renamed for him.

Seven of the Lalibela churches are cut into the face of a granite cliff like caves, and they wind back into the hills in long passageways. The other four are freestanding monuments, cut from solid granite blocks that had been isolated by excavating downward and leaving an open courtyard around the monoliths. The eleven churches are interconnected with tunnels, stairs, and secret passageways, all cut into solid rock.

The best preserved and the most elegant of the freestanding churches is the cruciform church of Saint George (Beta Ghiorghis), whose walls are 13 meters high.

The Church of Saint Mary (Beta Maryam) preserves sculpted arches and pillars, all painted with vivid colors. One pillar bears inscriptions, reputedly in Saint Lalibela's hand. Outside this

church there is a miraculous pool in which barren women often spend the night immersed in order to regain their fertility.

The largest of the churches, the Church of the Redeemer (Beta Medhane Alem), was cut into the rock to resemble a Greek temple; most likely it replicates the structure of the original basilica of Mary of Zion in Aksum.

Particularly impressive are the remnants of mural paintings of saints, biblical scenes, and local flora and fauna, such as those in the House of Calvary (Beta Golgotha).

Pilgrims come year round, and in particularly large numbers for the festival of Epiphany, called Timkat. This occurs twelve days after Ethiopian Christmas (Genna), which according to the Julian Calendar—still followed by Ethiopian Orthodoxy—occurs in early January. For this festival tens of thousands of pilgrims come walking to Lalibela from different parts of the country. On the eve of Epiphany, the *tabots* (replicas of the tablets of the Ten Commandments) are taken from each of the churches and carried in procession by richly costumed priests and deacons to Lalibela's Jordan River. There they are venerated during an all-night vigil to the accompaniment of bells, trumpets, drums, chants, ululation, and dances, while clouds of smoke perfumed with myrrh and frankincense billow from the censers swinging in the priests' hands.

See also
Aksum

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Lalla Sol Ha-Tsaddiqah (Morocco)

Judaism, 1834

Female Jewish martyr and saint venerated in Morocco.

Of the Jewish holy figures worshiped in Morocco whose tombs have become regional or national pilgrimage centers, about twenty-five, or 4 percent, are women (I. Ben-Ami 306). The most widely venerated is Lalla Sol Ha-Tsaddiqah, often called by the diminutive of her name, Solica. *Lalla* is Berber for lady.

Sol Hatchouel was born in Tangier in 1817. In 1834 she was accused by a Muslim neighbor of having converted to Islam and then reverted to Judaism. She was arrested, sent to Fez to be sentenced, and then executed. In the Jewish cemetery in Fez she is buried between two other saints, Rabbis Yehudah Ben-'Attar and Abner Ha-Tsarfati. Moroccan Jews believe that a divine light shines over their tombs. The inscription on Lalla Solica's tomb in Fez gives the brief facts in Hebrew and French. Folklore among the Moroccan Jews has embellished the story considerably.

Pilgrims, particularly women pilgrims, visit her grave year-round to pray to her, make petitions, light candles, and sing the Psalms and other religious songs. She is especially known for being able to effect cures and for bringing solace to families who have suffered a death. Once a year for her *hillula* (festival event) thousands of pilgrims converge at the tomb.

See also
Hillula

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Lapchi (Tibet)

Tibetan Buddhism

One of the three most important pilgrimage sites in Tibet, along with Tsari and Mount Kailas.

Each of the seminal organizers of Buddhism in Tibet is associated with major monasteries, which have become pilgrimage sites. Located along the border between Nepal and Tibet, Lapchi (sometimes spelled La Phyi) is the focal point for pilgrims who want to visit sites related to the famous twelfth-century poet and learned man Milarepa, who lived and died in the area. The caves that served as his hermitages and the monasteries with which he was connected make Lapchi a major goal for pilgrimages.

The Lapchi pilgrimage is also associated with the mountain Lapchi Kang, which, like Mount Kailas and Tsari, is believed to be one of the homes of Demchok, the wrathful aspect of the Sākyamuni Buddha. The pilgrimage begins in Dingri. More than fifty monasteries and retreats dot the immediate area. Two routes circumambulate the area. One route may take pilgrims as much as two weeks to traverse; the second, only three or four days. The longer route crosses seven mountain passes. One road section near Drin (now called Rongshar) is lined with rose bushes as a celebration of life, and no killing is allowed in the region. All along the routes are hermitages and other places associated with Milarepa's life. Some natural formations are said to be his footprint or to carry an impression of other portions of his anatomy.

The Lapchi monastery, called Chura Gepheling, stands in a forested area overlooking the confluence of two rivers. A tall *chorten* (relic shrine) tops a nearby hill. *Mani* stones (large smooth stones with a mantra written on them) lead pilgrims to the outer stone wall around the temple. Inside, monks' quarters line the outer courtyard. Since the monastery was not harmed during the Chinese Cultural Revolution, the four-hundred-year-old buildings remain intact, and their wood-paneled walls and frescos are in good shape. Inside the main building, at the middle of the seven sculptures is a representation of Milarepa. It is said that this image was made by a disciple from blood issuing from Milarepa's nose.

See also

Chorten; Mount Kailas; Tibetan Buddhism and Pilgrimage; Tsari

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Las Lajas (Ipiales, Colombia)

Roman Catholicism, Sixteenth Century

Location of a painting of the Virgin Mary that makes it the second most popular pilgrimage site in Colombia after Chiquinquirá, attracting pilgrims from both Colombia and Ecuador.

The image of the Virgin at Las Lajas, in southern Colombia near the Ecuadorian border, is painted on a natural rock formation that gives the site its name. Legend holds that Juana Mueses de Quiñones was cutting wood in the area when she saw the luminous figure of the Virgin emanating from the rock. Local clergy called in to investigate found the image etched naturally into the stone by the forces of nature. When Juana's deaf-mute daughter, Rosa, saw the image, she suddenly cried out, "The mestiza [woman of mixed race] is calling me."

Subsequently the image was painted. She stands with her feet on a crescent moon, the infant Jesus in her arms, flanked by Saints Dominic of Guzmán and Francis of Assisi.

Today the image is housed in a picturesque chapel, built 1916–1948, perched precariously amid the crags on a bridge spanning the gorge of the Guáitara River. Along the road leading to the shrine is a statue of Juana Mueses and her daughter. By the sides of the road and at the bridge, pilgrims leave ex-voto plaques giving thanks for favors received. Although hundreds of pilgrims visit the shrine every day of the year, upwards of 100,000 come for the September 16 festival day.

See also

Virgen de Chiquinquirá

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Lascaux Cave (Dordogne, France)

Prehistory

Cave in France's Auvergne region, near the small town of Montignac in the Vézère Valley, containing some of the world's most spectacular Paleolithic rock painting and engraving.

The existence of rupestric (i.e., on rock) painting in France and Spain has been known since 1878, when the Spanish cave of Altamira, near Santander, was first explored. Since then nearly 200 caves with paintings or rock engravings have been discovered: 137 in France, 106 in Spain, 21 in Sicily and southern Italy, 2 in Portugal, and 1 each in Yugoslavia and Rumania. The greatest concentrations are in the French Périgord and Pyrenees, in the Cantabrian Mountains of Spain, and the northwest corner of Sicily. Some of these caves—but nowhere near the majority—also show signs of human habitation. In some of them archaeologists have also found portable art, such as carved bones and shaped or engraved stones. Although the Lascaux Cave is by no means unique, because it is so well known for its spectacular paintings it will serve in this encyclopedia as a representative of these caves, widely believed to have been shrines and thus presumably centers of pilgrimage.

The caverns at Lascaux, which have become known collectively as the Sistine Chapel of the Paleolithic, were discovered in 1940, when some French teenagers wormed into a recently exposed hole. About a kilometer into the cave, and near the cave's main chamber, the teenagers found two long galleries containing 65 tableaux of animals and hunting scenes. All in all, the cave holds about 600 paintings and almost 1,500 engravings. Frequently one painting is superimposed on another, suggesting that the paintings were created over considerable time. Archaeologists estimate from radiocarbon dating techniques that they were created during the Upper Paleolithic period, about 15,000 B.C.E., as the European hunting-gathering civilization was reestablishing itself after the last Ice Age.

The fauna depicted in the drawings include bison, horses, bulls, reindeer, and birds. In one scene a man is being killed by a bison. The animals are shown in herds, standing and grazing or running to escape a predator. The animals are of all sizes, with some superimposed on others, yet the groupings often show that the artists had a keen sense of animation and perspective. Most of the figures are outlined in black. Many are filled in with brilliant daubs of color: red ochre, tan, yellow, deep brown. Frequently the artists exploited bulges or hollows on the walls or ceiling of the cave to help give the figures a sense of three-dimensionality. At the nearby Chauvet cave, along with the horses, bison, elk, and owls are animals much more fearsome: cave bears, lions, and rhinoceri. At other French and Spanish caves of the period wooly mammoths seem to predominate.

The key question, as yet unanswered, is the meaning of these paintings and their function in late Paleolithic society. In Lascaux, as in many other caves, the animal figures are accompanied by assemblages of signs: engraved geometric figures, dots, elongated forms with branches or barbs, silhouettes of hands, and schematized male and female genitalia. Although their specific intent remains indecipherable, they clearly represent an intention to produce something with meaning, something significant. Because the paintings are so deep in the caves, because their creation obviously involved such effort (in Lascaux the sockets for the scaffolding beams are still visible), and because they are found so widely across southwestern Europe, archaeologists have speculated that the caves served some sort of ritual functions, perhaps connected with hunting. In many premodern societies, to depict an animal or an enemy is in a sense to dominate it, to symbolically capture it. Others view the images not so much as hunting magic but rather as hunting art, depicting in an almost narrative sense an important aspect of Paleolithic culture. Some of the caves' composite figures, blending human and animal features, have been seen as representations of shamans. Other scholars speculate that the images were venerated, or at least in some way used, in initiation rituals or rites of passage. Access to the painted galleries was both difficult and fearsome: it meant crawling through tight tunnels in the dark, braving a labyrinth of passageways, risking an encounter with a cave bear. The paintings' very remoteness in the caves, their well-preserved state, and the absence of the detritus of



Cave painting of bulls, horses, and stags at Lascaux (Corel)

habitation anywhere near them, suggest that they were visited only sporadically and by relatively small numbers of people who journeyed to the site on special occasions of spiritual significance.

See also

Animism and Pilgrimage

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Laval Shrine (Sainte Croix, Mauritius)

Roman Catholicism, 1864

Grave site of the Roman Catholic father Jacques Desiré Laval (1803–1864). Father Laval facilitated the transition of the African island of Mauritius from a slave to a free society. After his death, his grave in the Sainte Croix church's burial ground soon became a focus of pilgrimage. In recent years monks of the Spiritan Order have administered the shrine.

Jacques Laval was trained in France as a doctor before he entered the priesthood. His medical skill aided him in his campaign to convert the island's recently emancipated inhabitants to Catholicism. Because his tomb is said to possess healing powers equivalent to the water at Lourdes, Laval's tomb has become a shrine that not only attracts Christian pilgrims but also Hindus and Muslims.

Laval's relics rest outside the church in a specially constructed stone sarcophagus under a large modern vault. Behind the church a small museum documents the life and miracles of the French priest. Though pilgrims come year-round, especially on the weekends, the greatest number arrive on the days preceding his feast day of September 9, the anniversary of his death. Most come on foot. Some come from the most distant part of the island and in large groups; some may carry large wooden crucifixes. People living along the road often leave pitchers of fresh water for the pilgrims. Once at the shrine, pilgrims gather before the tomb to pray for cures and crowd into the church to hear mass. The entire area is surrounded by food and memento vendors.

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Law and Pilgrimage

The importance of pilgrimage and its relation to religious, political, and economic policy means that responsible authorities have a vested interest in ensuring that pilgrimages run smoothly. The affinities between pilgrims and itinerant merchants have often led authorities to treat them in similar fashion. Even though pilgrims are likely to pass through many varied jurisdictions on their journey from their home to a distant shrine, the interests of these jurisdictions tend to coincide, resulting in remarkable consistency across cultures in the laws pertaining to pilgrimage. Typically, regulations are adopted both to protect pilgrims and to control pilgrim traffic.

The overriding concern of the pilgrims themselves is their physical safety while on their journey. Governments routinely guarantee safe conduct to pilgrims, even in time of war. The Panhellenic pilgrimage centers of ancient Greece, for example, were neutral meeting grounds for the competing states, and pilgrims (and merchants) traveling to or from Olympia, Delphi, and similar centers were guaranteed safe passage. The great pilgrimage shrines were also considered to have the right of asylum so that they could serve as safe havens for political dissidents or refugees. In medieval Western Europe, every government guaranteed the safety of pilgrims to Santiago de Compostela or Rome; anyone who harmed a pilgrim was subject to the severest penalties.

A pilgrim's death during the pilgrimage journey brought the tenuous relationship between the individual and the state into high relief.

A pilgrim traveling alone needed burying. Sometimes religious organizations paid the burial expenses as a charitable act. Other times, municipalities were required to underwrite the costs, with only a hope that the state would reimburse those expenses. Until the last two centuries, in many countries a pilgrim's goods reverted to the state upon death. In the Ottoman Empire, when a Muslim making the long journey across the desert to Mecca died, theoretically the state inherited the goods, which could amount to a substantial amount, as pilgrims carried considerable funds for the long journey. The members of the caravan had to take care to ensure that the goods did not get stolen, appropriated, or lost so that they could be returned to the family.

Pilgrims must not only be protected while on the road, their estates and loved ones must be protected while they are away. Official actions to allay concerns about home have always been an important assurance to people on pilgrimage. Exodus 34:24 stipulated that no one should covet a pilgrim's land while he was fulfilling his duty of going to Jerusalem. The *Siete partidas* of fourteenth-century Castilian monarch King Alfonso X did likewise for Christian pilgrims. Medieval Christian pilgrims were permitted to make a will, something only the nobility normally were allowed. Medieval European laws usually specified that a pilgrim's property was immune from seizure for a year and a day and often appointed a caretaker for the property.

Because pilgrimage is such big business, opportunities for economic abuse are legion, and pilgrims require legal protections from excessive road taxes, unscrupulous currency exchange, inaccurate weights and measures, adulteration of food and drink, and price gouging. The fact that governmental attempts to legislate the prices of consumable goods and lodging along pilgrimage routes are so recurrent is good evidence of how difficult such things are to control. One reason is that pilgrims are by nature transient; for the most part they would rather march on than halt their pilgrimage to contest some excessive fee. Thus one of the issues addressed in pilgrimage legislation is the right of speedy adjudication of complaints. Another is that pilgrims' testimony must be accepted in court, even though no one locally knows them well enough to vouch for them.

Most cultures are deeply concerned with the protection of their holy places and with ensuring that they are used properly and to advantage in fostering the religious purposes of that culture. Many countries' codes of law—the codes of Israel, Japan, and Jordan, for example—deal with issues of protection and access. As recently as 1983 the Vatican revised the canon laws dealing with Roman Catholic shrines.

The resolution of conflicts between secular tourism and religious pilgrimage often requires legal intervention. The most frequent disputed question is whether tourists should have unfettered access to holy places. One solution is to ban any secular tourism at the site, particularly visits by people of other religions, as in Mecca or Amritsar. Another is to legislate restricted access to the site during certain periods of major religious significance, as is the case at the Native American sites of Medicine Wheel and Bear Butte, and at Australia's Uluru. Access to sacred sites in areas restricted for military use, as in the American Southwest or in Israel, is also controlled by legislation and sometimes contested in court.

In the United States, whose laws tend to protect workers from infringements of religious freedom in the workplace, issues relating to pilgrimage have sometimes had to be adjudicated in court. One such case in 1998, for example, hinged on whether a visit to Medjugorje was protected (thus justifying an unpaid leave during peak business season) or merely optional (thus relegated to available vacation time). An Arizona court ruled it was protected.

Legal systems not only strive to protect pilgrims, they also look to protect societies from unscrupulous pilgrims. In most religions, making charitable donations to pilgrims is a means of acquiring religious merit. Religious institutions and voluntary associations like confraternities invest substantial effort and resources in providing services to pilgrims, often free of charge. Because pilgrims are thought to have a right to be fed and lodged, people who claim these benefits without being pilgrims are subject to punishment, as are the false pilgrims who adopt pilgrim dress to beg for handouts.

Since pilgrims, like any other human beings,

have mixed motives and inconsistent patterns of behavior, many societies have adopted laws to protect themselves from pilgrim excesses. Pilgrim hospices attempt to ban pilgrims who drink too much, or who gamble or swear, or who are less than chaste. At the other extreme, some societies have used pilgrimage as a way of temporarily ridding themselves of their troublesome citizens by sentencing them to atone for their crimes by going on pilgrimage.

At the same time that governments encourage pilgrims to come and spend money, they tend to fear that the freedoms traditionally extended to pilgrims may put their societies at risk. Spies can travel as pilgrims. Pilgrims may spread diseases or dangerous new ideas. Large groups of pilgrims may be an economic burden or, if they decide to stay, may compete with locals for jobs. Pilgrims en masse may be an instrument of political pressure. And some large pilgrim groups—the Crusaders are a good example—are indistinguishable from invading armies. All these potential threats lead governments to attempt to legislate control of pilgrims. They require pilgrims to obtain visas and to present financial guarantees. Pilgrims to Mecca must show a return ticket to their home country before being allowed to enter Saudi Arabia. Some countries set quotas and require pilgrims to travel in groups accompanied by licensed guides.

See also

Hajj; Judicial Pilgrimage; Politics and Pilgrimage; Tourism and Pilgrimage

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Lenin's Tomb (Moscow, Russia)

Secular Political, 1929

Tomb in the center of Moscow's Red Square displaying the desiccated body of Vladimir Lenin, the Bolshevik leader most responsible for the development of Soviet Communism. Lenin died in 1924, and his widow's request that no monument be raised to him was instantly ignored. Ever since the red granite tomb was opened to public visit in 1929, it has drawn a steady stream of pilgrims, except during the World War II years when the body was removed to Siberia to keep it from falling into the hands of the invading Germans.

During the Communist period's de-emphasis of religion and of religious pilgrimages, Lenin's tomb provided a convenient substitute, a focus for worship of Communism's secular saint. Stalin himself, in a speech shortly following Lenin's death, drew the parallel explicitly:

> You have seen during the past few days the pilgrimage of scores and hundreds of thousands of working people to Comrade Lenin's bier. Soon you will see the pilgrimage of representatives of millions of working people to Comrade Lenin's tomb. You need not doubt that the representatives of millions will be followed by representatives of scores and hundreds of millions from all parts of the earth. (J. Stalin 6: 52–53)

Since Lenin's tomb is above all a political shrine, until the fall of Communism it was managed in order to serve the purposes of the state. For decades its roof served as a reviewing stand for state leaders during military parades in Red Square. Who appeared and who did not, as well as their relative positions around the central figure of the general secretary, were key indicators of the power relationships within the Kremlin. It was a symbol of power in death as well as in life. In the late 1950s, for example, Stalin's body was placed alongside Lenin's in the tomb. But when Stalinism fell out of favor, during the Khrushchev era, it was



Pilgrims in line to visit Lenin's tomb, circa 1955 (Hulton/Archive by Getty Images)

removed. When the Soviet Union collapsed in 1991, the lines of visitors to Lenin's tomb disappeared. Yet when President Yeltsin threatened to remove the shrine and bury the body somewhere else, the lines returned. In December 2000, the Duma heard a proposal to replace Lenin's mausoleum with a memorial to the diverse victims of Soviet oppression. For the time being this appears unlikely to happen.

Today pilgrims, tourists, party members, and schoolchildren are all drawn to the tomb, though not always for the same reasons. Some come to pay homage to the principal founder of the Communist system. Some are excursionists from the provinces, for whom no visit to Moscow would be complete without a visit to the tomb. Some are aging party members, nostalgic for the days before the fall of Communism. Many are foreign tourists.

The tomb is open for three hours each midday. Pilgrims line up at the northwest corner of Red Square and stand in a long queue to wait their turn to enter. Police make certain that they carry nothing with them that could damage or express disrespect for Lenin's body; cameras, for example, are forbidden. Visitors descend several steps into the mausoleum. Soldiers stand watch in the corners of the polished black and red granite room. Lenin's body lies in a glass case on a bier in the center of the barely lit chamber, spotlighted by sunshine entering through a hole in the ceiling.

Pilgrims emerge from Lenin's tomb into an area underneath the Kremlin's walls that contains the tombs of a number of other political figures: ex–general secretaries Stalin, Brezhnev, Andropov, and Chernenko; the developer of the Soviet hydrogen bomb, Igor Kurchatov; the first Soviet astronaut, Yurgy Gagarin; and the American chronicler of the Russian Revolution, John Reed.

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Lennon, John

Secular Popular, Twentieth Century

Several sites connected to the life and death of John Lennon (1940–1980) attract pilgrims. Lennon was the creative nucleus of the Beatles, perhaps the most revolutionary musical group of its time in the popular genre.

Four men who began playing and singing popular music in Liverpool and Hamburg in the late 1950s (John Lennon, Paul McCartney, George Harrison, and Ringo Starr) coalesced as the Beatles and became the symbol of the 1960s: revolutionary, extremely popular, international mega-stars. Although good marketing and international television were aids in the extraordinary success of the performing group, McCartney's music and Lennon's inventive and original lyrics and music were the core. Beatlemania was the name for the enormous outpouring of adoration by fans of all ages and social strata who came as avid fans, or groupies, or pilgrims to their concerts. In turn, the Beatles

continually reinvented themselves and experimented with tempo and tonality, and also with drugs and spiritual matters.

The Beatles retired from public performances in 1966 in order to spend more time in the studio creating new music. In 1967 their album *Sgt. Pepper's Lonely Hearts Club Band* was released; in 1969 *Abbey Road* came out. By the end of the 1960s, however, it was clear that the members had evolved in different directions. John, Paul, George, and Ringo formally dissolved the Beatles in 1970. Each of them produced his own solo works for the next decade or so. Lennon and Yoko Ono (married in 1969) created their own experimental works. The Bohemian Lennon was seen as the most unconventional and the most creative of the four.

During those years Lennon was also an anti–Vietnam War peace activist, one of the focal points for the international antiwar movement. His song ''Give Peace a Chance" became its anthem. Increasingly Lennon was viewed as a man of peace in the mold of Martin Luther King Jr. or Gandhi. At the same time, some of his actions angered the U.S. establishment, and he was investigated by the FBI. Throughout all this, the world watched and waited avidly for his and Yoko Ono's artistic creations.

On December 9, 1980, deranged fan Mark David Chapman assassinated Lennon outside his residence in the Dakota Hotel in New York City. The shock of Lennon's death reverberated throughout the world. His body was cremated; the whereabouts of his ashes are unknown. Yet grieving fans continuously visited the assassination site. On March 21, 1984, New York mayor Abe Koch inaugurated an official tribute site named Strawberry Field across the street from the Dakota Hotel in New York's Central Park. It is still an important place for those who revere Lennon.

Twenty years after his death, interest in John Lennon is still strong. Fans continue to visit sites related to his life. The "Strawberry Fields" mentioned in one of Lennon's most popular songs is the name of the Salvation Army orphanage in Liverpool that Lennon visited in the late 1940s when he lived nearby. His 1966 song immortalized the site, and Beatles' fans visit it daily. Some of the visitors even kiss the ground. In May 2000 the iron gates of the orphanage were stolen. Tourist agencies promote several kinds of tours dedicated entirely to the Beatles in Liverpool and London. Those who take tours with busloads of other interested visitors may not be considered pilgrims in the strictest sense of the word, but graffiti written in Beatle-related sites show that pilgrims find spiritual meaning in their visits. One expert posits that if Lennon had been buried in England his tomb would be the most "powerful rock music shrine in Europe" (McCarron 170).

See also

Morrison, Jim; Secular Pilgrimage

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Lesbos (Greece)

Eastern Orthodoxy, 1960; Secular Identity

Greek island (now better known as Mytilene), home of three very different pilgrimage sites.

Since 1960 pilgrims have come to the Convent of Aghios Raphael in the village of Thermi to seek cures. The three saints whose relics are venerated in the monastery—Saint Raphael, the abbot; Saint Nicholas, a monk in the abbey; and Saint Irene, a young daughter of the head of the village of Thermi—were slain by Turkish raiders in 1463. In 1960 the location of the relics was revealed in dreams to local Greek Orthodox parishioners. A new church was built, and the tombs of the three martyrs gained a reputation for effecting cures. Nuns maintain a hospice for visiting pilgrims.

Another pilgrim destination is the church of the archangel Michael in Mantamado, 15 kilometers northwest of Thermi. In the tenth century a monastery there was attacked by pirates, and almost all the monks were slain. As one young monk was fleeing, hotly pursued by the raiders, an enormous apparition of the archangel Michael came to the youth's aid and frightened off the pirates. The boy was struck with grief to see his companions dead, and

from the bloody clay floor of the monastery he fashioned an image of Saint Michael that is still venerated as a worker of miracles. Some villagers believe that at night the statue patrols the streets to protect the village from harm, and that each year it must be given a new pair of gold shoes to replace those it has worn out.

Lesbos was also reputedly the home of the ancient Greek poet Sappho, whose celebration of female love in the seventh century B.C.E. gave rise to the term lesbianism for female homosexuality. Since the early 1990s, the village of Eressos, where Sappho was born, hosts an annual women's festival that draws tens of thousands of lesbian pilgrim women to the island.

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Lhasa (Tibet)

Tibetan Buddhism, Seventh Century

Tibet's most important city, considered the abode of the gods and the center of Tibetan Buddhism. Situated in southern Tibet, toward the eastern end of the Tibetan Himalayas in a fertile valley of the Tsangpo (Zangbo; Brahmaputra) River, Tibet's ancient capital, Lhasa, is today the capital of the "autonomous" Xizang region of China. Although Lhasa contains dozens of temples, shrines, and holy sites, a few stand out as major sites of pilgrim activity.

Jokhang Temple

The most sacred structure in Tibetan Buddhism and the most popular goal of pilgrims is the Jokhang Temple in Lhasa. The oldest part of the present structure dates from the seventh century, when King Songtsen Gampo built it to house the Golden Buddha, called Jowo (Precious One), which Wen Cheng had given him in 652. Tradition says that the king threw his hat (or, according to some versions, a ring) into the air, promising to build a temple where the hat landed. The hat fell into a lake, where a white *stupa* (memorial monument) miraculously appeared. Workmen filled the lake in—there is still a pool in the temple's courtyard—and built the temple. The present structure is the result of several enlargements and improvements over the next nine centuries. The fifth Dalai Lama made the last changes in 1660.



Tibetan pilgrim with prayer wheel (Corel)

During the Cultural Revolution, the Chinese destroyed many important buildings throughout Tibet. Although they did not destroy Jokhang, it was closed until 1979; the outer pilgrim route, the Lingkhor, nearly disappeared in the construction of a new suburb. In 1985 part of the Barkhor, the interior circuit around the temple, was destroyed to create a plaza, but enough remains to allow pilgrims to complete their circumambulation in the new resurgence of pilgrimage to Jokhang. The Barkhor is again crowded with vendors offering prayer wheels, sutras, prayer flags, and other mementos.

The Jokhang is a two-story structure with the pilgrim shrine on the main floor. The floors above contain murals and living quarters for the monks as well as private chambers for the Dalai Lama. The roof is adorned with pavilions and gilded decorative figures. Like two concentric circles, an elaborate porch leads to a

cloister around an open courtyard, an outer temple surrounding the inner temple. The outer gallery functions as a circumambulation route, the Nangkhor, with a series of prayer wheels leading pilgrims to the main hall surrounded by chapels. At one time vividly painted murals covered the entire temple; most of the ancient murals on the first floor have disappeared in the last few years. A remaining mural depicts the arrival of Wen Cheng with the statue and the construction of Jokhang.

The sacred ancient statue of the Buddha originally given to Songsten by his Nepalese wife, Tritsun, is at the center of the rear of the inner temple. It was originally housed in another temple, the Ramoche, but was removed for safekeeping to Jokhang. Although during the last 1,300 years it has occasionally been hidden for its protection, it has remained in this temple since the eighth century. The Buddha sits on a stone platform surrounded by columns and statues and images of King Songtsen Gampo and his two wives. The image, gilded many times over the centuries, is 1.5 meters tall and represents the Buddha when he was twelve years old. He wears a jeweled crown, a shoulder cover, a diamond on his forehead, and robes laden with pearls.

In addition to circumambulating the Jokhang while spinning their prayer wheels, many pilgrims make full-length prostrations as they approach the inner shrine that contains their most sacred statue of the Buddha. They continually recite mantras, especially "Om mani padme hum" (Hail to the jewel in the lotus). So many pilgrims come in the summer that they stand for hours to be able to enter the shrine. There they leave gifts of yak butter and votive lamps. Stairs on two sides of the platform allow pilgrims access to the Buddha, where they can touch their heads to his knee and drape the ceremonial *katak* scarves around his neck.

Potala Palace

This palace complex is also an important destination for pilgrims, for both religious and political reasons, since for many centuries it was the center of the Tibetan government and the home of the Dalai Lama. The palace is named for an Indian mountain sacred to the Hindu god Siva and to the Buddhist bodhisattva Avaloketishwara, the embodiment of compassion. To Buddhists, therefore, Potala also signifies the Pure Land where she resides. As the Dalai Lama is believed to be an incarnation of Avaloketishwara, the name Potala links the physical and transcendental worlds. Built as a kind of fortress-home on Red Hill, which dominates the city of Lhasa, the original structure dates from the seventh century, although only two of the original rooms remain. The present structure dates chiefly from the fifth Dalai Lama's construction at the end of the seventeenth century. It became just the winter palace in 1755, when the seventh Dalai Lama built a summer palace, but it remained the center of the political life of Tibet.

The famous thousand rooms of the Potala complex are divided into a White Palace and a Red Palace, with a yellow connecting section. Its construction was a huge project, employing special techniques reserved for sacred buildings, such as thick walls and copper in its foundations. The primary construction of the White Palace was the undertaking of the fifth Dalai Lama; the thirteenth Dalai Lama made some additions in the twentieth century. It was meant for secular use, with living quarters, apartments for important functionaries, government offices, a printing house, and a seminary, among other offices. The Red Palace, dating from the end of the seventeenth century, was designed for primarily religious functions. It contains hundreds of chapels and shrines, with gilded statues of the Buddha, saints, demons, and wise men. Stupa-tombs of several Dalai Lamas are here; the tombs of the fifth and the thirteenth Dalai Lamas are exquisitely coated with sandalwood, jewels, and gold. Each one is 14 meters high. The palace's lower levels contained the treasury and the storehouses, including yak butter donations by pilgrims.

Although it is now a state museum, pilgrims still flock to Potala. Pilgrims climb the lengthy front steps to the roof of the palace and descend clockwise, circumambulating the palace's many rooms and chapels before exiting at the rear. Tourists are reminded that it is a sacred space, and their movement, too, must be made in clockwise direction. The entrances to the Potala are adorned with prayer flags, cairns,

mani stones (these common smooth stones have the important mantra "Om mani padme hum" inscribed on them), and pilgrims' offerings of yak hair. Devotional offerings left at the tombs include Indian elephant tusks and precious jewels.

As the capital and the life-center of Tibet, Lhasa and its environs incorporate other important buildings that pilgrims visit, including the summer palace, Norbulingka, the Kasang temples, and Drepung Monastery, an important center of lama life until 1959, when the fourteenth Dalai Lama left Tibet. The monasteries were nearly destroyed in the Chinese takeover but have since recuperated and been rebuilt. However, although once as many as 10,000 monks lived there, only about 500 have returned since 1980.

See also

Stupa; Tibetan Buddhism and Pilgrimage

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Liber Sancti Jacobi

Roman Catholicism, Twelfth Century

A manuscript in Latin celebrating the apostle Saint James the Greater (*Santiago* in Spanish) and the pilgrimage to Santiago de Compostela in Galicia in northwest Spain, the legendary burial place of this apostle. It is the most extensive and complex of the medieval Christian writings dealing with a pilgrimage.

The earliest complete manuscript is housed in the Compostela Cathedral Archives. The manuscript is composed of five books (197 folios). The entire work is called the *Codex Calixtinus* because the first-person narrator refers to himself as Calixtus, meaning Pope Calixtus II (1119–1124). This assertion is not generally accepted by scholars. The actual compiler's identity will probably never be determined; even the identities of the authors of individual hymns, sermons, and miracle stories are unknown, although many pieces are attributed to historical figures. The work was probably put into final form sometime between 1140 (the latest miracle placed in the work is dated 1139) and 1172 (when a monk from Ripoll—near Barcelona, Spain—copied part of the Compostela manuscript to take back to his monastery). Not all parts of the *Liber* have been equally popular. Four manuscripts of the complete work are extant, but there are multiple copies of Book 2, which contains accounts of twenty-two miracles attributed to Santiago, and Book 4, usually called the "Pseudo-Turpin."

Book 1, the longest portion of the text, contains the liturgies and music for the saint's two feast days, July 25 and December 30. It transcribes some of the earliest known polyphonic musical notations. Book 2 narrates twenty-two miracles worked by Saint James after his death. Two of these miracles were recorded in multiple forms throughout the Middle Ages. In the first, the saint sustains an innocent young man hanging on the gallows until his parents return from their pilgrimage to Santiago. The second miracle tells about the sinner on his way to Compostela who castrates himself at the instigation of the devil disguised as Saint James. With the true saint's help he returns to life, but without his genitals, proving his penitence. Book 3, the shortest, narrates the miraculous sea voyage of Saint James's recently martyred body from the Holy Land to his preferred resting place in Galicia. Book 4's narrator calls himself Turpin, Charlemagne's archbishop of Reims; he describes Charlemagne's and Roland's battles against the Muslims on the Iberian Peninsula. This book is often studied in connection with the French epic poem the *Chanson de Roland.* Finally, Book 5 is the only surviving twelfth-century guide to the routes in France that lead toward Compostela and the places to visit along them. It also describes

monuments to see and pilgrim rituals once the pilgrim has reached Compostela. Included are cautions about the bad food and water, colorful descriptions of local inhabitants along the Spanish portion of the route, and occasionally some useful words in the Basque language. The author of this portion of the *Liber* is blunt in his opinions and observations, almost entirely limited to the peoples on the Iberian Peninsula. The Navarrans, for example, are "impious" people who "dress poorly and eat and drink disgustingly" (W. Melczer 93, 94). Worse is said about the Basques. Thus, according to the guide, one travels with great caution in the area, for if not careful one might eat the wrong kind of fish and "no doubt die . . . or at least fall sick" (W. Melczer 89).

Scholars' opinions vary widely about the purpose of the *Liber Sancti Jacobi.* Some take it as an expression of the importance of the saint's cult and the pilgrimage. Others have pointed to the book's role in promoting French interests along the route. Another reading of the text highlights its focus on the reconquest efforts on the Peninsula. Today it is generally believed that the *Liber*'s five books were probably written at different times and may have existed in earlier versions. Each book has its own goals, but taken as a whole the *Liber* offers to the modern reader a rendition of a complex medieval worldview in which a first-century Christian saint and his pilgrimage shrine and festivals mix with deeds of medieval chivalry.

See also

Guidebooks and Manuals; Roman Catholicism and Pilgrimage; Saints and Pilgrimage; Santiago de Compostela

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Life as Pilgrimage

If pilgrimage is a journey through space whose destination is a physical holy place, life may be termed a journey through time whose inevitable destination is death, but whose hoped-for destination is something beyond death. The parallels invite comparison. The concept of life as a pilgrimage is especially popular in religions in which believers aspire to an afterlife or a release from the cycle of death and rebirth. For Christians, the pilgrimage of life reverses the order of the traditional earthly pilgrimage in which the traveler returns home after visiting a holy shrine. Christian pilgrims leave their heavenly home when they are incarnate as human beings, and their souls' journey through life is a return home to God, after passing through the liminal gateway of death. For Buddhists, too, after the pilgrimage of many life cycles, the fortunate soul returns to the featureless nirvana from which it sprang.

The search for meaning in the broadest and most fundamental aspects of human existence—why are we here and what happens to us when we die—provides enduring themes from some of the earliest conserved literature until the present time. The *Gilgamesh* epic, written circa 2000 B.C.E., unfolds the story of King Gilgamesh's journey to find the meaning of human mortality and later the secret of immortality. Gautama's search for the enlightenment that confers Buddhahood is another such story. The Bible's stories of Adam and Eve's expulsion from paradise, of Abraham's wanderings from Ur to Haran to Canaan, and of the Jews' exodus from Egypt and wandering the deserts of Sinai for forty years in search of the Promised Land are often interpreted as emblematic of human life as pilgrimage. This seems to be the interpretation expounded in the New Testament's characterization of the wanderers who "seek a better country" as

"strangers and pilgrims [or exiles] on the earth" (King James trans., Heb. 11:13–14).

Among the world's prevalent religions, Christianity is particularly fond of viewing life as a pilgrimage. Athanasius's biography of Saint Anthony, one of the early pioneers of Christian monasticism, describes the saint's life in terms of a pilgrimage through life toward the ultimate goal of a vision of God. The seafaring monks of Ireland in the sixth century viewed their wanderings as pilgrimages. Many of the great Catholic mystics, such as Saint Teresa of Ávila and Saint John of the Cross, viewed their interior journeys toward union with the divine as pilgrimages. The English families that founded Plymouth Colony in Massachusetts in the 1620s proudly adopted pilgrim terminology to describe their own journey through life. The colony's governor, William Bradford, expressed it this way: "So they lefte ye goodly and pleasante citie [Leiden, Holland], which had been their resting place near 12 years: but they knew they were pilgrims, and looked not much on those things, but lift up their eyes to ye heavens" (47).

Members of the Church of Jesus Christ of Latter-day Saints (Mormons) see the westward journey of their founders as a pilgrimage, and the church's doctrines often refer to human life as a journey.

The motif recurs over and over again in Christian literature. Dante's depiction of himself as "halfway along the road of our life," at the beginning of his *Divine Comedy*, alludes to the concept of life as a pilgrimage. William Langland's fourteenth-century *Piers Plowman* and John Bunyan's seventeenth-century *Pilgrim's Progress* both adopt the motif as the axis of their allegory. Spain's Baroque poet Francisco de Quevedo wrote dozens of sonnets on the theme. It is also one of the dominant motifs in American Protestant hymnals:

> Life is like a mountain railroad, with an engineer that's brave;
>
> We must make the run successful, from the cradle to the grave; . . .
>
> As you roll across the trestle, spanning Jordan's swelling tide,
>
> You behold the Union Depot into which your train will glide;
>
> There you'll meet the Superintendent, God the Father, God the Son,
>
> With the hearty, joyous plaudit, "Weary pilgrim, welcome home!" (E. Snow and M. Abbey)

In many other religions, too, people who wander the earth in search of purification and meaning are often considered pilgrims. Indian sadhus, who give up all comforts of life in their endless migratory search for meaning, are termed pilgrims. Jainism's founder, Nataputta Vardhamana, made a twelve-year-long pilgrimage in search of true religious knowledge. Present-day Jain monks and nuns who dedicate themselves to continuously roaming the earth are often considered living saints. As with Christianity, death is seen as the pilgrim's goal. The prime minister of India Sardar Vallabhbhai, for example, announced the death of Mahatma Gandhi in a broadcast to the nation in 1952 with these words: ''His eyes were closed, but his face was calm and serene as before. . . . In a short while Gandhiji was no more and thus ended his life's pilgrimage" (cited in K. Gauba 173–174).

Chinese pilgrims to Hangzhou keep the incense bags and belts worn during the pilgrimage to be cremated with them when they die. One Chinese pilgrim called them the "travel passes to the Western Paradise" (Chün-fang). Muslim pilgrims to Mecca often keep their special garments (for men the two-piece white *ihram*) to be buried in. Archaeological excavations in medieval Christian cemeteries frequently uncover tombs containing bodies buried with pilgrimage insignia. All of this suggests a strong symbolic link connecting the pilgrimage in life to pilgrimage in death.

See also

Gilgamesh Epic; Ihram; Literature and Pilgrimage

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Liminality

From the Latin *limen,* meaning threshold or doorway. In Roman Catholicism, the Latin phrase *visitatio ad limina apostolorum* (visit to the door of the apostles) indicates obligatory visits by bishops to Rome for both spiritual and temporal matters, visits usually termed pilgrimages in the doctrinal and spiritual writings concerning those travels. In Iran, Shī'ite Muslims call saints' shrines thresholds *(astan).*

Arnold van Gennep first used the word *liminality* in his *Rites of Passage,* in 1909. In the late 1960s and 1970s anthropologist Victor Turner popularized the terms *ad limina* and *liminal,* applying them in studies concerning pilgrimage in general. Relating the pilgrimage experience to rites of passage, he posited the pilgrimage journey as a transitional state—emotional, physical, social—between two places: for example, between the locus of normal activities and the gateway to the divine. In such a state the pilgrim travels to the threshold of the pilgrimage site. The site itself is also a threshold between the sacred and profane, between the mundane and the divine. Turner posited that the pilgrim on that threshold is in many ways suspended between the two worlds.

The use of the term liminality or the phrase "liminal experience" to express the nature of both the pilgrimage journey and the goal itself provided a conceptual framework for the next two decades, as anthropologists studied pilgrimages in diverse religions and sites. "Liminal movement" continues to be a key concept in pilgrimage studies, connoting the journey of the pilgrim to the gateway between the human and the supernatural, the place where the mundane touches the divine.

See also

Communitas

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Lincoln Minster (Lincolnshire, England)

Roman Catholicism, 1200

Lincoln is known for two medieval saints named Hugh, one a distinguished bishop, the other a young Christian boy whose death was attributed to Lincoln's Jewish community, in one of the episodes of blood libel—shamefully common in the high Christian Middle Ages—that were used to kindle popular anti-Semitism and inflame mobs to violence against the Jews. Both Hughs were buried in Lincoln, and pilgrims came to visit the tombs of both.

Bishop Hugh of Avalon (circa 1140–1200) was a Carthusian monk brought from France to England by Henry II to head the order

there. Later, as bishop of Lincoln, he began the rebuilding of the cathedral after an earthquake had split the old church. He was known for his piety, his charitable acts, and his courage: he frequently confronted King Henry II with his faults, stood up to his successor King Richard I, and personally defused anti-Jewish mobs in Lincoln, Stamford, and Northampton. When he died in 1200, King John was one of the pallbearers in his splendid funeral procession, which is depicted in the Minster's rose window known as the Dean's Eye. Hugh's death instantly launched the pilgrimage to visit his relics. So many pilgrims came and so many contributed money to the church that shortly after Hugh was canonized in 1220 the cathedral could be enlarged to accommodate the crowds. At some point his head was separated from his body, with the result that two shrines were constructed: his body was interred in a chapel behind the main altar; a jeweled reliquary containing his head was displayed on a pedestal at the end of the choir. His feast day was November 17. At least twice each year the reliquary containing his head was taken in procession through the town in order to raise money for new construction and repairs. The portable, jeweled box attracted the attention of thieves, and the casket was stolen in 1364. The perpetrators were caught and hung, and the precious head was found in a field, guarded from harm by a pair of crows.

In the south choir aisle medieval pilgrims would also have admired the monument to Little Saint Hugh, the nine-year-old child allegedly murdered in 1255. The actual facts of the case were clear, even at the time. The boy had chased a ball into Lincoln's Jewish quarter and had fallen into a cesspool and drowned. His body was discovered nearly a month later during the wedding celebration of one of Lincoln's rabbis. The fact that so many Jews had come for the wedding was interpreted as prima facie evidence that they had gathered for some sinister ceremony involving child sacrifice. The community was imprisoned, and nineteen Jews were executed. A romanticized version of the events was narrated by the Prioress in Chaucer's *Canterbury Tales*. Little Saint Hugh's pilgrimage was popular for over a hundred years, especially on his feast day of August 27, but by the early 1400s, few people visited. Today a sign in the cathedral where Little Hugh's relics were formerly displayed acknowledges that the murder charge was trumped up and decries Christian excesses against the Jews during that period.

Lincoln was the most important and the wealthiest pilgrimage center in north-central England up until the 1539 Reformation, when King Henry VIII destroyed the relics and confiscated Lincoln's treasury. In 1986, to celebrate the eight-hundredth anniversary of Hugh's election to the Lincoln see, a new sculpture was placed over what remains of his medieval shrine. Nonetheless, the Minster is rarely visited as a pilgrimage site today.

See also

Canterbury Tales

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Lindisfarne and Durham (Northumberland, England)

Roman Catholicism, Seventh Century

Lying off England's northeast seacoast, opposite Denmark, Lindisfarne, the so-called Holy Island, was an important center for Christian missionary efforts in northern Britain. Because the monastery of Lindisfarne, like Normandy's Mont-Saint-Michel, occupies a rocky outcropping 3 kilometers offshore, pilgrims reach it by foot only across a causeway at low tide.

Saint Aidan built the abbey on Lindisfarne at the behest of King Oswald (who is also revered as a saint). The abbey ran an influential school, and most of the missionary priests in northern Britain of the seventh and eighth centuries were educated there. Eventually Saint Cuthbert became Lindisfarne's abbot. According to his first biographer, the Venerable Bede, Cuthbert had a distinguished career as an ascetic monk, who

even for a while lived as a hermit on nearby Farne Island. Saint Cuthbert was known far and wide for his commitment to helping the poor and the sick, particularly the victims of plague. Saint Cuthbert had a special affinity for animals: otters dried his feet, an eagle fed him with salmon, and a horse revealed hidden food to him. It was said that while on Farne he would sit on the rock shore and fashion tiny beads with crosses in their center. These beads—in reality fossilized stem sections from prehistoric plants called crinoids—were much prized by pilgrims. Although the relics of all three saints had their devotees, for the most part it was Cuthbert's relics that drew pilgrims to the Holy Island, at least until his bones were moved to Durham to protect them from Danish raiders, who repeatedly sacked and burned the abbey. The so-called *Lindisfarne Gospels* were penned at the abbey in the early eighth century. A late tenth-century gloss of the text in Anglo-Saxon is the earliest extant biblical text in any form of English.

In time Durham became a great city with a cathedral to house the relics. The Benedictines in charge of the shrine at specified times each day would haul up the shrine's cloth covering using a system of pulleys to reveal it to the adoring pilgrims. The pilgrims, after praying and petitioning, would—according to a late medieval record—deposit their contributions of gold, silver, wax, jewels, garments, embroideries, unicorn horns, elephant teeth, and the like. For some reason, Saint Cuthbert's relics were accessible exclusively to men: at Lindisfarne women had to pray in a separate chapel, and at Durham they were made to stand behind a line in a corner of the church at some distance from the saint's reliquary. The relics, like most in medieval Catholic sanctuaries, were said to have curative powers. Many ailing pilgrims on their way to Canterbury stopped off to pray at Saint Cuthbert's shrine and found that they needed to go no further.

Today the island of Lindisfarne houses only ruins, but it continues to attract small streams of pilgrims to the now vacant tombs of Lindisfarne's two saints. Visitors, some 50,000 a year, also come for the romantic setting and because the island has been designated a nature preserve. Durham, on the other hand, continues to draw large numbers of pilgrims to the relics of Saints Cuthbert, Aidan, and Oswald, which were recovered after having been safely hidden during the sixteenth-century dissolution. Tourists come as well to view the soaring vaults of Durham Cathedral and its display of medieval pilgrims' offerings, the best collection in the British Isles.

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Lingam

Hinduism

Symbolic representation of creative power, commonly phallus-shaped, and identified with the god Siva in Hinduism.

Archaeologists have found phallic forms in ancient Indus Valley remains, indicative of their importance in pre-Hindu religious belief systems. The lingam (also spelled linga) is intimately connected with the worship of Siva in the Hindu world. There are two predominant legends of how the lingam originated, both appearing in the Hindu sacred texts called the Puranas. One tells how Brahma and Vishnu were debating over which was the more powerful god, when a column of fire rose in front of them. Brahma, assuming the form of a swan, flew up to look. Vishnu took the shape of a boar and went down, but neither could find the beginning or end of the column. Then Siva emerged from the fire, asserting his preeminence. The second legend explains how Siva no longer needed his creative power, so he cut off his penis and stuck it upright in the ground. Devotees came to worship it.

In Siva temples the main image is the lingam. Some are more revered than others because they occur naturally in stone or ice, rather than being carved in the lingam shape. There are also twelve *jyotir-lingams* (lingams of light), which, because of their shape and composition, are thought to have divine power. Jyotir-lingams are usually said to have risen



A stone lingam at Elephanta Caves, near Bombay, India (Sheldan Collins/CORBIS)

from the ground miraculously. They derive their power from within themselves as opposed to being invested with power by human priests. Pilgrimages to temples containing jyotir-lingams, such as the ice lingam in Amarnath Cave, are highly regarded.

Early lingams were explicitly phallic-shaped, but in the last millennium and a half their shape has tended toward abstraction. Lingayat Hindus, those Hindus of the Siva sect, predominantly those who live in southern India, wear a small idealized lingam on a cord around their neck. In many Siva temples most lingams are now little more than domed cylinders, often rising from a stone base in the form of an equally abstract vagina, called a *yoni.*

See also

Amarnath Cave; Hinduism and Pilgrimage

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Lisieux (Calvados, Normandy, France)

Roman Catholicism, 1897

Home of Thérèse Martin (1873–1897), known as Saint Thérèse of the Child Jesus and as the Little Flower of Lisieux, a Carmelite nun whose shrine is one of the most popular pilgrimage sites in France.

Thérèse Martin moved to Lisieux, the market center of France's Auge region, upon the death of her mother. Her father ran his watch-making business out of their home, which was known as Les Buissonnets and is today much visited by pilgrims. Moved by a powerful vision, and with special permission from the Vatican, Thérèse entered the Carmelite convent in Lisieux in 1888 when she was fifteen. Before long she had declared her commitment to the love of God and undertaken a program of spirituality based on the ordinary routines of life that she termed the "Little Way.'' Her only ambition was to be assigned to foreign missions, and she corresponded with a number of missionaries, particularly in Vietnam. Sister Thérèse's chronicle of her religious experiences, *History of a Soul,* written at the request of her prioress, continues to be a Catholic bestseller. Her reputation for piety and for mystic communication with the deity was such that by the time of her death, only twelve years later at age twenty-seven, her holiness had already developed a cult following. The Vatican formally canonized her in 1925. She was declared Patroness of the Missions in 1927 and co-patron of France in 1947. In 1997 she was raised by the Vatican to the rank of Doctor of the Church (an honor she shares with only two other women: Saint Teresa of Ávila and Saint Catherine of Sienna).

The shrine's immense basilica occupies a hillside southeast of the city center. It functions as an international pilgrimage center, welcoming more than 2 million pilgrims each year. On the side walls are the coats of arms of the countries in which devotion to Saint Thérèse flourishes. The interior affords 4,000 seated worshipers an unobstructed view of the elevated main altar. The church's most striking feature, apart from its size and openness, are Pierre Gaudin's colorful mosaics, which flank the high altar and cover the arches and domes. Lining

the aisles are chapels sponsored by Catholic communities in many parts of the world. There are individual chapels for Argentina, Belgium and the Netherlands, Brazil, Canada, Chile, Colombia, Cuba, Germany, Great Britain, Ireland, Italy, Mexico, Poland, Portugal, Scotland, Spain, the Ukraine, and the United States.

The saint's relics are found in several locations within the shrine. The major portion of her earthly remains is in the Carmelite Chapel, which is the only section left of the convent in which Saint Thérèse herself worshiped. Each year on the last Sunday of September, the silver casket with the dust and bones of the saint is displayed to pilgrims in the Brazilian chapel in the basilica. Other relics are in the south transept, in a large ciborium donated to the basilica by Pope Pius XI. Another small relic is in the center of the balustrade before the high altar. Each seems to attract its own special devotees.

Underneath the main sanctuary is a crypt whose main altar is dedicated to Saint Thérèse of the Child Jesus, but whose lateral altars honor other Carmelite saints, such as John of the Cross and Teresa of Ávila. In addition, in keeping with the international flavor of the shrine, there are altars dedicated to saints popular in a number of other Catholic countries.

At the exit from the crypt is a permanent exhibition focusing on the saint's life and spirituality. Pilgrims are invited to view a thirty-minute film. As with most Catholic shrines, near the basilica are the Stations of the Cross. Pilgrims also visit Lisieux's Cathedral of Saint Peter, one of the few buildings in the city that survived the Allied bombing raids of 1944.

The Lisieux shrine is the focus of intense pilgrim activity. Buses bring organized groups of schoolchildren, senior citizens, and parish associations. Many carry banners proclaiming their group identity. Often the groups are accompanied by their own priests, who co-celebrate mass with the clergy at the shrine.

The Carmelite Order actively promotes Saint Thérèse of Lisieux's popularity. In 1999 her relics were taken on tour through the Americas and were on display to her adherents in several Latin American countries and several dozen cities in the United States. She is especially popular among missionaries, and many visit her shrine before departing for foreign assignments.

See also
Reverse Pilgrimage

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Literature and Pilgrimage

Pilgrimage literature is vast and varied and appears in many different cultures. Literary treatments of pilgrims and pilgrimages fall into five broad and sometimes overlapping categories:

Pilgrim Guidebooks and Manuals

Most literate cultures with strong pilgrimage traditions have produced a rich literature of guidebooks and manuals with information about pilgrimage routes, the infrastructure of lodgings and restaurants, the ceremonies to be performed en route or at the distant shrine, and the cultural contexts that will enrich the pilgrim experience. These are treated more fully in the entry titled "Guidebooks and Manuals."

Pilgrim Memoirs

Once pilgrims have completed their journey, many feel a compulsion to chronicle their experiences for stay-at-homes and for future potential pilgrims. Equally compelling is the urge to bear witness to the geography, peoples, and customs they have observed on their journey. Thus the frontier between pilgrim memoirs and more generic travel books is often blurred. See the entry titled "Memoirs."

Incentives to Pilgrimage

Since shrines prosper according to how widely known they are as sources of supernatural power, shrine keepers and shrine devotees have a vested interest in drawing the holy site's wonders to the attention of the public. One common way is to document the miracles effected at the shrine or by the shrine's saint. In medieval Christian Europe these compilations circulated

widely. Representative examples are the seventh-century *Miracles of St. Demetrios of Thessaloniki;* the book of miracles (*Les miracles de Notre-Dame),* compiled by the attendants of the French shrine of Rocamadour; Jean le Marchant's *Miracles de Notre-Dame de Chartres;* and Thomas of Monmouth's *Life and Miracles of St. William of Norwich.* Some works promoted their shrines under the guise of higher literary purpose, such as the poems of the Spanish Riojan monk Gonzalo de Berceo, who in the early thirteenth century composed in verse the biographies and miracle stories of the saints who lived at or were buried in his monastery of San Millán de la Cogolla. In a similar vein are the many medieval Welsh poems advocating pilgrimage to Holywell and other Welsh shrines. This propaganda literature could also emanate from royalty, as it did from the pen of the thirteenth-century Castilian monarch Alfonso X, many of whose *Cantigas* (*Songs of the Virgin Mary*) extol the powers of churches in his kingdom along the route to Santiago de Compostela. Another genre within this category was the published compilation of indulgences granted to pilgrims at a particular shrine. These Latin language *libri indulgentiarum* were popular from the fourteenth century through the end of the Middle Ages. Medieval sermon literature, too, promoted pilgrimage at every possible opportunity.

The modern equivalents of this sort of promotional literature are the myriad brochures, devotional pamphlets, posters, and the like produced by shrines, governments, and travel industry professionals to increase pilgrim traffic. These creations are often quite lyrical and almost invariably focus on what the writers imagine to be the principal goals of the tourist-pilgrims they hope to attract. Pamphlets created by Japan's Izumo Taisha shrine, for example, stress the shrine's efficacy in helping pilgrims achieve a good marriage. The Iyotetus Bus Company, which derives substantial income from transporting Japanese pilgrims around Shikoku, places temple advertisements in its buses. Railroad companies do likewise. Some temples pitch additional advertisements at youngsters in comic book format. The World Wide Web is proving to be another effective medium for pilgrimage promotional literature.

Pilgrims as Characters

Pilgrimages and their representative pilgrims are a favorite subject for writers of fiction. In some books, pilgrims appear as tangential characters, readily identifiable by their characteristic garb or behavior, as in the second part of Cervantes's *Don Quixote* (1615) or the Nobel Prize–winning trilogy *Kristin Lavransdatter* (1923), by Sigrid Undset. The reference may be to a vow to go on pilgrimage to a distant shrine like Rome, as in the Icelandic *Njáls Saga.* One twelfth-century medieval mystery play, the *Officium peregrinorum,* presents Jesus and his followers as pilgrims on the road to Emmaus.

Pilgrimage may also be an author's principal focus. The modes of pilgrimage, like those of the picaresque and of travel literature in general, permit authors to wander through a physical or social landscape, observing the human condition as they travel. Examples of such works are Lord Byron's *Childe Harold's Pilgrimage* (1812–1818), Ellen Veblen's amusing allegorical children's tale *The Goosenbury Pilgrims* (1901), and the French novelist Zoé Oldenbourg's *The World Is Not Enough* (1948). In other works the pilgrimage may be a key incident in the story, as with the episode of the thirteenth-century poem describing the German poet Tannhauser's pilgrimage to Rome to seek absolution. It may be a plot device in which pilgrim costume also provides travelers with a ready disguise to mask their true purposes, as in Girolamo Bargagli's Renaissance comedy *The Female Pilgrim* (circa 1650) or numerous other French, Italian, and Spanish plays of the sixteenth and seventeenth centuries. *Hwaom-kyong,* a 1991 novel in prose and verse by the Korean writer Ko Un, is a retelling of the thirty-ninth section of *The Flower Ornament Scripture,* also known as the *Garland Sutra.* The story relates the pilgrimage of a young Buddhist named Sudhana as he wanders from master to master in search of enlightenment. Recent examples of pilgrimage-focused detective fiction are Elyn Aviva's *Dead End on the Camino,* Sheri Holman's *A Stolen Tongue,* David Lodge's *Therapy,* Sharan Newman's *Strong as Death,* and Ellis Peters's *A Morbid Taste for Bones.*

In other cases the pilgrimage itself may be the frame story, as in Chaucer's *Canterbury Tales,*

in which a band of pilgrims while away the time by telling each other stories. Chaucer's collection also exemplifies how neatly the pilgrimage experience lends itself to satire: the tellers portray themselves in the telling, and rarely in a flattering light. At the same time, Chaucer's ironical guiding hand has them skewer the social realities they are describing, revealing in the process the debasement of the spiritual values of pilgrimage by highlighting the characters' commitment to tourism and the opportunity to let down their hair while they are away from home. The Chinese fifteenth-century epic novel *The Monkey King* explores a similarly wide range of themes as it follows its characters on their pilgrimage from China to Buddhist sites in India.

Pilgrims appear as characters on the stage as well, from the comedies and tragedies of classic Greek theater to secular Baroque works like Tirso de Molina's *La romera de Santiago* (*The Santiago Pilgrim Girl,* 1670), in which the pilgrimage itself only provides background for romantic comedy, as well as in serious works that examine the spiritual or liturgical nature of pilgrimage. Pilgrims also appear as characters in some Japanese Noh plays such as the fifteenth-century *Taema* by Zeami. In the Hindu tradition in India, for example, it is customary to present plays featuring pilgrims to honor Krishna during the festivals celebrating his birthday.

In film, too, pilgrim characters are legion, particularly in films in which the protagonists search for identity by means of a journey. Luis Buñuel's *La voie lactée* (*The Milky Way,* 1968) uses a grotesquely satirized pilgrimage to Santiago de Compostela to criticize contemporary society. The Japanese 1980s film *Yomigaeru: Tōtō* (*The Eastern Pagoda-Phoenix of Mount Hiei*) features a 100-day ascetic pilgrimage by Utsumi Shunshō, who is dressed in traditional white pilgrim garb as he seeks nostalgically to return to Japan's idealized past.

Pilgrims or Pilgrimage as Motifs

In addition to the literal treatment of pilgrimage, writers often treat pilgrimage allegorically or symbolically. Pilgrims and pilgrimage are popular motifs in the verbal arts. Pilgrimage tends to appear in two guises: as depictions of pilgrims or pilgrim activity in the context of literal pilgrimage and as a metaphor for the journey of the soul from unworthiness to worthiness or of the human journey through time from birth to death.

Quest literature, for example, often implicitly equates the wanderer-hero with a pilgrim. To name just a few examples, the pilgrimage motif is an important part of the Hebrew Bible's Exodus story, the *Gilgamesh* epic, Homer's *Odyssey,* Japan's *Tale of Genji,* the medieval Irish voyage cycles, Arthurian legends of the quest for the Holy Grail, the Spanish poet Luis de Góngora's *Solitudes* (1613), and in modern times Herman Hesse's *Siddartha* (1923), James Joyce's *Ulysses* (1922), and J. R. R. Tolkien's *Lord of the Rings* (1954–1955). Renaissance romances of chivalry were adapted to make the knight-errant a symbol of Everyman searching for God. Mystics could be pilgrims on the road to the heavenly Jerusalem or to union with the deity.

The view of life as a journey through time, with the grave (or rather, the afterworld) as its goal, and of the human soul as on a spiritual journey from a state of sin to one of redemption, is common to many religions. Consequently, it is one of the commonest literary motifs. Thus, for example, the protagonist of Dante's *Divine Comedy* is a Christian pilgrim who, when the long poem opens, discovers that in the middle of our life's journey he has lost his way in the Forest of Error. The poem's 100 cantos follow him as he journeys through Hell, Purgatory, and eventually Heaven. One of the most influential early Christian allegories of pilgrimage was Guillaume de Deguileville's early-fourteenth-century *The Pilgrimage of the Life of Man.* Contemporary to Deguileville is William Langland, whose *Piers Plowman* combines an allegorized pilgrimage through a landscape of personified vices and virtues with cogent observations about real conditions in the England of his day. The device continues to be useful. The Nobel Prize–winning Gao Xinjian's novel *Soul Mountain* (2001) narrates the spiritual pilgrimage of a political exile to the Sichuan Province in China.

Medieval Christianity saw the pilgrimage road as unambiguous, and the individual's duty was to find the strength to negotiate its many

twists and turnings. Medieval Christian souls stored up merit, often in the form of indulgences that might be granted to individuals who recited certain prayers, made significant contributions to a particular project, or went on pilgrimage. Sixteenth-century Protestant reformers rejected the idea that religious merit was a commodity that could be accrued. By the Protestant Reformation, the pilgrimage road of life was conceived as being fraught with moral dilemmas, and the pilgrim's task was to choose appropriately among them. To be a human being seeking the path of righteousness was to be a pilgrim. The pilgrim's guidebook was the Bible, and the mentoring guide who could always be called upon for help was Jesus. Such allegorical works as John Bunyan's *Pilgrim's Progress* (1678), as well as later works such as C. S. Lewis's *Pilgrim's Regress* (1933), are constructed around the concept of life as pilgrimage and the individual human's struggle to walk the righteous life's narrow path toward salvation. This concept could even extend to questions of group identity. For example, the subset of British Puritans who in the early seventeenth century preferred to practice their own particular form of worship in the relative isolation of the American colonies, founding the colony of Plymouth in 1620, called themselves Pilgrims.

This theme is particularly strong in the modern American popular culture of the so-called Bible Belt, the area of the South and Midwest dominated by rural fundamentalist Christian communities. It is particularly noticeable in the poetry of country music. The songs echo themes from the Twenty-Third Psalm and the Lord's Prayer: Life is a pilgrimage toward salvation; human beings strive to walk the narrow road of righteousness in the company of their Lord and guide and to resist being led into temptation by Satan's agents. These points are made in Merle Travis's "I Am a Pilgrim," Bill Monroe's "A Beautiful Life,'' and Hank Williams's "Ramblin' Man." A subset of the genre, in which the road becomes a railroad track, and the train to glory the Christian Gospels, can be seen in standards like "The Devil's Train," "Life's Railway to Heaven," and "This Train Is Bound for Glory." Like much fundamentalist Protestant literature, these songs minimize the idea of cumulative accrual of merit for the sudden, fate-changing conversion, as in Ray Wylie Hubbard's song "Dangerous Spirits": "I let my revolver fall from my hands/and put on the coat of a pilgrim" (http://www.geocities.com/Nashville/Opry/4743/D/dangerous_spirits.html). These themes echo in modern literature by Catholic authors as well, such as the novels of Graham Greene and Walker Percy. Some modern writers, such as Yevgeny Yevtushenko in his "Ballad about False Beacon" (1964), address the theme of life as pilgrimage only to impugn the premises that there is a God and that human life is shaped by transcendental purpose.

By the nineteenth-century romantic period, the goal of life's pilgrimage was not the shrine but the journey to the center of self and the discovery of personal identity. Byron's *Childe Harold's Pilgrimage* was a seminal early example. Conrad Aiken's long poem "Pilgrimage of Festus" (1923) examines how the human pilgrim achieves a sense of personal identity in an unstable, changing world, as does Dorothy Richardson's many-volume stream of consciousness novel *Pilgrimage* (1915–1938). Much modern American literature, from Mark Twain's *Huckleberry Finn* (1885) to Jack Kerouac's *On the Road* (1956), William Least Heat Moon's *Blue Highways* (1982), and David Patterson's *Pilgrimage of a Proselyte: From Auschwitz to Jerusalem* (1993), centers on the theme of seeking one's self through travel. This theme of self-analysis as pilgrimage persists today among New Age seekers and pilgrims, especially in memoirs of New Age pilgrims such as Shirley MacLaine's recent *On the Camino* and Sufi Richardson's semi-autobiographical novel *Pilgrimage,* which narrates a young woman's journey of discovery in the Himalayas in the 1970s.

The theme of pilgrimage has proved very attractive to modern American science fiction writers, who find it a fertile vehicle for the consciousness-expanding exploration that characterizes the genre. Notable examples are Walter Miller's novel about the spiritual life of survivors of a nuclear war (*A Canticle for Liebowitz,* 1959); Zenna Henderson's prize-winning stories of the "People," a gentle, telepathic, alien race exiled to Earth and yearning to return home (*Pilgrimage: The Book of the People,*

1959); Robert Sheckley's musings about how Earth's distant colonies might react to a journey to the mother planet (*Pilgrimage to Earth,* 1964); Robert Silverberg's saga of a pilgrimage to the home of the gods (*Kingdoms of the Wall,* 1992); Dan Simmons's dark musings about sacrifice and retribution (*Hyperion,* 1995); and Marion Zimmer Bradley's imaginative re-creation of Celtic myth in the time of the Roman Empire (*Priestess of Avalon,* 2001).

See also

Brendan, Saint; *Canterbury Tales; Divine Comedy;* Guidebooks and Manuals; Ibn Jubayr; *Liber Sancti Jacobi;* Memoirs; *Monkey King;* New Age Religions and Pilgrimage; Pilgrimage as Motif; *Pilgrim's Progress;* Saikoku

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Local Pilgrimages

See Romería.

Lodging and Pilgrimage

Over the centuries, pilgrim lodgings have addressed five basic needs: they provide pilgrims a place to sleep, shelter from the elements, safekeeping for their bodies and goods, services to meet their physical and spiritual needs, and a locus for developing a sense of pilgrimage community.

Both institutions (governments, religious establishments such as temples or monasteries, guilds and confraternities) and individuals derive merit from providing lodgings for pilgrims. Governments may promote such activities by offering tax benefits to citizens who lodge pilgrims. Over time, and in a coordinated or frequently uncoordinated fashion, these sponsors line major pilgrimage routes with sufficient pilgrim hospices, spaced at appropriate intervals, to accommodate normal pilgrim traffic. Since pilgrimage can be big business, private for-profit lodgings also abound.

The basic requirements are a roof and sturdy



Rabanal del Camino, Spain. Pilgrims outside Gaucelmo Hospice, 1996. (David M. Gitlitz)

walls. Beyond those, the simple huts, guesthouses, dormitories, caravanserais, or monastery lodgings tend to provide beds—or at least sleeping space—and some sort of sanitary facilities. Some provide a fire for warmth or for cooking; others offer, or are connected with, kitchens or refectories. Many, particularly those sponsored by religious institutions, adjoin or incorporate a place of worship and may have clergy to conduct religious services. In major pilgrimage centers like Rome or Varanasi, separate hospices cater to pilgrims from different ethnic or language groups. Often separate lodgings are provided for male and female pilgrims, as well as for pilgrims with diseases believed to be contagious.

Pilgrims who journey to remote or unpopular holy places, or who find themselves in between hospices or at high-volume times when demand exceeds the supply of formal lodgings, must scrounge sleeping space where they can. Some modern pilgrims carry lightweight tents.

See also

Charity and Pilgrimage; Confraternities; Infrastructure of Pilgrimage; Rome; Varanasi

Loreto (Marches, Italy)

Roman Catholicism, 1294

Site of Mary and Joseph's alleged home, miraculously transported from Nazareth to Loreto in the thirteenth century.

According to tradition, Saint Helena identified Mary's house during her trip to Nazareth in 330 and built a church around it to protect it. Roman Catholics believe that this is the house in which Mary was conceived and born, in which the angel Gabriel informed her that she was pregnant with Jesus, where Jesus spent his infancy, and where the Holy Family lived while Jesus was working in his father's carpentry shop. There are numerous testimonies from the late fourth century until 1251 of Christian pilgrims visiting the house. On May 10, 1291, during the time when the Crusader kingdoms were being lost to Muslim control, the house is said to have suddenly disappeared and to have reappeared in northeastern Italy, in the village of Tersatto (now in Croatia). Church officials described it in detail: its base measured 9.5 by 4 meters, and it was 8.6 meters high; the walls were 2.5 meters thick; the wooden roof was painted blue

with gold stars; there was one door and one window. Inside were a wooden statue of Mary with the child Jesus in her arms, a stone altar, and several relics of the Holy Family.

For three years pilgrims trekked to Tersatto see the house, and then, on December 10, 1294, it disappeared again. That night shepherds near the village of Recanati reported seeing a flying house, and in the morning it had settled to earth. The pilgrimage to Recanati was immediate and substantial, but the area was prey to bandits. Accordingly, before the end of that year the house once again transported itself, complete with its altar, statue of Mary, and relics, to Loreto, a hillside town near the Adriatic Sea, 25 kilometers south of Ancona. Before long it had transformed that city too into a pilgrimage center.

In 1472 Pietro di Giorgio Tolomei of Teramo wrote a history of Mary's Nazarene house that included the several magical flights. He relates that in 1296 Mary herself told of the building's origin to a man in a dream. Finally, apparently during that same year, a group of sixteen townsmen went to the Holy Land to measure the house foundations in Nazareth to compare with the Loreto house's measurements. When they visited the site, they found a plaque stating that the house had disappeared. This story all but confirmed the holy nature of the building in Loreto, at least for the town's residents. In 1507, Pope Julius II cautiously endorsed the miracle. Shortly thereafter pilgrimages to Loreto received official approval; in 1936 pilgrims to Loreto were granted the same indulgences as those who visited the Holy Land and Lourdes.

The building is constructed from limestone and cedar of the kind available in the Holy Land but not in Loreto, and archaeologists believe that it was shipped there by boat. Although the house itself seems to have had three small rooms originally, now it is a single room. A small altar holds a statue of the Virgin Mary. The ceiling is painted blue with gold stars, a motif often repeated in churches dedicated to Mary. A larger church, built about 1500, surrounds the ancient house; later, a baroque marble façade was added. Three large naves help channel the crowds of pilgrims. Although the Italian government controlled the area for some time earlier in the twentieth century, it is now governed by the Vatican.

The Virgin of Loreto has a strong following, and Loreto is a popular Italian pilgrimage site, receiving more than 4 million visitors each year. Various miraculous cures have been attributed to her. Although the Loreto shrine was one of the foci of the Reformation and Counter-Reformation controversies, it continued to be revered: Archduke Ferdinand II built an exact replica in 1589. The house's miraculous flights encouraged Pope Benedict XV in 1920 to name the Virgin of Loreto the patroness of aviators. An image of the Virgin of Loreto flew with Charles Lindbergh during his first transatlantic flight in the *Spirit of St. Louis* in 1927, and another accompanied the Apollo 9 mission in 1969. She is often called the Patron Saint of Immigrants.

See also

Helena, Saint; Jerusalem: Christian Pilgrimage

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Lough Derg (County Donegal, Ireland)

Roman Catholicism, Twelfth Century

Site of St. Patrick's Purgatory, also called Tiny Station Island, in the midst of Lough Derg (Red Lake) in Donegal.


Barefoot pilgrims around the crucifix on a pilgrimage to Lough Derg, circa 1970 (Hulton/Archive by Getty Images)

The island has been a pilgrimage goal since at least the twelfth century, when an Irish knight named Owein had a vision in which he was led through heaven and hell. He narrated his experiences to a monk, who recalled to him that the fifth-century missionary Saint Patrick himself, while meditating on the island during the forty days of Lent, had asked God for help in persuading his audience of the reality of the punishments of the afterworld. He was shown a miraculous cave, or pit, with the property of granting doubting Catholics a vision of what lay in store after death. This story spurred the construction of a shrine on the spot.

The pilgrimage was extremely popular in the later Middle Ages. It attracted, among other pilgrims, nobles who came to purge their excesses in times of war. Traditionally they ended their fifteen-day vigil by prostrating themselves on the ground, as a symbol of their impending death, and then by being locked for twenty-four hours in the purgatory pit. When they emerged, they dipped themselves three times in the lake as a sign of their spiritual rebirth. Augustinian monks, in charge of the shrine from 1130 to 1632, rigorously controlled traffic to the island, even requiring pilgrims to purchase passports. So many pilgrims were disgruntled by their experiences that in 1497 the papacy shut the operation down, only to relicense it six years later and reauthorize the granting of indulgences. Its popularity declined during the Reformation after the bishop of Clogher destroyed all the buildings on the island in 1632. It revived again with the granting of full religious liberty to Catholics in 1829.

Modern pilgrims imitate Patrick's vigil by spending three prayer-filled days at the island during the pilgrimage season from June 1 to August 15. Additionally, some pilgrims see the experience as a reenactment of the three days from Jesus' Crucifixion to his Resurrection. They prepare for the ordeal by fasting for the day prior to taking the boat to the island. While

on the island they eat only one meal a day of dry bread and tea or coffee. During their first day they complete a "station," a prescribed set of ritualized movements and prayers, common in the Celtic tradition. The stations at Lough Derg require pilgrims to pray silently while walking barefoot over the island's rocky ground. They visit Saint Patrick's and Saint Bridget's Crosses and the ruined, beehive-shaped stone cells that, because they were the sleeping quarter of the island's early monastic community, are today called beds. They pray at the lake's edge, and some immerse themselves in its icy waters. Most circumambulate the basilica and the beds. They follow this ritual with a twenty-four hour vigil ending at the last four Stations of the Cross inside the large basilica. On the third morning they receive the Eucharist. One thing they do not see is Saint Patrick's pit: it was sealed up in 1780, and amid the island's many modern buildings the cave's location has been lost.

Nowadays the pilgrimage is supervised by the Office of Saint Patrick's Purgatory, which requires pilgrims to be at least fifteen years old and in good enough health to undertake the rigors of the experience. Authorities also sponsor one-day retreats, or pilgrimages, which are much less physically challenging.

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Lourdes (Midi-Pyrenees, France)

Roman Catholicism, Nineteenth Century

Large pilgrimage site in southwest France, famous as the place where the Virgin Mary appeared to Bernadette Soubirous (1844–1879) in the mid-1850s.

Prior to 1858 Lourdes was a small village located at the point where the fertile agricultural fields of southern France abut the foothills of the Pyrenees. Bernadette was the eldest of nine children in the family of miller François Soubirous and his wife, Louise. On February 11, 1858, Bernadette was gathering firewood in the Massabielle grotto, on the river Gave de Pau, when she saw a "beautiful" woman who spoke to her. Bernadette experienced eighteen of these apparitions. The last occurred on July 16, 1858.

At each apparition the figure spoke to her. Bernadette addressed the figure as "My Lady" until on one occasion when, after Bernadette had asked her three times who she was, she responded, ''I am the Immaculate Conception." This answer is considered one of the strongest points in confirmation of the apparitions. The Catholic doctrine of the Immaculate Conception of the mother of Christ had become official only in 1854. Bernadette had not received much schooling, not even enough to have her first communion. Thus the phrase likely would not have meant anything to this fourteen-year-old girl.

Though the grotto was dry, during one of the apparitions the figure instructed Bernadette to drink and wash from a spring there. The next day when Bernadette dug into the ground a strongly flowing stream gushed forth. On another occasion, the figure told Bernadette to have a chapel built there and to have people come in procession.

In addition to its importance as the site of the multiple apparitions that Bernadette witnessed, Lourdes became a much visited area because of its fame as a site of miraculous healing. The first allegedly occurred after the thirteenth apparition: a blind stonecutter's sight was restored after he washed his eyes with the grotto's water. Even though the grotto's water is the same water as the town's drinking supply, cures are often attributed to it. In 1861 a commission studied 100 "miraculous cures," finding



Priest blessing the sick, 1996 (David M. Gitlitz)

fifteen beyond the scope of scientific explanation. The commission has been in existence since then, and a permanent staff conducts ongoing studies and can certify instances in which a cure has taken place with no natural or scientific explanation possible.

Thirty-two thousand gallons of water flow through the spring daily. The grotto's water is highly sought after: visitors fill bottles, canteens, and even large-capacity jugs from fountain spouts near the grotto. Bathing facilities have been established, and using them is an important part of the pilgrimage trip for those seeking medical healing.

Pilgrimage to Lourdes grew rapidly and has continued to prosper. Although at first the local civil authorities were reticent about its fame—the mayor barricaded the grotto from June to October 1858—the religious authorities were enthusiastic. The local priest supported Bernadette early on. Other ecclesiastical authorities questioned the young woman intensely over a long period. She answered them, "I do not ask you to believe; I only tell you what I saw." They must have been convinced, for in 1861 the See of Tarbes took possession of the land around the grotto, and in 1862 the bishop confirmed the apparitions, which paved the way for consent for a public cult of the Lady of Lourdes.

A chapel was built shortly after the apparitions. In 1862 a gothic-style church was begun, and a marble statue of Mary was installed there, even though Bernadette never approved the statue and said that it did not represent what she had seen. A papal representative made the church a minor basilica in 1876. Because so many pilgrims were visiting the site, a larger church, called the Rosary Basilica, was begun in 1883. Finished in 1901, it contains fifteen chapels. Other chapels have been constructed since then, and the entire area is a huge complex of devotional sites. The walls of all the chapels are covered with ex-votos, which at Lourdes take the form of small plaques, generally made of marble, with a date, a short thank-you, and the name or initials of the thankful.

Early interest in the apparitions was strong and public: twenty thousand people accompanied Bernadette to the grotto on March 4,

1858, although only Bernadette saw the apparition. The first mass was celebrated in 1871; in 1876, when the papal representative made the church a basilica, 100,000 people attended ("Lourdes," *New Catholic Encyclopedia* 8: 1032b). Early organizers of the mass pilgrimages stressed the curative powers of Lourdes and made special provisions for the infirm in the trains that brought them south to the Pyrenees. In 1877 as many as a third of the 1,200 recorded pilgrims to Lourdes were sick or dying (R. Harris 258). Hospitals were erected; volunteer nurse assistants were recruited. In 1879, seventy miraculous cures were reported among the 555 infirm who had made the pilgrimage. The next year the numbers had more than doubled (R. Harris 261). As the number of ailing pilgrims to Lourdes grew with each successive year, so too did the number of reports of miraculous cures. The sick, crippled, and dying continue to throng to the shrine.

In 1958 6 million pilgrims arrived in Lourdes. Estimates indicate that 2 to 4 million people visit Lourdes annually, many in group pilgrimages organized by local dioceses. There are two annual official pilgrimages: the French national pilgrimage and the "rosary" pilgrimage. Although the area is open year-round, most pilgrimage activity takes place from the week before Easter until November 1. During the rest of the year there are services but no processions or baths.

Bernadette left Lourdes for Nevers, where she entered the Convent of the Sisters of Charity and Christian Instruction in 1865. There she worked and lived as an ordinary nun. She never experienced another apparition. She died of tuberculosis in 1879. She was beatified in 1925 and canonized in 1933.

Pilgrims find Lourdes an amazing place. The town itself, sheltered under a craggy castle, is built along steeply sloped hills. More than 200 stores selling tourist and religious goods—including bottles in the shape of the Virgin Mary filled with grotto water—are located along the main street leading to the grotto in the valley. Local hotels have a combined capacity of 35,000 beds, in France second only to Paris. Once one is inside the holy wall that surrounds the sacred precinct, however, most commercialization vanishes. The area is set up to accommodate sizable pilgrimage groups, with wide walkways and large spaces and a parklike ambience. The visit to Lourdes is a multisite activity. There are multiple chapels and churches, a hillside path with the Stations of the Cross, the holy grotto, a special area to place votive candles, and areas to drink or bathe in water from the sacred spring. Masses are continuous and in several languages. For many pilgrims, a highlight of the visit is participation in the great procession of the Eucharist, or consecrated host, from the basilica to the grotto and back.

Today, as from the first, the Lourdes pilgrimage appeals especially to the ill who have given up on the possibility of cure by conventional medicine. The administrative structure of Lourdes is designed to accommodate large numbers of gravely ill or dying pilgrims. Ranks of wheelchairs transport those who are unable to stand or to walk to the great plaza in front of the basilica where they can participate in an outdoor mass. For those unable to sit, fleets of gurneys, drawn into neat rows, enable pilgrims to participate in the services from flat on their backs. Several orders of nurse nuns, particularly the Carmelites, termed the Little Sisters (Petites Soeurs), assist the pilgrims. The holy water emanating from Bernadette's spring is channeled so that dozens of pilgrims can drink from it or fill their water bottles simultaneously. Another portion is diverted to the baths, concrete pools in which sick pilgrims can wash their afflicted body parts or soak in the healing waters.

See also

Apparitions; Ex-Votos; Fátima; Replica Pilgrimages; Roman Catholicism and Pilgrimage

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Luján (Buenos Aires, Argentina)

Roman Catholicism, 1630

Site, some 63 kilometers west of Argentina's capital city of Buenos Aires, of one of Argentina's most important Marian pilgrimage shrines.

The image was brought from Brazil in 1630 by a wealthy Portuguese rancher. A wagon bringing the statue could not budge from the village Luján until the image was set on the ground. The site thus being supernaturally determined, it instantly began to attract pilgrims. Eventually a church called Nuestra Señora (Our Lady) de Luján was constructed.

This pilgrimage has long been important to Argentina. In 1887 Pope Leon XIII granted the image the privilege of wearing a crown. An organized walk from the district of Buenos Aires called Liniers to Luján was first organized in 1975; 50,000 people made the 63-kilometer trek. In 2000, an estimated 500,000 people made the pilgrimage on foot.

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http://www.aciprensa.com/advargen.htm.

Lumbini (Nepal)

Buddhism, Sixth Century B.C.E.

Birthplace of the Buddha circa 566 B.C.E. Lumbini, a village in the Terai plains of west-central Nepal, is difficult to reach and is located in the heart of an area peopled almost entirely by Hindus, making it the least important of the four sites known collectively as the Hearth of Buddhism.

Many legends surround the story of Prince Siddhārtha Gautama's birth. Pregnant Queen Mahamaya (Mayadevi) is said to have rested in Lumbini while on her way to her parents' palace because of its tranquil, pastoral ambience. As he emerged from his mother's side, the child Buddha is said to have proclaimed, ''This is my final rebirth," indicating that he would reach perfection and thus escape the cycle of reincarnations. No sooner had he spoken than he stood and took seven steps in each of the four directions, each step marked by a blossoming lotus flower. His mother then took him to a pond where she bathed and he was cleansed by a pair of dragons.

From those times until the ninth century Lumbini attracted Buddhist worshipers; many built temples and monasteries on the site. Then, with the arrival and dominance of Islam, and later of Hinduism, knowledge of the location of this garden of miracles was lost. In 1895 a German archaeologist found a dedicatory stele erected by the Emperor Aśoka in 249 B.C.E. with this inscription:

> Twenty years after his coronation, King [Aśoka] . . . visited this place in person and worshipped here because the Buddha, the sage of the Sakyas, was born here. He ordered a stone wall to be constructed round the place and erected this stone pillar to commemorate his visit. He declared the village of Lumbini free of taxes and required to pay only one-eighth of its produce as land revenue. (cited in S. Coleman and J. Elsner 173)

Later, foundations of a temple were unearthed, and a number of sandstone statues removed to the Nepalese National Museum in Kathmandu. Today, with financing by Japanese Buddhists, among others, much of the site has been restored, and it is again attaining prominence as a pilgrimage center. There is a modern Nepalese Buddhist temple (1956; built in part with funds from the former United Nations

secretary-general U Thant) and a Tibetan monastery (1975).

Pilgrims visit a number of sites in Lumbini. The most important is the garden, now marked by a grove of pipal trees, where the birth occurred. Pilgrims circumambulate the Aśokan pillar that still bears the inscription identifying the birthplace. It is now surrounded by a metal fence. Pilgrims visit the Puskarni pond where the infant Buddha was bathed. Lumbini's major edifice is the Mayadevi Temple, which displays a low-relief carving of the birth scene. In recent years an International Monastery Zone has been established, with shrines, monasteries, and guest houses built in the architectural styles of the donor countries: China, Nepal, Korea, Japan, Sri Lanka, Vietnam, and Thailand.

See also

Bodh Gayā; Buddhism and Pilgrimage; Kuśinagara; Sarnath

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See Reformation and Pilgrimage; Wittenberg.

M

Machu Picchu (Cuzco, Peru)

Andean, 1476–1534; New Age, Twentieth Century

Machu Picchu, the goal of tens of thousands of tourists and New Age pilgrims each year, is often described as the ancient lost city of the Incas. But Machu Picchu is not particularly ancient, nor was it ever truly lost.

The American archaeologist Hiram Bingham "discovered" the site in 1911 when residents of the Urubamba Valley, some 80 kilometers northwest of the Peruvian city of Cuzco, showed him where it was. It appears to have been built less than sixty years before the Spanish conquest of Peru in the 1530s. It was clearly fashioned as a ceremonial center, with a central plaza and temple surrounded by elegant stone buildings, apparently built to house notables and priests. At the center of the temple is a monolithic altar stone that archaeologists have related to the Temple of the Sun in Cuzco. From the stone protrudes a stele termed the hitching post of the sun. By all the signs, including its location on a narrow ridge right between two peaks high above the Urubamba River, Machu Picchu seems to have been the locus of a powerful *apu,* or mountain spirit, which the Incas appropriated for the sun cult. Since Machu Picchu was not mentioned by any of the chroniclers of the Spanish conquest,



People climbing stairs at Machu Picchu (Corel)

the precise rites practiced there are likely never to be known. However, it also seems to have been a residence for Chosen Women *(mamacunas)*, virgins dedicated to temple service. Excavations in 1912 uncovered a cave containing 173 skeletons, all but 23 of which were of women.

In modern times tourists have flocked to Machu Picchu, and in addition it has become a center of New Age pilgrimage. One tour company advertised on the Web a Reiki experience at Machu Picchu, including "master attunements" on the full moon of May, because "it's a 20-year astrological event and Earth's energy will be at its strongest point in [the year] 2000" (www.voicenet.com). Another admires the ruins as "fed by a grid of powerful natural energies patterned by the surrounding peaks and extensive underground tunnels" (www.infohub.com).

See also

Andean Religions and Pilgrimage; Cuzco; New Age Religions and Pilgrimage

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Madre de la Divina Providencia (San Juan, Puerto Rico)

Roman Catholicism, 1863

The Marian shrine of Nuestra Señora Madre de la Divina Providencia (Our Lady Mother of Divine Providence) is also called Nuestra Señora de Borinquén after the ancient name for the island of Puerto Rico. Bishop Gil Estévez established the shrine in Puerto Rico in 1863, in an attempt to focus the island's devotion on Mary. Bishop Estévez chose this particular representation of Mary because she was patroness of Tarragona, the city in Spain in which he had been born. February 2, the day she was placed on the altar of the Cathedral of San Juan, has been designated her festival. The original image was replaced in 1920 by one of higher artistic quality. In 1969 Pope Paul VI named her Patroness of Puerto Rico. Her cult attracts pilgrims not only from Puerto Rico, but also from all the islands of the Antilles.

In 1976, the day before the original statue was to be canonically crowned, it was damaged by a group of Jehovah's Witnesses, who burned it to protest what they considered the worship of images. It is currently undergoing restoration and will eventually have a new basilica to itself.

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Magdalena (Sonora, Mexico)

Native American; Roman Catholicism, Eighteenth Century; Secular Identity

The Chapel of San Francisco at Magdalena, which is in the state of Sonora in northwest Mexico near the Arizona border, is a regional shrine that draws pilgrims from two nations and at least four distinct cultural groups, having a different meaning for each. The pilgrimage focuses nominally on the replica of a statue of Saint Francis brought to Magdalena by a Jesuit missionary, Father Eusebio Francisco Kino, prior to 1711, which is now housed in a chapel of the parish church. The original statue was burned in a local brewery furnace during the religious strife of the late 1920s.

For pilgrims of Mexican descent from both sides of the border, the journey and the October 4 festival are a way of reaffirming their ethnic roots. Members of the Tohono O'odham nation (Native Americans of the Papago tribe) journey to the shrine past sites sacred to their culture, including Baboquivari Mountain, which, according to their tribal myth, is the center of their universe. The religious souvenirs they bring back from Magdalena are displayed in small home chapels mixing Catholic and O'odham practices. Yaqui Indians who make

the pilgrimage to Magdalena blend Native American and European traditions as they perform their dances for their saint. Wooden masks indicate whether the dancers are the clownlike *pascolas,* the deer dancers, or the *matachinis,* who are dedicated to the Virgin of Guadalupe. Pilgrims who are Anglos (which is the term used locally to describe all outsiders) are likely to come either as anthropologists or as tourists.

The small chapel dedicated to San Francisco annexed to the parish church is clearly separated from the main church in function, as it opens directly onto the plaza. In the center of the chapel a reclining statue is meant to depict San Francisco Javier (or Xavier), the Spanish founder of the Jesuit missionary order that catholicized this area. It is clothed like a Jesuit, but replica statues sold to pilgrims wear the habit of the Italian Saint Francis of Assisi, and the festival is celebrated on the Italian saint's day, October 4. At the other end of the plaza an excavation has revealed the bones of the founding missionary, Father Kino, whom pilgrims often conflate with either or both of the two saints.

Although pilgrims to Magdalena are motivated by all the standard feelings that bring people to Catholic shrines, at Magdalena there is an additional factor: fear. In local tradition San Francisco is a demanding saint, who requires suffering, sacrifice, and most important, the rigorous fulfillment of vows made to him. Many believe that he punishes non-fulfillment with fire: burning the defaulter's house or car, perhaps even killing the defaulter or one of his or her family members.

The most serious pilgrims walk to Magdalena from the border city of Nogales, some two or three days distant. Some come barefoot. Others arrive in fleets of buses, trucks, or private cars. An article in the *Arizona Daily Star* on October 1, 1939, describes long wagon trains of Papago Indians with brightly colored shirts and neckerchiefs wending their way south through the grama grass cattle ranges and rocky desert. Many pilgrims bring ex-votos to the chapel to deposit under the head of the reclining statue of San Francisco. Some light candles. Others deposit religious items near the saint to be imbued with his power and taken home by the returning pilgrims. Some buy Franciscan habits that they vow to wear for a certain number of days to win the saint's favor. Worshipers first approach the statue's feet, touching or kissing them, and then may rub their hands over the saint's body. They then try to raise the statue a few inches by lifting its head. If they fail it means that they have not yet found the saint's good graces, and they are likely to fall to their knees, weeping and praying for favor.

A detailed description of the festival written in 1851 suggests that the celebrations outside the church have varied little over the past century and a half. Then as now on the saint's day many thousands of pilgrims converge on the town. Booths line the streets to sell them religious trinkets, food, and liquor. Among the most popular souvenirs sold at the festival are locally painted glass frames to hold holy images. Bands play and people dance. A carnival always sets up in the village during the festival, and there are rides for the kids. Numerous bars cater to pilgrim men, and Magdalena's brothels are famous.

There are two other miraculous statues of San Francisco in the region, each with its devoted following of pilgrims: San Francisco in the Mission San Xavier de Bac (in Arizona), and San Francisquito at Chuyhiy Guwsk (just south of the border in Sonora; the name means Jack Rabbit Falls Down). Many other small shrines in the area attract local pilgrims for a variety of reasons.

See also

Native American Religions and Pilgrimage; O'odham Children's Shrine

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Mahmal

Islam

Decorated litter, or palanquin, placed on a camel; part of the early caravans to Mecca during the time of the hajj.

The *mahmal* was first used in the hajj in the mid-thirteenth century when the ruler in Cairo (Egypt) sent one to Mecca to pay homage at the Ka'ba. The litter was seen as a representation of the sovereign's presence. Other Muslim kingdoms (especially Yemen and Iraq) began to vie for a place in front of the Ka'ba for their own mahmals to boast their own status, occasionally causing outbreaks of violence.

The mahmal measured approximately 1.75 by 1.35 meters and rode atop a camel that marched in the center of the pilgrim caravan. In medieval times the mahmal was brought out in procession three times each year. The first time, a camel carrying the litter announced the pilgrimage season; the second time, it joined the caravan that would then depart on pilgrimage When the pilgrim caravan returned from Mecca, the mahmal was paraded once more and then set inside the mosque where the city's inhabitants could come to see it. Over time, the mahmal itself became a focus of veneration, since it had been to the holy city of Mecca.

Not much is known about the appearance of the medieval mahmals: the one extant example (dated 1516) is now kept in the Topkapi Museum in Istanbul (Turkey). However, during Victorian times many travelers described them, and there are photographs and drawings of them. The mahmal was the focal point of the caravan crossing desert and sea toward Mecca. During the journey it was covered with simple cloths. Even when boats and, later, trains became a more common transportation to Mecca for pilgrims, the mahmal was carried with the pilgrim groups. Once it arrived in Mecca, the mahmal was covered with costly fabrics, such as brocade, and gilded decorations. It took part in most of the hajj ritual acts, leading pilgrims from the Ka'ba through the valley to the other important sites.



Mahmal carrying the holy carpet (Collection of Linda K. Davidson and David M. Gitlitz)

Use of the mahmal was quashed in the mid-twentieth century. The entry of the mahmal into Mecca in 1926 was the occasion of violence in which several pilgrims were killed. The last one, from Egypt, appeared in 1952. In the frescoes often painted on Egyptian doorways of pilgrims, the mahmal was often represented in the past. Since its disappearance from the pilgrimage to Mecca, its representation has disappeared, and most young Muslims are not aware of the role it played in the caravans that traversed the desert to arrive in Mecca.

See also

Hajj; Mecca (Hejaz, Saudi Arabia)

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Majdenek (Poland)

See Holocaust Sites.

Manuals of Pilgrimage

See Guides and Manuals.



Mao Zedong picture, Tiananmen Square, Beijing, China (Corel)

Mao Zedong Pilgrimage Sites (China)

Secular Political, 1976

Mao Zedong (Mao Tse-tung; 1893–1976) led Chinese Communism from the early 1930s until his death in 1976. In the rigorously secular world of Chinese Communism, where traditional Buddhist, Daoist (Taoist), and Confucian pilgrimages were de-emphasized as a matter of state policy, sites connected with the life of Mao, the development of the Communist state, and Mao's death were developed as secular political pilgrimages. The Mao pilgrimage boomed during the Cultural Revolution and the later years of Mao's regime, waned in the 1980s as his status fell, and then revived in the early 1990s as his image was rehabilitated, especially during his 1993 centennial year.

Shaoshan: Mao's Birthplace

Mao Zedong was born in 1893 in this village, 140 kilometers from Changsha in the southern province of Hunan. His family was relatively wealthy. His father was a rice merchant who also lent money (Mao later repudiated him as a member of the class that the revolution struggled against). Their mustard-painted two-family house is large: eight rooms arrayed around a central courtyard. Mao's family's half, with brick walls and a tile roof (the other half is made of adobe brick, with a straw roof), preserves the bedroom where he was born, the kitchen, and the courtyard with the family pigpens and granary. In the pond next to the house Mao learned to swim.

Hundreds of thousands of pilgrims and tourists flock to Shaoshan each year, many of them dressed in the now archaic style of clothes called Mao suits. Such large numbers spawn a thriving commercialization grounded in the Mao experience: in the late 1990s 52 percent of the village's 1,500 inhabitants were directly involved in the pilgrim-support business. Most pilgrims come from Changsha by train. An enormous portrait of Mao greets them in the train station. Loudspeakers all over the village blare out revolutionary songs extolling the virtues of the Great Helmsman. The myriad restaurants almost all bear the name Mao in their titles. Most serve his reputedly favorite

dishes. Souvenir stands near the main square hawk videos, busts of Mao, revolutionary posters, copies of his sayings, watches, hats, jewelry made in the shape of his head, and innumerable other trinkets bearing his image. There are many pensions and inns. Photographers produce family portraits in front of the major Mao monuments. There is a thriving sex industry. Local residents frequently greet each other with the phrase "May you make a fortune out of Chairman Mao!" *(fa Mao zhuxide cai!)*.

Pilgrim-tourists to Shaoshan visit a number of Mao-related sites. Some visit Mao's grade school or worship in his family temple. Some climb the hilltop to his parents' graves, where aggressive vendors sell flowers and incense with which to honor their memory. There is a Mao Memorial Museum, with a 6-meter-high silver statue of Mao at the entrance, which displays photographs of the family and important events from Mao's life. In the center of the village is a 15-meter-high bronze statue of Mao reading from a scroll. Here the visitors who have come as pilgrims often bow in respect and light sticks of incense as if the statue were a freestanding image of the Buddha at some Buddhist holy site. On Lunar New Year's Eve this is an popular spot to explode fireworks. Outside of town are the Dripping Water Caves, where Mao used to meet with his Communist revolutionary colleagues, and the Dishui caves, where he composed poems during the 1966 Cultural Revolution. The caves display Mao-related artifacts from that period, including his bed and his office furniture. Pilgrims and tourists pose by the waterfall to have their pictures taken with a cardboard cutout of Mao. They may climb nearby Shaofeng Peak, where a hundred of Mao's poems were inscribed on stone pillars during his 1993 centennial celebrations.

Changsha: Mao's School Days

Mao moved to Changsha in Hunan when he was eighteen, and there he studied politics at the Teacher's Training School. The city is filled with memorials and memorabilia, statues and commemorative friezes, and souvenir stands. An exact replica of Tiananmen Square stands in the city park. At the school, arrows direct pilgrims on a self-guided tour through the places where Mao once walked. In the auditorium of the school where Mao studied, there is a 15-meter-high statue of the young leader with apprentice revolutionaries at his feet. At the Hunan Communist Party Committee Living Quarters, a display of photos recalls Mao's presence, and a wall of his poems reminds pilgrims of his guiding doctrines.

Kiangsi: The First Soviet

Mao and his colleague Zhu De established an independent Soviet Republic in Kiangsi Province in southern China in 1931. Though it was continually attacked by Chiang Kai-shek's Nationalist troops, it held out until October 15, 1934, when Mao and his supporters were forced to evacuate, launching them on the Long March to Yenan.

The Chinese government has recently begun development of this 9,600-kilometer route as a hiking trail for adventurous tourists and Mao Zedong pilgrims.

Yenan: Mao's War Headquarters

The survivors of the Long March from Jiangxi reached Yenan, in Shanxi Province, in 1935. From then until 1949 they experimented with social and economic policies that set the basis for their later rule. They built schools, a military academy, and an arsenal in the city. During the Red Guard movement in the late 1960s, Yenan was used as a place of pilgrimage to fire up revolutionary fervor.

The thousands of pilgrims who visit Yenan each year are attracted to the houses of Mao and of Zhou Enlai and to a thirteenth-century Buddhist pagoda now serving as a monument to the revolution.

Beijing: The Chairman Mao Memorial Hall

This great monument, symbolically situated in Tiananmen Square, is the Mao memorial most visited by pilgrims and tourists alike, attracting more than 1 million visitors each year. It was designed by Mao's successor Hua Kuofeng shortly after Mao's death on September 9, 1976, for the purpose of immortalizing the fallen leader and of instilling in the pilgrims to his tomb a deeper understanding of and renewed commitment to the goals of the Chinese

Communist revolution. The design suggests both a fusion between the cult of the divine emperors of China and Communist revolutionary doctrine and a contrast between them. Rejecting cremation, and eschewing the traditional mountain tomb favored by leaders like Sun Yat-sen, Mao's followers sited his catafalque in the heart of Beijing, near the seat of imperial power. Everything proclaims the centralization of government. The monument sits in the center of the square, between the Great Hall of the People and the Museum of the Chinese Revolution, between the Heroes' Monument and Tiananmen Gate, where Mao proclaimed the People's Republic of China on October 1, 1949. The room holding Mao's remains is in the center of the building; the black granite slab sustaining his tomb, brought from the sacred mountain Tai Shan, is in the center of the room; a crystal sarcophagus sits in the center of the slab; a Chinese flag is draped over the center of the tomb; the hammer and sickle adorn the center of the flag.

The memorial is raised above the level of the surrounding square as if it were a Buddhist temple. Pilgrims are channeled through the building so as to be exposed to a carefully orchestrated series of symbols. They march two by two, at a fixed speed, with their demeanor carefully controlled: no loud talking, no pictures, and no private acts such as depositing flowers or poems on the grave. They are encouraged to wear formal clothing. They enter between sculptures that praise Mao's militancy with episodes from the Long March, the anti-Japanese War, and the civil war against the Kuomintang and sculptures that celebrate the themes of revolution and the Cultural Revolution. The figures surrounding Mao Zedong in these tableaux are symbolic portrayals of Chinese revolutionary ideals: the Red Guard, for example, is portrayed as an enthusiastic young woman. Sculptures at the exit omit Mao, but the figures holding up the book of his revolutionary sayings stress the continuance of his dream.

To a great extent the process of construction of the Mao Memorial in 1976–1977 built on the ethos of pilgrimage. When Chairman Hua Kuofeng initiated excavation for the memorial in November 1976, it was made clear that the project should be completed with a speed and intensity of labor that would exemplify China's commitment to Mao's legacy of the cooperative spirit of Communism. Over the next year 700,000 people from all parts of China answered the call. They trekked to Beijing for the spiritually transforming honor of shoveling dirt or laying brick for the glory of Mao's enshrinement. Many of the worker-pilgrims brought rocks or pieces of lumber from their home villages to be incorporated into the project. Their gifts of labor and building materials were a kind of ex-voto to the cult of Mao.

Other large temple-like monuments to Mao are located in Hunan, Fujian, and Guangdong Provinces. Even certain geographical features that are said to physically resemble Mao—such as the Sun Peak in Huizhou, Guangdong Province, or Mao Zedong Mountain in Xinjiang—attract pilgrims. All these places attract steady streams of visitors who are hard to classify. Tourists? Pilgrims? Supplicants? Some are party leaders looking for a photo opportunity. But others clearly come to pray to the old revolutionary hero, asking him to ensure a good harvest or to cure them of some illness.

See also

Politics and Pilgrimage; Tai Shan

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Maps

See Cartography and Pilgrimage

Maqam

Islam

Arabic term (plural, *maqamat*), literally meaning station, used to refer to a saint's tomb. During the lifetime of the prophet Muhammad, Makam Ibrahim denoted a stone near the Ka'ba that was believed to have Abraham's footprints on it. Although it was a sacred place of prayer, eventually it was moved in order to enlarge the *tawaf,* the circumambulation area around the Ka'ba.

See also

Dargah; Islam and Pilgrimage; Mecca (Hejaz, Saudi Arabia); Ziyara

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Marabout

Islam

Word used in North Africa, especially Morocco, to refer to a holy, revered person, roughly equivalent to the English "saint" and similar to another Islamic term, *wali. Marabout* probably derives from the Arabic *murābit,* indicating a fortified religious sanctuary.

Marabouts are often the focus of popular pilgrimages, called *ziyarat,* because many people believe that they have been granted special power to bless (to give *barakah*), and many followers attribute miracles to them. Until the beginning of the twentieth century, Maraboutism formed an integral part of the social fabric of both rural and urban Muslim society, which considered marabouts the connecting point between the supernatural and the physical worlds. Although many standard tracts of modern Islam censure reverence to marabouts, veneration at tombs of deceased marabouts is still a significant part of rural North African Islamic practices.

In the Maghreb countries of western North Africa, Jewish holy men, called *tzaddikim,* are venerated in similar fashion.

See also

Barakah; Saints and Pilgrimage; Tzaddik; Wali; Ziyara

Mare de Déu (Meritxell, Andorra)

Roman Catholicism, Twelfth Century

The national shrine and home of the statue of Mary, patroness of the Pyrenean country Andorra.

Although the government did not proclaim the Romanesque statue of the Virgin Mary holding the child Jesus Christ the official Andorran patroness until October 24, 1873, the image has been revered since at least the late Middle Ages. She was canonically crowned in 1921.

The discovery of the statue is considered miraculous. According to the legend, one January 6 people were on their way to the village of Canillo and found a wild rose in bloom on the road. At the foot of the plant they saw a statue of the Virgin Mary holding Jesus. They took the statue to the Canillo church. The next day the statue was missing. Although they were looking for it, other travelers mentioned having seen a rose bush on the road with a statue underneath it. Again the Andorrans took the statue from the road and placed it in the church for safekeeping, and again the statue disappeared overnight. This time, when the people went to collect the statue they noticed that the field near the rose bush was completely bare of snow, even though everything else was covered. They interpreted this as a sign to build a shrine there for the statue, and they constructed a simple structure of wood and stone.

The original chapel and statue probably dated from the twelfth century. The chapel was reconstructed and enlarged several times, especially in the sixteenth and seventeenth centuries. The original carved wood statue was 82 centimeters tall, with fine polychrome decoration.

On September 8, 1972, a fire completely destroyed the shrine and its contents, including the Romanesque statue. In 1974 the government made plans to build a larger sanctuary, a project undertaken by well-known architect Richard Bofill. By 1980, the structure was nearing completion, and a copy was made of the statue of the Virgin and child. The new structure evokes the Pyrenean Romanesque style without copying it.

Andorrans celebrate the Meritxell Mother of God feast day on September 8, a date that also commemorates the signing of an important

political treaty in the late thirteenth century. Until the modernization of the last quarter of the twentieth century, the annual pilgrimage performed the simultaneous functions of gathering the inhabitants of the mountainous country for interaction and providing a place for a fair. Nowadays Andorra's co-presidents (the bishop of Seo de Urgell and the prime minister of France) make speeches, and people dance the *sardana*, the Catalonian ethnic dance.

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Mariazell (Steiermark, Austria)

Roman Catholicism, 1157

Popular Austrian shrine whose major focus is a twelfth-century statue of the Virgin Mary. The monastery that houses the statue in the small village of Mariazell, located in the Styrian mountains halfway between Graz and Vienna, is the national shrine of Austria and also of Hungary and Bohemia.

Although history attributes Mariazell's founding to Leopold III, legend ascribes its origin to a miracle. In 1157 a Benedictine monk who was climbing an Austrian mountain in search of a site to build a monastery was halted by a massive rock formation. When he prayed to Mary for counsel, she split the rock and led him to a glade. There on the branch of a linden tree he placed the statue of the Virgin and child Jesus he had been carrying in his knapsack, and there he built his church.

The story of the miraculous founding attracted pilgrims from the very first. Within fifty years the simple church had to be enlarged. King Henry I, who believed himself to have been cured of an illness through Mary's intercession, expanded it further in 1335. About that time the church began to issue certificates of indulgence to visiting pilgrims. Hungary's Louis I, in thanks for a military victory over the Turks, built a new church in 1366. The Emperor Ferdinand III constructed the current Baroque church in 1643 and its Gnadenkappele (Chapel of the Grace) ten years later. Austrian monarchs of that period routinely led court processions to Mariazell, hoping to find at the monastery's altar inspiration to solve thorny problems of state. Nobles across the empire picked up the fashion. Municipal governments organized embassies: 134 separate groups in 1675; 419 in 1719. By the end of the seventeenth century the shrine was attracting over 300,000 pilgrims each year. In 1907, in honor of the 750th anniversary of the shrine's founding, Pope Pius X granted plenary indulgence to all who came as pilgrims. Through the early twentieth century, pilgrims came to make petition for medical cures. Many spent the night in the church or outside near the church, a vestige of the ancient practice of incubation, where worshipers sleep at a sacred site in hopes of being veisited by a prophetic dream or a cure.

Today Mariazell remains the most popular Marian shrine in Central Europe. Over the years the many honors the Virgin's statue has received—Great Mother of Austria, Great Lady of Hungary, Great Mother of the Slavic People—reflect the international character of its pilgrimage. So, too, does the geographical breadth of the collection of ex-votos offered by thankful pilgrims, which is displayed in the monastery's Schatzkammer (treasury).

Medieval pilgrims walking from Vienna followed a prescribed route that led them past many wayside shrines and a number of Benedictine and Cistercian monasteries that gave them shelter. Today most arrive by car or by bus. As is common in Central European Catholic shrines, groups often carry banners announcing where they are from and proclaiming their devotion to the Virgin Mary. Many pilgrims express their deep religious commitment by climbing the stairs to the church on their knees. Many carry heavy blocks of stone up the steps as an act of penance. Inside the church they cluster at the rail of the Gnadenkappele to recite their prayers and speak their petitions.

Pilgrims visit Mariazell year-round, but—given that the Mariazell area is also a popular resort—especially during the summer months (for hiking) and at mid-winter (for skiing). The two most important days in the pilgrim calendar are August 15, the Assumption, and September 13, the Feast of Our Lady of Mariazell.

See also
Heiligenkreuz; Incubation

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Martyrs' Hill (Nagasaki Prefecture, Japan)

Roman Catholicism, Sixteenth Century

On February 5, 1597, on a hill outside of Nagasaki, twenty-six Roman Catholic missionaries and their converts were crucified under orders from Japan's ruler. Called Martyrs' Hill, it is the principal Roman Catholic pilgrimage site in Japan.

Following Saint Francis Xavier's visit to Japan in 1549, a small Christian community, catechized by Franciscan and Jesuit missionaries, began to take root. For the sake of developing commercial relations with the West they were tolerated until 1596, when certain political crises led Japan's ruler, Toyotomi Hideyoshi, to outlaw Christianity and order their execution. Twenty-six men—nineteen of them Japanese, three Korean, and four European—were arrested, their left ears were cut off, and they were marched for thirty days to Nagasaki. On the day of the execution they were led the 3 kilometers from nearby Urakami up Nishizaka Hill to the common execution ground, where they were chained to crosses. Eyewitnesses described the joy with which each one embraced his cross. The Jesuit Paul Miki continued to preach from his cross to the assembled crowd until he and the others were finally slain with two lance blows.

Rather than stamping out Catholicism, the martyrdoms encouraged other converts to be staunch in their faith. Over the next quarter century several hundred other Christians were slain, many of them on Martyrs' Hill, which had already become a revered pilgrimage site. Then in 1620 the Japanese expelled all foreigners from the region. A Christian church was not reestablished in Nagasaki until the opening of Japan in the 1850s, and Catholic priests returned only after the recision of the ban on Christianity in the 1870s. To the priests' astonishment, several hundred Christians came forward and explained that they and their families had maintained the religion in secret for over two hundred years.

The twenty-six martyrs were canonized by the Vatican in 1862.

The road from Urakami is the route traced by pilgrims today. Since 1962 Martyrs' Hill has been capped by a gigantic sculpture of the twenty-six, their hands open in blessing or prayer. A separate statue honors the preacher, Saint Paul Miki. The nineteenth-century church was destroyed in 1945 in the atom bomb attack on Nagasaki, but a new church was built in the art nouveau style.

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Masada (Israel)

Secular Identity; Secular Political

Masada is one of Israel's most important secular Jewish pilgrimage sites by virtue of its defenders' steadfastness in choosing to commit suicide rather than surrender to the besieging Romans in 73 C.E.

Masada, one of the world's greatest natural fortresses, is a 10-hectare flat-topped tableland next to the Dead Sea, separated from the surrounding mesas by unclimbable steep gorges sheering off 330 meters to the desert floor. From 37 to 34 B.C.E. King Herod fortified Masada and created a vacation home and place of refuge for himself, complete with baths and lavish palaces. During their war against the Romans, a group of Jewish rebels called the Zealots captured the fortress and installed their

families on its top, replacing the aerie's pagan shrines with a makeshift synagogue. When the Temple in Jerusalem was destroyed in 70 C.E. and Roman victory was assured, a mop-up operation turned its attention to Masada, because for as long as it remained independent it was a visible symbol of the Jewish challenge to Rome's invincibility. The siege lasted over a year, as 15,000 Roman soldiers encircled the mesa and constructed a mammoth siege ramp against one side. Though the defenders had plenty of water and food, as the ramp rose to the level of Masada's walls the rebels' commander, Elazar ben Yair, knew the end was near and persuaded the defenders to commit mass suicide rather than surrender to become Roman slaves. Before dying they destroyed their weapons and their goods so that the Romans would have nothing to loot and would know that they had not despaired from lack of either. They left their food and water so that the Romans would know that they had chosen death as an alternative to slavery, not starvation. Ten men were chosen by lot to kill the others, and then one to kill the remaining nine before falling on his own sword. When the Romans entered they found two women and five children who had hidden themselves and 960 corpses.

Pilgrims to Masada climb the tortuous Snake Path from the desert floor or ride to the top in a recently installed cable car. The pilgrimage is a favorite one-day excursion for Israeli middle schoolers and high schoolers, who tour the palaces, defenses, and cisterns with their leaders, and absorb something of the courage of their predecessors. Masada's symbolic value is underscored by the fact that the Israeli army brings new recruits to Masada to swear their oath of allegiance.

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Mashhad (Khorāsān, Iran)

Islam, Ninth Century

Located in northeastern Iran near the border of Turkmenistan, Mashhad is the focus of the most important pilgrimage in Iran for Shī'ite Muslims, who come to pray at the shrine of the eighth imam, 'Alī ben Musa al-Riza.

The ninth century was a time of power struggles and civil war in the Islamic caliphates. As a sign of compromise, in 817, the religious fundamentalist caliph al-Ma'mūn named al-Riza as his successor, because al-Riza was in the the Shī'ite line of descent from 'Alī, the prophet Muhammad's son-in-law. The appointment increased tension; less than a year later Imam al-Riza (sometimes spelled Rida) died near the small village of Sanabad. Some believed that he had been poisoned on the orders of Caliph al-Ma'mūn. The caliph ordered his burial in Sanabad, next to the tomb of his own father, Hārūn al-Rashīd. Al-Riza's tomb became first a local, then a regional pilgrimage shrine, and ultimately the most important pilgrimage site in Iran for Shī'ites. It is now called Mashhad-é Moghaddas (also spelled Meshed), Place of Martyrdom.

In the twelfth century, the shrine was still a regional cult site. In 1330, famed Muslim traveler Ibn Battuta described the tomb covered with gold and silver and called it a place of veneration. He noted that pilgrims kissed the ground next to the shrine. In the fifteenth century Tamerlane's son Shah Rokh and Gohar Shad, Rokh's wife, enlarged the shrine and endowed a mosque, and Mashhad became the capital of the Khorāsān region. When the Safavid dynasty made Shī'ism the official religious party of Iran in the sixteenth century, fewer Iranians went on pilgrimages to Mecca, An Najaf, and Karbala, focusing instead on Mashhad. Later shahs frequently made pilgrimages there, donating generously for the shrine's upkeep and decoration. When other important Islamic shrines came under the control of the Ottoman Empire, Mashhad's importance grew even more: it was declared a pilgrimage site equal in importance to Mecca.

Mashhad has been the object of numerous attacks over the last four centuries (even in the early twentieth century). Although the shrine itself has escaped complete destruction, the original ninth-century tomb shrine has been



Pilgrims performing their ablutions before the Shrine of Iman al-Riza (CORBIS)

rebuilt several times. In the seventeenth and eighteenth centuries, the present structure was reconstructed and sumptuously decorated. Further embellishments have been added, the most recent in the past decade.

The tomb shrine is a part of a large complex of buildings, called the Astan-Qods-Razavi (sacred shrine complex of Riza), standing in the center of Mashhad. The precinct contains two other mosques—one has the tomb of Gohar Shad—a dozen meeting halls, technological institutions, a guest house, libraries, museums, and other religious buildings. The complex is surrounded by a ring road called the Haram-é Motahhar-é Imam Riza. All overseas pilgrims are entitled to one free meal in the guest house. The museums contain collections of precious items donated by pilgrims, including a Qur'an in a mother-of-pearl case, given by Palestinian leader Yassir Arafat. Saddam Hussein, the leader of Iran, and Hafez al-Assad, the president of Syria until his death in 2000, each contributed chandeliers that hang in the shrine.

Pilgrims, as many as 12 million a year, generally come in late June through mid-July for pilgrimage celebrations. Because a bombing in the complex in 1994 killed twenty-seven people, security is tight. All entering pilgrims are searched and bags and cameras are left outside the complex. While non-Muslims may enter the sacred district, access to the shrine itself is limited to Muslims. Non-Muslims may view a video of the shrine's interior in the Guidance Office for Foreign Pilgrims. The shrine is a place of refuge (called a *bast*). There are three entrances to the shrine, which has a large chamber with carpets over the marble floor. Pilgrims pick up special stones near one of the entry fountains to place in front of them during worship. The stones are molded clay taken from the earth where al-Riza was killed. The tomb is covered with gold and jewels. A gold latticework grille separates pilgrims from the tomb, so pilgrims kiss the grille. Pilgrims walk backward as they exit. Those who have made the pilgrimage to Mashhad call themselves Meshedi.

See also

An Najaf-e-Ashraf and al-Kufa; Islam and Pilgrimage; Karbala; Names; Qom

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Masjid al-Badawi (Tanta, Al Gharbiyah, Egypt)

Islam, Thirteenth Century

Mosque shrine of Ahmed al-Badawi (1199–1276), important Sufi leader and holy man, whose brotherhood, the Ahmadiyah, became one of the four largest Sufi orders in Egypt. Pilgrimages to his shrine to commemorate his birthday are the largest in the country.

Al-Badawi was born in Morocco, raised in Mecca, and trained with Sufi masters in Iran. As

a result of a vision, he moved to Tanta in 1240. Fame of his miraculous powers spread quickly; al-Badawi attracted many followers, and he founded the Ahmadiyah in Tanta. He also was a defender of Islam, fighting in the conflicts against the Christian Crusaders, including the battle in 1250 in which French King Louis IX was defeated on the Nile River. Schools were set up around his mosque; one founded in 1276 still exists as the Tanta Institute.

Al-Badawi's successor, Caliph Abd-al-Al, was responsible for building al-Badawi's original shrine. His shrine may have been moved in the fifteenth century, and a new mosque was built in the eighteenth. The present edifice replicates traditional shrine structure in northern Africa: the saint's tomb is located in the center of the shrine, beneath a green dome. The shrine is whitewashed and attached to a mosque. The tomb is surrounded by a brass cagelike structure *(maqsura)* separating pilgrims from the saint, but the tomb can be seen through the holes in the cage. A large donation box stands alongside the maqsura. The tomb itself is covered with a green cloth *(kiswa)* just like the black one that covers the Ka'ba in Mecca. An *'imma* (a turban-like decoration) tops the tomb. Individual pilgrims circle the tomb several times; group processions around the tomb are also common, with clapping, cheers, and prayers. In the corridor near the tomb there is a black stone containing the impression of two footprints. Although the stone's origin is not known, tradition has it that the footprints are those of Muhammad, and pilgrims reach to touch them through an iron grate.

Pilgrimage to al-Badawi's tomb has gone on continuously over the last eight centuries. Shakarbay, the wife of Mamluk sultan Khushqadam, made her own pilgrimage in the mid-fifteenth century, a remarkable feat, since in that culture and time royal wives rarely left the court or made public appearances. In the nineteenth century, income from pilgrims' donations was so substantial that it caused several disputes between the shrine's custodians and Cairo government officials.

Pilgrims come year-round to Tanta, but especially for two festivals, of which the *mawlid* (the saint's birthday) is the more important. It is usual for pilgrims to Muslim saints' shrines to attend a mawlid, and al-Badawi's mawlid has been moved to October, just after the cotton harvest. That way most of his devotees can come because they are not working. This festival is like a national festival: one to two million pilgrims arrive in Tanta each year for the celebration called the *hajj al-masakin* (the pilgrimage of the masses) because so many people attend it (also, perhaps, because it appeals to the lower classes). Some go so far as to claim that those who do not attend the mawlid will incur the saint's wrath. Pilgrims and visitors during the festivals buy chickpeas to take back home, thus (symbolically) carrying the saint's *barakah* (divine grace or favor) back to those who could not attend.

Civic groups, government offices, businesses, and the Ahmadiyah brotherhood members are responsible for the *dhikr* (rites) and other activities that take place during the saint's weeklong festival. They decorate the shrine, put up tents, and hire people to perform the necessary activities: chanting, prayers, singing, and dancing. During the celebrations vendors from a large region come to sell their wares. Buildings are decorated; a wide variety of food is prepared. It is common to bring male children to the mawlid for circumcision, because the people believe that the saint's barakah will prevent infection and other problems.

During the last day of the festival, two important processions take place: the first may represent an actual historical occurrence: the ride of Muhammad al-Shinawi, who founded the Shinawiyya Sufi brotherhood, to Tanta to pledge his allegiance to al-Badawi. The second procession, the more important, begins with prayer in the Ahmadi Mosque and wanders through several of Tanta's streets before returning to the mosque. The marchers comprise soldiers, a band, and members of several of the Sufi brotherhoods with flags. The leader of the al-Badawi brotherhood, the *khalifa,* rides behind on a white horse, followed by decorated camels, drummers, and horse-drawn carts and wagons, each with members of various manual trades, and finally more carriages and wagons carrying the workers' families.

Tanta's existence dates to at least the era of the pharaohs. It served as a small market center

during medieval times and became important only in the thirteenth century, when it was the center of al-Badawi's religious movement. The combination of trade and a saint's shrine with its annual festivals made it a thriving pilgrimage center. In 1821 Tanta had 10,000 people. After the arrival of the railroad, it grew quickly: in 1983, 335,000 people lived there.

Tanta, like most large Egyptian cities, contains several tombs of holy people, including one female saint, Shaikha Sabah (d. 1909). Many of these holy people are revered by limited numbers of followers, and some of the shrines are in disrepair. Because there are several saints' tombs in Tanta, in any given year there may be fourteen other different festivals, totaling nearly forty days more of celebration, although none of the other festivals equals that of al-Badawi in numbers of pilgrims or extent of celebration.

See also

Barakah; Ziyara

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Mathura and Vrindavan (Uttar Pradesh, India)

Hinduism, Second Century

As Varanasi pertains to the Hindu god Siva, the Mathura region, including the towns of Mathura, Vrindavan, Gokul, and other villages, 80 kilometers south of Delhi, is associated with the Hindu god Krishna, his parents, and his consort Rādhā.

Hindus believe that Krishna is the eighth manifestation of the god Vishnu, one of the three most important Hindu gods. Krishna came to earth to relieve people's misery, and he is one of the more popular incarnations of Vishnu. The sites connected with his biography are important pilgrimage centers. When he was born, his parents were being held in jail in Mathura by the evil king Kansa, who feared the foretold birth of a god. At his birth, Krishna miraculously opened the gates and freed himself and his parents from the jail cell. His parents then took him to Vrindavan, where he was raised by foster parents. As a youth he passed his time as a cowherd. Once he saw some young milkmaids bathing in the Yamuna River. He stole their clothes, hid himself behind bushes, and then, playing his flute, tried to tease them out of the water without their clothing, which was not difficult, since all of the milkmaids were completely infatuated with him. From this episode, Krishna is known as a divine seducer and is a favorite of lovers.

Hindus credit Rama's brother Satrughna with founding the town of Mathura. However, this ancient town on the banks of the Yamuna River is the site of one of the altars of the Maga people, who worshiped the sun manifest as fire, and who antedated both the Hindus and the Zoroastrians. During the apogee of Buddhism Mathura was a center of Buddhist monastic life. In the fifth century there may have been as many as thirty monasteries there. By the seventh century, as Hinduism began to take over in the area and the popularity of Buddhism waned, Hindus continued to revere the site. Muslims pillaged the area in the eleventh, sixteenth, and eighteenth centuries. Even so, the popularity of Krishna's cult had a renaissance in the sixteenth century, when a holy man named Chaitanya (1485–1527) revealed the close relationship of Krishna to the Mathura region. Today pilgrims crowd the region to visit the many temples, to bathe in the Yamuna River, and to participate in the many special celebrations dedicated to Krishna on his birthday. Mathura is also the center of Hare Krishna groups.

Between them, the cities of Mathura and Vrindavan claim over 4,000 shrines and temples, from small street-corner temples to giant complexes that loom over the horizon in a variety of architectural styles. Most pilgrims visit three or four main temples in each city and bathe at the Vishram Ghat on the Yamuna River, where Krishna rested after having killed the king who had imprisoned his parents. The pilgrimage circuit, the *parikrama,* begins at the ghat and passes through the main temples of Mathura; a complete circumambulation of the route requires walking as much as 8 kilometers.

Generally, pilgrims take a bus to the main temple and walk to the other temples if they wish.

Mathura's most important temple is the Kasava Deo, a Hindu temple built over an earlier Buddhist site. The space is very well laid out for the mass of pilgrims. Via an arched doorway pilgrims enter a large empty area with a stage set up at one end. After removing their shoes, pilgrims proceed up steps to a series of interlocking temples. The first, the Memorial Temple, was rebuilt in 1958, after the Muslims had left the area, but the Hindu space is still bounded on one end by a large Muslim mosque. A narrow corridor leads pilgrims from the Memorial Temple to the exact site of the jail cell in which Krishna was born. It now has a large image of the baby Krishna, set apart from pilgrims by a balustrade. Pilgrims enter, pray, and offer donations and garlands of flowers. As in other Hindu temples, there are bells at the entry and exit. Pilgrims ring the first bell to get the god's attention, the second to thank him.

After exiting the sacred site of Krishna's birth, pilgrims walk to the new temple, built in 1982. The wide, spacious shrine contains six small chapel-like areas, each with a statue depicting various episodes in Krishna's life. The temple is supported by twenty-eight large square columns, each with a capital in the form of Ganesha, the elephant-headed god of luck. On the column sides are paintings of various aspects of the Hindu religion, protected by plastic or glass panels where pilgrims place their business cards and money. The central altar area of the temple has a large statue of Krishna and his wife, in front of which pilgrims prostrate themselves before making the circuit around the internal chapels, occasionally depositing donations at one or another of the side chapels.

In the surrounding small temple rooms, women chant. Some dance. Hare Krishnas have a special chapel for worship where they and their devotees frequently play cymbals. Around the elevated temple area is another space ringed with shops selling trinkets and religious items. Shopkeepers' rents maintain the premises. The stage in the courtyard is used during special holy days, such as those around Krishna's birthday; for fifteen days programs detail the life of Krishna. Every five years (1993, 1998, 2003, and so on) there are thirty days more of special programming about Krishna.

Mathura also boasts the Potara Kund, a huge water tank (artificial pool), now empty. Legend holds that Krishna's diapers were washed here. Another popular pilgrimage site is the place where Krishna is thought to have killed the evil king who had imprisoned his family. Another prominent temple, the Bihariji, depicts Krishna as the divine seducer, playing his flute and leaning toward pilgrims. Another image portrays Rādhā and Krishna in a rapturous embrace. This statue is concealed by a curtain, opened only for short periods, in order to keep the sensuous and easily tempted Krishna from following pilgrims out of the temple. Others say that Rādhā and Krishna return each night to make love, so it is closed to everyone after dusk.

In Vrindavan Krishna showed his most pleasing, most human aspects, which made him such a favorite of Hindus. It was there that he was a cowherd and there he attempted to seduce the bathing milkmaids. The Govind Dev Temple may be the most beautiful of the temples there. Built in the late sixteenth century by Raja Man Singh of Jaipur, it was originally seven stories high. Muslim marauders lopped off the four top floors. Although a recessed altar contains a statue of Krishna as the divine goatherd, today the temple is a government-run museum site, with little evidence of functioning as a living religious center.

The most important temple in Vrindavan is the Bihari Temple. Unlike several other temples in the area, its main façade is nondescript. Pilgrims enter a large courtyard, in which grows a large pipal tree covered with bits of colored cloth, a reference to the goatherd's story, when Krishna stole the milkmaids' clothes. Pilgrims circle the tree several times. Brahmin guides accompany pilgrims and tourists, recounting the stories and making sure that the pilgrims perform the appropriate activities and say the correct incantations. In some instances the guides at the temple sites remember families and keep a ledger of pilgrims' visits.

As at other Hindu sites, pilgrims ritually wash their feet and hands. They often bring ritual foods *(prasad)* and in the ceremony called *pūjā* offer them, through the aegis of the temple priests, to Krishna, who returns them to the

pilgrims. Others bring gifts of incense and money. Donors of large sums of money may fill out a ledger recording their having visited Mathura or Vrindavan, and the inside of one of the temple walls is covered with marble plaques detailing donations. The funds are used to maintain 5,000 aged cows in Krishna's holy forest and also to aid destitute widows. When pilgrims visit the Bihari Temple, they often bring with them mementos from other pilgrimage sites, particularly from the four *dhams* (the four cardinal points of Indian sacred space): a red stick acquired at the Jagannatha in Puri, a peacock feather from the Rameswaram, a yellow pigment from Dwarka in Gujarat, or copper bracelets from Badrinath in the Himalayas. Pilgrims may leave some or all of these mementos in the courtyard. In return, they take away flowers, necklaces of sandalwood, copper bracelets, and especially pipal leaves, special to the Bihari.

In Vrindavan pilgrims also visit the mid-nineteenth-century Rangaji Temple, an eclectic hodgepodge of architecture that includes a 15-meter-high gold-plated pillar and an electronic puppet show narrating stories from the two great Indian epics, the *Mahabharata* and the *Ramayana*. Rangaji's water tank is the site of the Sravana Festival (July/August), which commemorates the time that Vishnu sent his elephant to collect flowers: when the beast wandered too near the water, a crocodile grabbed it by the leg. Vishnu sent his mount Garuda to rescue the pachyderm. When the story is reenacted during the festival a mechanical device clamps the crocodile's jaws onto the elephant's leg; then the god sweeps in, throws a firecracker, and the jaws open. At a car festival in March/April the deities are paraded through the town on large chariots.

Devout pilgrims may go to other nearby sites related to Krishna's life, such as Gokul, where Krishna was secretly raised, an especially favorite destination during his birthday festival in July/August. Devotees fast and keep vigil until midnight, the hour when Hindus believe Krishna was born. They decorate his shrines with flowers and sweet foods and make elaborate models of key locales in his biography.

Some pilgrims visit Mahban and Barsana, where Krishna's consort Rādhā was raised. The area continues to be a sacred center for Jains and Buddhists as well as Vaishnava Hindus.

See also

Dham; Hinduism and Pilgrimage; Janmashtami

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Mawlid al-Nabi

Islam

Mawlid is an Arabic term from *walada,* to give birth. The phrase Mawlid al-Nabi designates the day and place of birth of the prophet Muhammad. By extension, Muslims use the term *mawlid* to refer to any holy person's festival.

Muhammad was born on a Monday in the Muslim month of Rabi' al-Awwal in the Sak al-Layl area of Mecca in his grandfather's house (his father had already died). The house became a place of pilgrimage in the last half of the eighth century, when the mother of Hārūn al-Rashīd restored it. It has been often reconstructed. Records of celebrations there of Muhammad's birthday appear by at least the twelfth century. The earliest were limited to festivities held by Arabian royal courts. Thirteenth-century references clearly indicate inclusion of a more general populace. Over time certain activities became standard, such as the donning of special clothing. On that day commerce in Mecca seems to have been curtailed. Shortly after the thirteenth century, the act of holding commemorative celebrations of Muhammad's birthday spread throughout the Muslim world, and it is now an official holiday in most Muslim states.

The term *mawlid* (also spelled *moulid,* especially in Egypt, and *mawsim*) has been broadened to denote a celebration in honor of any Muslim holy person (*wali*, marabout). They are especially popular in Egypt and the Sudan. The multi-day celebrations combine religious and

secular activities: pilgrims listen to readings from the Qur'an; the saint's tomb receives a new *kiswa* (cloth covering); pilgrims take part in processions and communal meals and give alms. In Egypt during the 1970s, 300 mawlids were celebrated in a single year with official approbation.

See also

Islam and Pilgrimage; Mashhad; Ziyara

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Mazār-e Sharīf (Balkh, Afghanistan)

Islam, Twelfth Century

Site of the Blue Mosque, which many believe contains the tomb of 'Alī ibn Abī Tālib (circa 600–661), son-in-law of the prophet Muhammad. It is located in the northern portion of Afghanistan, near the border with Uzbekistan and Tajikistan.

'Alī was the fourth ruler of Islam, the last of Muhammad's companions, and his son-in law. He was assassinated in 661 in a political move to install the Umayyad dynasty in power. He is an important figure in the development of Islam; many believe that he and his sons Husayn and Hasan are the earliest Shī'ite leaders.

'Alī's gravesite is disputed. Most Muslims believe that he was actually buried in An Najaf-e Ashraf (Iraq); yet Mazār-e Sharīf's mosque is a popular second possibility. The tradition is that the tomb's location was revealed in a dream to a religious teacher in the early twelfth century. Sultan Sanjar ordered a shrine to be built there in 1135–1136. It quickly became a pilgrimage goal. The shrine was destroyed by Genghis Khan less than a century later when he came looking for treasure. The grave was rediscovered in 1480, and this is the site that pilgrims revere now. A new temple was built in 1481, and today's structure, which has survived the 2001–2002 Afghan war, is an elaborate enlargement and embellishment of that fifteenth-century structure, colorfully covered with turquoise tiles, giving rise to its nickname of Blue Mosque.

The tomb is considered a healing site: many pilgrims leave canes or walking sticks nearby, hoping that their illnesses will be healed. Another tradition holds that feeding pigeons at the shrine brings luck to travelers.

See also

An Najaf-e Ashraf and al-Kufa; Islam and Pilgrimage

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Mecca

Since the mid-1800s the word *mecca* has been used generically and in secular contexts to indicate a place visited by a person who has a strong interest in a particular subject and sees that place as the quintessential embodiment of that interest. Designating the place with this term suggests that some quasi-spiritual value is derived from the visit, even though the place has no formal religious connection. The following list of examples could be multiplied at will.

Artist Meccas

Artist meccas include Giverny for devotees of Monet; Barcelona for fans of Gaudí; Tahiti for aficionados of Gauguin; and Toledo for El Greco.

Performance Meccas

New York's Metropolitan or Milan's La Scala for lovers of the opera or for singers; New York's Broadway for fans of the musical theater; and Nashville's Grand Ole Opry for country music buffs are all performance meccas.

Sports Meccas

Some sports meccas are Boston's Fenway Park for diehard Red Sox fans; the Football Hall of Fame in Akron; the Baseball Hall of Fame in Cooperstown, New York; California's Pebble Beach and Scotland's Saint Andrews for golfers; and Pamplona (Spain) for lovers of bullfighting.



Crowds gathered on pilgrimage at the Ka'ba, circa 1900 (Hulton|Archive by Getty Images)

Literary Meccas

Literary enthusiasts might find a mecca in Stratford for Shakespearians; Amherst for readers of Emily Dickinson; Florence for devotees of Dante; or Providence, Rhode Island, for H. P. Lovecraft fans.

Patriotic Meccas

Philadelphia's Independence Hall; the United States Congress; the Alamo for Texans; and Guernica's oak tree for Basques are examples of patriotic meccas.

Shoppers' Meccas

Shoppers' meccas include Macy's; Nieman-Marcus; and Harrod's in London.

Popular Cultural Meccas

Walt Disney World; Las Vegas; the Mardi Gras in New Orleans; Nevada's Burning Man Festival; and the Cannes film festival are all popular culture meccas.

See also

Alamo; Walt Disney World

Mecca (Hejaz, Saudi Arabia)

Islam, Seventh Century

City in western Saudi Arabia, 60 kilometers east of the Red Sea port of Jidda, the site of the Ka'ba, the most holy place of Islam, to which millions of Muslim pilgrims travel annually to perform the hajj, the obligatory pilgrimage of Islam. The city is so sacred that non-Muslims are not allowed to enter.

Mecca (also spelled Makkah) sits in a valley of the Sirat Mountains and is prone to extreme heat and flash floods. It may have grown up around a well called Zamzam (also spelled Zemzem), now one of the several important sites connected with the hajj. The first known reference to Mecca is found in Ptolemy in the second century C.E. The name Mecca may come from *makuraba,* meaning sanctuary, indicating that the location was sacred before the development of Islam. Muslims trace Mecca's sanctity to the biblical Adam, who was directed there to build a cubelike house (*ka'ba[h*) directly beneath an identical heavenly structure. According to this belief, the

Ka'ba was destroyed during the biblical flood. Later, Abraham was directed there with his son Ishmael, and they built a temple. After some time, other tribes took over the temple for their own religious practices and erected idols in the area. By the end of the fifth century C.E., the Quraysh tribe controlled both Mecca and the spice trade, which contributed to Mecca's prosperity as a market town and its importance as a religious center. Scholars estimate that as many as 400 different deities were represented in the Ka'ba in Muhammad's time.

The prophet Muhammad was born in Mecca in 570. When he was about forty years old, he began receiving a series of divine revelations from the angel Gabriel, the first in a cave on Jabal Hir'ā Mountain outside of Mecca. As a result he began preaching the doctrine of one God. Thrown out of Mecca, the center of multiple deities, Muhammad left in 622 for Yathrib, now called Medina. That year became year 1 in the Muslim calendar. Over the next eight years, Muhammad began a series of activities that resulted in the conversion of large numbers of Arabs to the monotheistic religion, in part through his adoption of military pressure to advance religion. When he returned to Mecca in 630 from Yathrib, he came with an army of 10,000. Mecca surrendered without resistance. His first acts were to destroy the idols in the Ka'ba, officially establish monotheism, and dedicate Mecca and the Ka'ba to Allah. Muhammad instituted prayer five times daily, instructing followers to face the Ka'ba. Still today, Muslims worldwide face toward the Ka'ba during their prayers, and each mosque's prayer niche *(mihrab)* is situated to signal the direction toward Mecca and the Ka'ba. In 632 Muhammad made his farewell pilgrimage to Mecca and returned to Medina, where he died shortly afterward. Muhammad's own pilgrimage became the basis of the annual hajj, one of the five tenets of Islam.

Although the governing center of Islam remained in Medina for some time with Muhammad's descendants, Muslim conquests of Syria, Egypt, Persia, and Iraq created an Islamic empire and brought Mecca wealth, especially in the form of endowments to enlarge the mosque, Al-Masjid Al-Harām, around the Ka'ba, to add new buildings, and to finance other constructions. Political control of the area passed to the Egyptians in the thirteenth century and then to the Ottoman Empire in 1517, under whose aegis it remained until World War I. From the twelfth through the fifteenth century Mecca was an important commercial trade route connecting India and other eastern ports with the Mediterranean. European powers were also interested in the area. In 1925 the new kingdom of Saudi Arabia was established when Ibn Saud defeated Husayn ibn 'Alī, with help from the British, and the Hejaz region, with Mecca as its capital, became a part of the Saudi kingdom.

After its creation in 1932, the government of Saudi Arabia began supporting the hajj through building pilgrim infrastructure. Until the middle of the twentieth century, Mecca was a small medieval city. In the 1950s, Mecca was modernized, and new structures were built, underwritten by the Saudi Arabian government. The sacred mosque was also enlarged, and better pilgrim accommodations were supplied.

The sacred mosque and the Ka'ba are the prime focus for Muslims when they enter Mecca. Enlarged many times over the last fourteen centuries, this most important mosque in Islam now encompasses 160,000 square meters. Ornate towers decorate the main entrance to the unroofed mosque. The building is stunning, and it is well decorated, showing influences from Persian, Byzantine, and Egyptian art. The mosque is a rectangular structure with a colonnade around its exterior. The Ka'ba sits in the middle of this open-air mosque. Set inside the Ka'ba is the Black Stone, which Muslims revere during the greater and lesser pilgrimages, the hajj and the *umra*.

The city of Mecca encompasses about 16 square kilometers and normally has a population of about 200,000. During hajj, approximately 2 million pilgrims descend on the city for a period of about two weeks.

See also

Hajj; Islam and Pilgrimage; Umra

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Medina (Hejaz, Saudi Arabia)

Islam, Seventh Century

Medina al-Nabi, the City of the Prophet, is the site of the tomb of Muhammad, the founder of Islam, and the second most holy city of Islam. The city is so holy that non-Muslims may not enter Medina's sacred places.

Located 447 kilometers north of Mecca, Medina's original name was Yathrib. The second-century geographer Ptolemy called it Jathrippa. The town is located along a caravan spice route by a fertile oasis, which allowed it to sustain agriculture. Yathrib had a large Jewish population, perhaps as many as 40,000, who may have descended from those who left Palestine during the first-century Roman conquests there.

Fleeing Mecca in 622, Muhammad traveled north (this journey is called the *hijra,* or hegira). When his camel knelt at a small village, Quba, a couple of kilometers from Yathrib, Muhammad alit and settled in. He was welcomed there, and for the next several years he formulated the tenets of Islam. Increasingly successful, he converted those around him, expelled the Jews, and began the tradition of armed combat for religion's sake. In 630, now with an army of 10,000, Muhammad returned to Mecca and gained the city without a struggle.

In February 632 Muhammad left Medina with many of his followers on a farewell pilgrimage to Mecca. That journey became the prototype of the annual hajj. In June of that year, back in Medina, he spent a night in a cemetery praying for the dead. He fell ill and ten days later died, at the age of sixty-two.

The first three successors of Muhammad (Abū Bakr, 'Umar ibn al-Khattāb, and 'Ūthmān ibn 'Affān) ruled from Medina. The fourth Caliph, 'Alī ibn Abī Tālib, found Medina so out of control that he established his headquarters in Iraq. From then on Medina ceased being a center of political importance in Islam. For the next thirteen centuries, Medina continued to be a part of the Muslim empire, although self-ruling. On various occasions it was destroyed and rebuilt. By the mid-tenth century, the entire city was enclosed within stone walls.

When he died, Muhammad was buried in his own dwelling, which consisted of living chambers and a small mosque. The Prophet's successors enlarged the mosque so that it integrated the living area. It was damaged by fire twice (1256, 1481), but its reconstruction allowed for new and elaborate features: the interior was adorned with gold mosaics and a green dome was added. In the nineteenth century, a conservative sect whose members are called Wahhabis entered Medina and nearly destroyed Muhammad's mosque-tomb because they believed that saints should not be enshrined. The mosque was reconstructed again, 1848–1860. Reconstruction from 1953 to 1955 was undertaken on the orders of King Saud.

Muslims come to Medina to see the Prophet's tomb and other sites related to the growth of Islam. Several shrines commemorate important moments in Muhammad's life. One is in Quba, where Muhammad's camel knelt. Many pilgrims consider a visit to Medina an obligatory part of their hajj. So many make the trip that, as a way to control the crowds, pilgrims are assigned times when they can enter Medina.

The most important shrine is the Prophet's Mosque, sometimes called the Garden of Paradise. The mosque itself has room for nearly 200,000 worshipers; an extension holds another 260,000. Outside the building is a large patio of white marble (which helps reflect the heat) where even more worshipers can pray. In all nearly a million people may be present at one time. Inside the mosque, pilgrims enter a room where they may stand closest to the

tomb of Muhammad, which is flanked by the tombs of his two first successors, Abū Bakr and ʻUmar ibn al- Khattāb. The three tombs lie within another chamber, called the Blessed Room, which no one may enter. Pilgrims are separated from the tomb chamber by ornamental screens. A gold disk on the center screen, which lies under the green dome, indicates the direction of the Prophet's head.

Guides recommend an eight-day visit to allow time to recite forty prayers, but most pilgrims stay only one or two days, often returning to Mecca to perform the last *tawaf,* or circumambulation of the Ka'ba. Even though the ruling Wahhabi sect of Islam in Medina censures praying at tombs of holy men, the condemnation does not apply to the holiest of the shrines of Islam. Most pilgrims recite a prayer in front of Muhammad's tomb and other prayers in front of the other tombs.

The nearby al-Baqi cemetery contains the tombs of the Prophet's daughter, Fātimah, a grandson, and other family members. Most pilgrims walk through the cemetery to visit their graves.

Medina is also the focus of vigorous tourist trade: since nearly the beginning of the hajj, pilgrims have been allowed to sell their wares outside of the mosque. In this way they can help underwrite the costs of their journeys.

See also

Hajj; Islam and Pilgrimage; Mecca (Hejaz, Saudi Arabia)

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Medjugorje (Bosnia and Herzegovina)

Roman Catholicism, 1981

Site where many believe that the Virgin Mary has made multiple appearances since 1981; it has drawn more than 20 million pilgrims in twenty years.

On June 24, 1981, a young Croatian named Ivanka Ivanković first saw an apparition of the Virgin Mary hovering above the ground on the slopes of Mount Podbrdo, just outside the village of Medjugorje. The next day Ivanka returned with some friends, aged ten to seventeen, and the image of Mary—a young woman wearing a long silver dress and crowned with stars—appeared again. She said that she had come to comfort believers and convince nonbelievers. The six young Croatians were soon receiving nearly daily apparitions. On the third day the vision said she was ''Gospa,'' Croatian for mother of God, and she appeared to the children with the child Jesus in her arms. She later also called herself Queen of Peace.

Word of the apparitions spread like wildfire, drawing crowds to the site in hopes of glimpsing the vision. Although the onlookers did not see the apparition of Mary, they reported other events that convinced them that something miraculous was taking place: the sun spinning on its axis, the Croatian word for peace—*mir*—written large in the sky.

Authorities of the Yugoslavian Communist state tried hard to discourage the activity. Doctors examined the children and tried to keep them away from the hill where they first had the visions. But the parish priest, Father Jozo Zovko, helped the teenagers elude the police. Attempts at crowd control were similarly thwarted. The vision began appearing to the children in other, more secure places: the church rectory, their own homes. Even the imprisonment and apparent torture of Father Jozo for eighteen months did not dampen the religious fervor of the children and the throngs who came as pilgrims to be with them.

In 1982, the Vatican established a commission to evaluate the apparitions. After politico-religious struggles, including Franciscan chafing against the diocesan authorities, the bishop of Mostar labeled the visions hallucinations. He and the Vatican flatly forbade organized pilgrimages, a prohibition that is very much ignored. Two commissions of theologians, psychologists, and scientists have rejected the validity of the apparitions, but their findings have had little discernible effect on pilgrimage to the area.

The apparition promised ten secrets to each visionary. The general messages concern themes similar to those reported at Fátima and



About 20,000 Catholic pilgrims in procession at Medjugorje on the twentieth anniversary of visions, June 24, 2001 (Reuters NewMedia Inc./CORBIS)

Lourdes: peace, faith, conversion, prayer, and penance, or else punishment. The last of the ten secrets was divulged to Mirjana Dragicevic on December 25, 1982. The visionaries claim to have received frightening glimpses of future events that would reflect God's concern for humanity: a worldwide warning; a great miracle; a permanent sign so that non-believers would have time to repent; a terrible chastisement eliminating two-thirds of the population. The visionaries are now adults. They all had daily visions until the mid-1980s. Now, only two still receive daily visions. Ivan Dragicevic, one of the six children who first saw Gospa, is now a professional visionary. A 1995 report described him receiving messages from Mary each evening at 6:40 in the packed choir loft of Medjugorje's Church of Saint James. Vicka Ivankovic conducts healing sessions from the veranda of her home. The others receive a vision each year on an announced special day, such as on the birthday of one of the girls. One of the children came to the United States for an eye operation and subsequently toured the country, still having daily visions, including one at Disney World.

By 1991, 10 million pilgrims had visited Medjugorje. In the early years small groups and individuals made their way as best they could. They found a small agricultural town with little tourist infrastructure. By 2000, the total number of pilgrims had jumped to as many as 5,000 pilgrims on any given day. Even during the Balkan war, pilgrims still came, although in reduced numbers. Recent studies have shown that more Americans come than any other nationality, followed by Irish.

Now pilgrims fly by chartered airlines. They find a booming town with commercial and tourist amenities well established, some paid for by the successors to the government that in the early 1980s hindered those who wished to report the visions. Typically a pilgrimage is organized by a group. Pilgrims are housed in hotels or with families. Masses, rosary recitations, and processions to the apparition sites are a part of the pilgrim's program. Sometimes pilgrims may visit with one of the visionaries.

Some climb the 2-kilometer Mount Krizevac, where an enormous concrete cross was erected in 1933. Pilgrims have decorated the hill with crucifixes, flowers, ribbons, national flags, and written requests for help.

The importance of Medjugorje has reached throughout the world, thanks to some sophisticated and quick-acting promotion. One World Wide Web site gives the text of the daily messages in twenty-seven languages. A complex organization, including magazines, Web sites, and scheduled tours of speakers, maintains the prominence of Medjugorje. What once was a small mountain village has been transformed into a shrine town, on a par with Fátima or Lourdes. Given the number of pilgrims who have visited and who continue to visit, it has become one of the four or five most important Marian shrines in modern times.

There is also a dark side to the Medjugorje phenomenon. The visionary events fueled Croatian nationalism and focused its anti-Muslim bias. Mary was interpreted to be speaking uniquely to Croatian Christians. As Father Jozo put it, addressing a crowd of Croatian pilgrims, "Gospa protects the Croatian church! Gospa is calling upon her people to pick up their swords, put on their uniforms, and stop the power of Satan" (E. Rubin 68). In the Balkan wars of the late 1990s, many of the nearby villages were "cleansed" of their Muslim inhabitants and their mosques were destroyed; their houses—those that survived the shelling and the looting—were taken over by Croatian Christians because, as Father Jozo explained, "Gospa wanted it that way" (E. Rubin 64).

Critics of the Medjugorje phenomenon also point out how shamelessly the fervor has been commercialized. The village that in 1980 housed 250 families now offers more than 15,000 beds to visitors. Both locals and foreigners have made fortunes selling food, lodging, and religious trinkets to pilgrims. Not far away a black market, product of the Balkan war, sells tobacco, liquor, drugs, and guns.

See also

Apparitions; Fátima; Lourdes

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Meherabad and Meherazad (Maharashtra, India)

Hinduism; New Age, Twentieth Century

Sites in west central India of the principal ashrams and tomb of Meher Baba (1894–1969), a popular and revered spiritual leader of the twentieth century, who founded the group Sufism Reoriented.

Merwan Sheriar Irani, a Zoroastrian according to some accounts, was born in Maharashtra. After several years of intense study with great gurus, in 1922 he himself became a guru and changed his name to Meher Baba. He came to be considered an avatar (the incarnation of a deity) and proclaimed himself to be the final manifestation of God. He underscored three primary precepts: good thoughts, good words, and good acts.

Over time Meher Baba established two principal ashrams near Ahmadnagar in west central India. The first, in Meherabad, was constructed in 1923. It was meant for learning and living and for meditation. He offered shelter and health care to the poor and the undesirables who moved there. The second ashram is located in Meherazad, where he lived with his closest disciples from 1944 until his death in 1969.

Beginning in 1925, Meher Baba, whose name means "compassionate father," ceased speaking, communicating from then on only with gestures or writing. He first traveled to the west in 1931 with Mahatma Gandhi and made several other trips over the next twenty years. He also continued work in India, traveling throughout the subcontinent in the 1940s establishing ashrams. By the mid-1950s his followers had established two centers of meditation outside India: one in Myrtle Beach, South Carolina (United States) and the other in Brisbane (Australia). In the 1960s he strongly opposed the then popular use of drugs for meditation, and he withdrew from public life. Over his lifetime, he wrote several works explaining his philosophies.

Meher Baba's teachings have had a strong impact on a wide variety of people throughout the world. One follower promised that when he got rich, he would donate a million dollars to the site in Meherazad. He did so, and through his donation a pilgrim hospice was built. There are Meher Baba centers today in the United States, Australia, and Norway.

Meher Baba intended his Meherabad tomb to become a pilgrimage center. He once wrote: "The major portion of my universal work has been done on this hill. . . . After I drop my body the physical remains will rest here, and this hill will become an important place of pilgrimage of the world. . . . This place will be a place of great privilege and of pilgrimage" (http://www.meherabode.com/baba/pilgrim.htm). This is indeed the case. Meher Baba's tomb and his ashrams have become international pilgrimage centers for devotees. Pilgrims from all over the world, including many Americans, go to visit the sites of his life, work, and writing.

See also

Pilgrimage to Living Beings

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Meiji Shrine (Tokyo Prefecture, Japan)

Shintō, 1920

The Meiji Jingū, or Meiji Shrine, was built in 1920 in honor of Emperor Meiji (1852–1912; emperor 1867–1912) and Empress Shōken (d. 1914). During Meiji's reign Shintō became the state religion and the underpinning of Japanese nationalistic identity. The shrine idealized a divine emperor, the guardian of Japan's well-being, to whom obedience was an act of both patriotism and worship. Until 1945 the shrine was sponsored by the Japanese military.

The Meiji Shrine occupies a large rectangular compound at the center of a 70-hectare park, which also contains formal gardens and baseball, swimming, and tennis facilities. Pilgrims enter along a shaded path *(sondo)* and pass through the vermilion ceremonial great gate *(o-torii),* the largest in Japan. Then, in accord with printed instructions given out at the entrance, they turn left to a large stone water basin *(temizuya),* where they purify themselves symbolically by washing their hands, taking water from a wooden dipper into their hands, drinking, and gargling. They pass through the Great Southern Gate (Minami Shinmon), cross another courtyard, and enter the Ceremonial Hall *(haiden)*. It is built of Kiso cypress, the most prized in Japan. In the haiden it is customary to deposit a few coins into a donation chest. In front of the shrine containing images of the protective spirits *(kami),* pilgrims bow low twice, clap their hands twice, and bow low again, which completes the principal ceremony. However, many pilgrims proceed to the side halls, where they purchase small paper oracles, or fortunes. When they have read them, the worshipers hang the papers from strings tied in the holy *sakaki* trees near the haiden.

Other buildings at the shrine display imperial memorabilia and photos of the emperor and his consort.

Although postwar Japan has aggressively de-emphasized the cult of the divine emperor, the Meiji Shrine was rebuilt in 1958, and it continues to draw pilgrims. The Meiji Shrine hosts eleven major ceremonies each year, from exorcisms to harvest festivals. In the early 1960s, 3 to 4 million pilgrims visited each year, especially around New Year's Day to pray for blessing.

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Mementos of Pilgrimage

Most tourists, including religious pilgrims, feel the urge to bring tangible evidence of their journey home with them. Picture postcards recall places visited. Snapshots, particularly those that depict the traveler in association with some identifiable place, confirm for their family and friends, as well as for posterity, that the tourist has been there or done that. Ethnic arts and crafts, seashells or driftwood, pressed flowers, bits of archaeological flotsam, a stone or leaf from a holy place, or in some historical periods a fragment of a saint's bone or a sliver of relic from some religiously significant object—all serve the returned tourists or pilgrims both as mnemonic devices to recall the high points of their journeys and as shards of authenticity to validate those experiences for them and for their stay-at-home acquaintances.

Perhaps more important, for returning pilgrims the physical objects are tangible links to the holy place that serve to bring some of its power into the pilgrim's home environment. In this regard, the holier the memento is, the more it is prized. In earlier ages when relics were considered infinitely subdividable and eminently portable, bits of the ashes of the cremated Buddha, slivers of the true cross, a hair from Muhammad's beard, or a flake of bone from a Christian martyr-saint, all were prized mementos. The home churches or temples where the holiest of these relics were deposited generally became pilgrimage centers in their own right.

Water from a holy river or spring is particularly auspicious. Hindu pilgrims bring home bottles of Ganges water. In Tibet, the water of the sacred Lake Manasarovar is especially prized. Muslim pilgrims to Mecca take home water from the Zamzam Well. Pilgrims to Christian shrines like Lourdes (France), Walsingham (England), Kevelaer (Germany), or the Holy Land's Jordan River fill containers with the precious liquid. Bits of mud or clay from a shrine that is thought to have curative power are prized by pilgrims. By the third century pilgrims were collecting healing dust from the tomb of Saint John the Evangelist in Ephesus. Both Roman Catholics and practitioners of Native American religions scrape up bits of healing mud from New Mexico's Chimayó. Pilgrims to Guatemala's Esquipulas take home cakes of compressed dirt. Visitors to the tomb of the Mexican shaman Fidencio (1898–1939), who is buried at Espinazo (Guanajuato), commonly take home with them mud from the bottom of the pond where he is said to have worked his cures, vials of oil that have been sacralized by placing them near his grave, or scrapings of candles that are used in ceremonies at his shrine. Tibetan Buddhists eat a few grains of the scarce violet-colored sand around Lake Manasarovar, believing it to have curative powers. Muslim pilgrims to Karbala (Iraq) acquire molded clay tablets, which sick pilgrims may eat, believing that they have curative powers. Both Christian and Muslim mothers scrape the floor of the Milk Grotto of the Church of the Nativity in Bethlehem and put it in their children's food.

Other pilgrims take home plaster dust or flakes of stone or brick scraped from a shrine wall of some Muslim saints' tombs in Africa, for example, or, more mundanely, of Strawberry Fields (London), made famous by the Beatles. Members of the Nenets people, in the Siberian Arctic, go on pilgrimage to a human-shaped stone cliff on Vaygach Island and bring fragments of the stone body home with them as mementos and cult objects. Buddhist pilgrims



Memento, Japan (Collection of Linda K. Davidson and David M. Gitlitz)

to Bodh Gayā especially prize leaves and seeds from the pipal tree under which Buddha was sitting when he attained enlightenment. Some pilgrim tour guides today advise customers to take with them small zip-lock plastic bags so that they can collect bits of rock or soil from the holy places they will visit.

At Marian apparition shrines like Medjugorje (Bosnia), Saripiquí (Costa Rica), or Flushing Meadows, New York (United States), pilgrims may take photographs of the alleged apparitions or of the atmospheric conditions that they believe indicate the divine presence to take home with them as mementos.

Other objects acquire their holiness from having been blessed at the shrine. The food offered by pilgrims at Hindu shrines is presented by the priests to the resident deities, who, after taking what they want of its spiritual essence, return the offering to the pilgrim as *prasad,* which pilgrims either consume or take home with them. Pilgrims may bring with them religious objects such as rosaries to be blessed at the shrine, or the shrine gift shop may market such items to the pilgrim. At Guatemala's Esquipulas shrine, so many Catholic pilgrims bring objects to be blessed that the shrine staff has them form long lines in the sacred precinct's courtyard so that priests can sprinkle holy water on them from a pail with a toilet brush.

Mementos, particularly those that are unique to a shrine or bear easily recognizable logos, function both as souvenirs and as advertisements for the shrine. The three great Christian pilgrimages of the Middle Ages each adopted pilgrim insignia that readily identified travelers as pilgrims to those sites: palm branches for Jerusalem pilgrims, crossed keys for pilgrims to Rome, and scallop shells for those visiting Santiago de Compostela. When these logos were appended to any item—a hat, a cloak, a necklace, a document; or in our days a T-shirt, a pair of earrings, or an ashtray—they turned it into a pilgrim memento. Given the number of such items found in archaeological excavations and museums around the world, trinkets with a shrine's logo seem to have been manufactured commercially in large numbers. Miniature representations of a shrine's holy image are especially popular. In ancient times, pressed clay statuettes were sold at Greece's Corinth and Mexico's Cholula. Similar items, carved from jet, were sold to the wealthier pilgrims to Santiago de Compostela. In ancient times, miniature pilgrim canteens for holy water, impressed with a saint's image, were staples of gift shops at Saint Menas's tomb (Egypt) and Saint Simeon's column (Syria). Painted or printed pictures of the holy image, often in cheap frames, are hawked to pilgrims at Hindu, Buddhist, Eastern Orthodox, and Roman Catholic shrines around the world. At Brazil's Bom Jesus da Lapa, for example, wholesalers supply local merchants with medallions, wall plaques, framed pictures, lockets, and tin ex-votos, all bearing the holy image's likeness. Tin badges or medals stamped with a sacred icon were common pilgrim souvenirs in medieval Europe; almost every important shrine with a recognizable image manufactured its own. At Rocamadour these trinkets, called *sportelle,* were made from lead and bore a likeness of the shrine's statue of Mary. Such medals are still staples of shrine gift shops, particularly at Roman Catholic shrines like Lourdes, Fátima, and La Salette. Perhaps the most common of these items marked with logos were ampullae, small glass, metal, or clay bottles in which to take home water or oil from the shrine. Ampullae from England's Saint Winifred's Well and Canterbury are found all over Europe.

Shrines sometimes become identified with other sorts of trinkets as well. Pilgrims to Esquipulas,

for example, festoon their hats and vehicles with colorful paper garlands that provoke instant recognition all over Central America. Jewish and Christian pilgrims to the Bible lands frequently bring home souvenirs carved from locally grown olive trees. CDs and cassettes make it possible for pilgrims to purchase music typical of a particular shrine. The gift shops at Walt Disney World and Graceland sell souvenirs to help bring the happy times of pilgrimage back into mind. Many shrines have come to have certain liqueurs, candies, cakes, or sweetmeats associated with them: rare is the tourist pilgrim who does not bring a selection of these goodies back to the stay-at-homes. These items—from Mecca, Varanasi, Ise, or Jerusalem—may serve as gifts, or they may be enshrined in the home as relics of the distant holy place.

See also

Apparitions; Esquipulas; Prasad; Relics

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Memoirs

As strong as the urge to make a pilgrimage is the desire to relate the events that happened on that pilgrimage to friends, fellow pilgrims, or the public at large. The venues are many: book-length narrations, letters, essays, semi-fictional works, and films. For some, projecting pilgrim experiences in poetry, music, or on the stage has been the medium of expression. Nowadays, with the ease of access afforded by the cyberworld, narrative memoirs on the World Wide Web are increasingly numerous.

What distinguishes guidebooks from memoirs is point of view. Guidebooks speak directly or indirectly to prospective pilgrims. They describe what the pilgrim will find, they prescribe what the pilgrim should do, and they offer all sorts of useful advice. Memoirs, on the other hand, are written in the first person: they present the author's personal reactions to the pilgrim experience. For that reason, each pilgrim memoir is by definition idiosyncratic. The same stretch of road traversed by a hundred thousand pilgrims will be remembered from a hundred thousand individual perspectives. It is this multiplicity of reactions, definitions, philosophical ruminations, and subjective descriptions that make reading or hearing pilgrims' narratives so absorbing.

Some cultures, such as that of sixteenth- and seventeenth-century China, disapproved of relating personal experiences about pilgrimage activities. The outlet for those pilgrims was to write in the guidebook mode while slipping in an occasional personal observation. Early Christian accounts, too, lean more toward the descriptive, with only occasional glimpses of personal reactions. One notable exception is the fourth-century commentary on her travel to the Holy Land that the Iberian pilgrim Egeria addressed to her sisters. Her vivid prose and sensitive use of adjectives make the narration

fairly jump from the page. What was rare in early accounts had become commonplace by the nineteenth century, when Romantic writers strove to color their travel memoirs with personal introspections. In the 1850s, for example, William Prime wrote about his pilgrimage to the Holy Land: "I visited the sacred soil, as a pilgrim, seeking mine own pleasure. I went where it pleased me. . . . I prayed or I laughed. . . . When I sang it was now a song of sinful humanity and now a grand old monkish hymn. . . . I have written my book even as I traveled" (v).

Memoirs, like guidebooks, often contain abundant detail about the physical features of the route, sites, ceremonies, institutional infrastructure, and commercial aspects of the holy place, but what is of greater interest in the memoir is how the pilgrim narrator experienced the details. Commentaries about the author's emotional, religious, and spiritual experiences have the potential to make the pilgrim's memoir a psychological drama unfolding in front of the reader's eyes. All memoirs contain at least some elements of this subjectivity. At the most subjective end of the spectrum are writers like Isaac Luria, Rūmī, and Saint Teresa of Ávila, who describe their interior pilgrimages in search of spiritual enlightenment or mystic union with the deity, pilgrimages sometimes made without ever leaving home.

It should be apparent that the boundary line between guidebooks and memoirs is fuzzy. For example, the "objective" details that guidebook authors choose to include in their narratives are based on a subjectivity of values that may reveal a good deal about the authors' personal reactions or about the attitudes of the cultures to which they belong. It has been noted, for example, that Tibetan pilgrim writers rarely mention the rigors of travel in the frigid Himalayan Mountains, whereas Western writers often pay great attention to the physical discomforts of their pilgrimages. Some pilgrims are preoccupied with blisters and describe them in painful, oozing detail (guidebooks, on the other hand, merely warn readers to wear comfortable shoes and carry blister ointment in their backpacks). Other writers detail the weather along the route. Giving the readers a flavor for the physical dangers or discomforts experienced by the author seems to be one of the basic underlying genre-identifiers. Some writers are interested in the food along the way, or the lack of it. Rare is the memoir without some commentary on the commercial aspects of the journey: the prices were too high, or the merchants too exacting, or the hospice keepers very accommodating.

Guidebooks detail monuments with precision and mountain heights in exact meters. Memoir writers may confuse some details about these matters, for their concern is the effect that a certain place has on them and how that place will affect later reactions to other sites. A temple bell's size or age is of secondary importance to them: "'I couldn't distinguish between the sound of the church bell and the ringing within myself'" (anonymous source cited in N. Frey 79). The twelfth-century author of the guidebook to Santiago de Compostela found in the *Liber Sancti Jacobi* for the most part merely records such practical information as the number of days by horseback (thirteen) from the Pyrenees to Santiago, the important towns along the way, and where to get water, but occasionally his personal experience breaks in:

> While we were proceeding toward Santiago, we found two Navarrese seated on its [the Salado River's] banks and sharpening their knives: they make a habit of skinning the mounts of the pilgrims that drink from that water and die. To our questions they answered with a lie saying that the water was indeed healthy and drinkable. Accordingly, we watered our horses in the stream, and had no sooner done so, than two of them died: these the men skinned on the spot. (W. Melczer 88–89)

Writers of memoirs give importance to their interactions with people they meet along the way. The contacts may be the high or low points in their days. Satish Kumar, a Jain, wrote a memoir describing his trek to various Christian sites in Britain. His comments on his interactions point up some East-West cultural differences. When he was walking in the rain one day, a car stopped and offered to take him along. When Kumar declined, trying to explain

that he was making a pilgrimage, the driver could not understand.

Pilgrims are often moved to write by their desire to share their faith by communicating to their readers their direct experience of the supernatural. There are some interesting examples woven into William Wey's chronicle of his pilgrimage to Compostela (1456) and two journeys to Rome and Jerusalem (1458 and 1462). On the other hand, his narrative is crammed with practical detail about necessary equipment, lodgings, routes, and food. He provides phrases in several languages that the pilgrim might find useful. He talks about his purchases, including religious souvenirs like relics and a cloth reputed to be the precise length of Jesus' body. In passing he narrates two miracles that happened to fellow pilgrims. Modern pilgrim memoirs often include such stories. G. L. Cheshire describes his travels with Josie Woollam, a young girl stricken with an incurable disease, as she pleads to see the shroud of Turin in the 1950s, and the nearly immediate remission of the ailment when she does.

Early memoir writers described their personal emotional reactions but rarely analyzed the changes they underwent as a result of those experiences. There are, of course, exceptions. An eighth-century poem by Hye Ch'o (724 C.E.), a Buddhist pilgrim to Bodh Gayā, tries to express joy while summarizing a difficult journey to visit a holy site that lay in ruins at the time:

> Untroubled by the distance to Mahabodhi
> . . .
> Only the dangerous path worried me.
> Not caring how the evil wind blows.
> . . .
> All places were burnt.
> How then could one's desire be fulfilled? (Cited in M. Aitkin 63)

Medieval Christian authors, to take another example, weep with sadness and exult with joy at the holy sites in Jerusalem but do not, generally, speak of the changes that they have undergone there. It may be, of course, that the changes were so subtle that they were scarcely perceived by the writer.

The fascination with interior change seems to have come into vogue with the Romantic travel writers of the nineteenth century. With the psychological concerns of Freudians and Jungians in the twentieth century and with the introspective obsessions of many New Age seekers, detailing psychological or spiritual change has become a prime objective of such writing. An extreme but by no means unique example of this trend is Shirley MacLaine's memoir of her thirty-day physical pilgrimage to Santiago de Compostela, which opened her to a spiritual journey through two past lives and thousands of years of psycho-mystic exploration. In a less extravagant vein is the recent memoir by Heather Niderost, which details her 1987 pilgrimage to Baha'i sites in the Holy Land. She combines spiritual and practical details and is compelled to sketch some scenes that changed her emotionally. Anagarika Govinda traces his pilgrimage travels to China during the fall of Tibet in the late 1950s, detailing his visions and his experiences with a Tibetan guru, including the guru's death and rebirth, while interspersing emotional, theological, and historical comments in the narrative. It is his search for the meaning of life and rebirth that sustains the narrative. Minnesota resident Yonassan Gershon has recounted on his World Wide Web page his pilgrimage to the tomb of eighteenth-century Rebbe (Rabbi) Nachman's grave in Uman in the Ukraine. Writing in 1997 about a pilgrimage in 1989, he sees the seeds of the journey in his life as early as the 1970s and sees the hand of coincidence (or fate, or the Rebbe) during his difficult preparations. And nearly a decade after the journey, he sees the results:

> The positive effects of the pilgrimage have been many, some obvious and some more subtle. Rabbi Kramer told me in Uman that this experience would change my life forever, and he was right. In a strange way, the Rebbe really did pull me out of Gehenna [purgatory]—many of my personal demons were conquered and thrown into the river along with my sins, never to return. My family and friends have remarked that I seem more centered, more at peace with myself. In addition, I feel even more connected to the Breslov community. Now, as I make hisboddidus

(private prayer) along the wooded Minnesota trails in the early morning light, I often find myself dancing and singing, "Uman, Uman, Rosh Hashanah!"

Malcolm X's autobiography contains an engrossing account of his hajj to Mecca in the early 1960s. His reactions are moving and expressed with force:

> Love, humility, and true brotherhood was almost a physical feeling wherever I turned. . . . My feeling there in the House of God was a numbness. The people of all races, colors from all over the world coming together as *one!* It has proved to me the power of the One God. I could see from this, that perhaps if white Americans could accept the Oneness of God, then perhaps, too, they could accept *in reality* the Oneness of Man. (355, 369, 372)

In Islam, although women's memoirs are not unknown, especially when it comes to relating pilgrimages to holy persons or to saints' tombs, Saida Khalifa's memoir of the hajj offers a rare woman's perspective on the pilgrimage to Mecca. Nadia Abu-Zaharia talks about her personal life as she relates why she visited Cairo and the tomb of al-Sayyida Zaynab and reports her interactions with the other women with whom she spoke there. Writer Isabelle Eberhardt (1877–1904), who lived in Algeria during the last decade of her life and converted to Islam there, sought out living holy woman Lalla Zainab in 1902 in al-Hamil. Eberhardt's diary makes clear the spiritual and emotional impact of her communication with Zainab. Author Alice Walker traces her visit to the Florida home of twentieth-century author Zora Neale Hurston and concludes with insightful commentary on why, when she found what was left of Hurston's life, she could not cry.

Film, too, is a vivid medium for memoir, viscerally capturing pilgrims' feelings and changes before they have time to be set or put into formal prose. Daniel Goldberg and Moisés Volcovich's 1992 documentary, *Marcha de la vida,* for example, captures Jewish Mexican high school students' stunned reactions upon seeing discarded eyeglasses in an empty room near a Polish World War II gas chamber.

See also

Cyberpilgrimage; Egeria; Guidebooks and Manuals; Interior Pilgrimage; *Liber Sancti Jacobi;* Literature and Pilgrimage; Visual Arts and Pilgrimage

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Meron (Israel)

Judaism

Meron, 7 kilometers west of Safed in the Upper Galilee, is the highest mountain in northern Israel and the site of the cave tomb of second-century C.E. Rabbi Shimon bar Yochai and his son, Rabbi Eleazar, who are venerated as holy sages *(tzaddikim)*. From the time of Shimon bar Yochai's death through the Middle Ages, modest numbers of pilgrims journeyed there. Today this is Israel's largest annual Jewish pilgrimage.

Pilgrims go to Meron both to honor Rabbi Shimon bar Yochai and to celebrate the festival of Lag b'Omer. Orthodox Jews traditionally count down the *omer* (a measure of grain involved in Temple sacrifice) beginning on the second night of Passover and ending on Shavu'ot. Because in the time of the Talmudist Rabbi Akiva (also second century) a plague at this time of the year caused the death of some 24,000 of his students, the period of counting the omer was a time of mourning. Weddings, singing, and cutting hair were not allowed. On the thirty-third day of counting (*Lag* is a Hebrew abbreviation for thirty-three), Jews are released from mourning. By custom the day has become an end-of-springtime emotional blowout. Traditional celebrations include lighting bonfires and dancing and singing through the night.

The holiday is linked to Meron by Rabbi Shimon bar Yochai, one of Rabbi Akiva's disciples, who died there on Lag b'Omer. Rabbi Shimon bar Yochai (often referred to as Rashbi) was revered as the greatest teacher of mysticism of his time. After the Romans crushed the Bar Kochba revolt in 135 C.E., Rabbi Shimon fled to Meron and hid in a cave with his son for thirteen years. Medieval Jews even believed that he had written the *Zohar,* Judaism's most important mystical text, which was attributed to him in the late thirteenth century in Spain by Rabbi Moshe de León. He was thought to have revealed many deep mysteries concerning the Torah just before he died.

The cave site high on Mount Meron contains several buildings, the first of which was built by the Spaniard Rabbi Avraham Galante in the late sixteenth century to shelter pilgrims. Small synagogues, living quarters, and courtyards were added over the years. As with most strictly observant Jewish sites, there are separate entrances for men and for women. The earliest description of the site as holy, in a twelfth-century narrative, reports people journeying to Meron to pray and to wash in water that collects in a depression in the stone, water that miraculously can only be seen by the righteous. The miraculous liquid led people to conduct several water rituals at the site: fasting to elicit rain in times of drought and giving thanks for rain in times of abundance. Pilgrim narratives of the late Middle Ages stress the Lag b'Omer link and report roads clogged with mules and horses bringing pilgrims from as far away as Baghdad and Damascus. Until recent times the Meron pilgrims tended to fend for themselves. Today, with the many tens of thousands of pilgrims involved, and with security concerns in the northern mountains, logistical support is carefully choreographed by the Israeli government.

Although pilgrims visit the tomb year-round, a particularly wide range of Jews participate in the annual Meron pilgrimage. Many pilgrims gather in Safed on the morning of Lag b'Omer to begin their 7-kilometer walk to Meron. Others come to Meron by bus or by car.


Lag b'Omer festival. Cutting a young boy's hair, 1960. (David Rubinger/CORBIS)

The Orthodox, both Sephardim and Ashkenazim, come to pray, dance, and sing songs praising Rabbi Shimon. Some participate in groups studying portions from the *Zohar* and other mystic texts. Many others are secular Israeli Jews, who come to enjoy the carnival atmosphere and celebrate the coming of summer with a family picnic in the mountains. Tourists, too, are drawn to the spectacle. Sephardic Jewish groups slaughter and barbecue young lambs and set up large tents for communal feasting. Hasidic men whirl for hours in dance. As soon as it is dark, enormous bonfires are kindled, including one on the tomb's domed roof, symbolizing that Rabbi Shimon was a blazing light to the world. The frenzy of music and dancing lasts the full twenty-four hours of the festival. Vendors hawk food, drink, and religious souvenirs.

Among the Orthodox it is tradition to give three-year-old boys their first haircut on Lag b'Omer, and if possible at Meron. The child's father and relatives dance in the courtyard of the Meron synagogue, carrying the boy on their shoulders. The men then take turns snipping a lock of the boy's hair, accompanied by toasts and singing.

Some Jewish pilgrims feel a particularly close connection with the divine at Meron. Pilgrims frequently write down their petitions to God and leave them on a shelf in the prayer room adjoining Rabbi Shimon's tomb, with the hope that the rabbi will intercede with God to grant their requests. This activity increases on Lag b'Omer, when, according to some Orthodox Jews, the sage's soul returns to his tomb. There is a large corpus of folktales about miracles that have taken place at Meron.

Many pilgrims visit two additional grave sites at Meron. One is the burial cave of Hillel the Elder (first century C.E.), a great sage and leader and a member of the Jewish High Court (Sanhedrin). The second is the grave of Shammai, a contemporary of Hillel whose writings stressed strict interpretation of the Scriptures.

See also

Judaism and Pilgrimage; Safed; Tzaddik

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Mesoamerican Religions and Pilgrimage

Unlike most European and Asian pilgrimage traditions, in which the tendency is for an individual to visit a shrine with the expectation that the journey will affect his or her life in some personal way, the pre-Hispanic Mesoamerican tradition was for communal pilgrimage. These were collective journeys and rites designed to ensure the gods' commitment to stability and continuity in the face of impending catastrophe.

The history of Mesoamerican civilizations is as long and appears to be as complex as that of European civilizations. Some groups lived in small tribal societies, with minimal material culture and almost no detail about their religious customs surviving to modern times. Other created elaborate cities, extensive empires, sophisticated religious art, and a written or pictorial record that tells us a great deal about their religious life, including their pilgrimage customs. We know the most about the two great cultures that flourished at the time of the early sixteenth-century Spanish conquest: the Aztec in central Mexico and the Maya on the Yucatan Peninsula and in Guatemala.

Mesoamerican gods were complex entities, with multiple attributes and identities that often make their precise identification by modern scholars difficult. As with the Andean religions, Mesoamericans believed that the gods lived in or were associated with certain prominent geographical features. Caves were seen as the womb of the mother goddess earth. Mountaintops were the abode of the gods of the sky. Rivers and springs were the home of the water gods and the rain god (Tláloc to the Aztecs,

Chac to the Mayans), on whom their agriculture was so dependent and to whom the largest number of sanctuaries was dedicated. Great ceremonial centers, often constructed in association with one of these natural points, might draw pilgrims at any time of the year, but were especially thronged during the major festivals.

Aztec Pilgrimage Centers

When the Spanish conquerors arrived in central Mexico, the Aztecs were in power. Missionary priests detailed Native American religious customs as part of their strategy to supplant them. According to the early Spanish chroniclers, some of the most important Aztec pilgrimage centers in central Mexico were the following:

Tlalocatépetl (near Texcoco), which featured a child sacrifice to the rain god

A cave near the summit of the volcano Ixtaccihuátl, home of the god Chalchiuhtlicue; and the summit of the volcano Popocatépetl, shrine to the youthful Tezcatlipoca, which drew pilgrims from as far away as Guatemala

The crater lake on Mount Toluca, where sacrifices were made to the rain god Tláloc

A cave near Ocuilán (now the site of the Christian shrine at Chalma), sacred to the cave god Oztotéotl

Tonantzín, on the north shore of Lake Texcoco

The summit of Mount Huixachtécatl, where after every fifty-two-year cycle all of the region's fires were extinguished and the New Fire was kindled to be carried throughout the land. After fasting for a day, Aztec priests carrying an image of the god Huitzilopochtli led a procession to the mountaintop. At each stop on the return journey appropriate human sacrifices were made

Cholula, home to the world's largest pyramid, which was dedicated to the Aztec's chief deity, Quetzalcóatl. Cholula was also a residence of the rain god, to whom an annual pilgrimage was made and to whom children were sacrificed in times of drought. The holiness of Cholula predates the Aztecs by millennia

Teotihuacán, Mesoamerica's largest city, the home of both Tláloc and Quetzalcóatl

Southeastern Mexico

In southeastern Mexico some important pilgrimage centers included Tlaxcala, shrine of Matlalcueye, the Oaxacan centers of Apoala, Achiutla (an oracle center), Chalcatongo (where Mixtec rulers were buried), and Juxtlahuaca. Zapotecs were drawn to the shrine at Teotitlán del Valle.

The Yucatan

The Yucatecan Mayans revered two major sites as pilgrimage centers: the sacred *cenote* (well) at Chichén Itzá and the oracle at Cozumel.

Although some of these pilgrimage centers, such as Cozumel, were located on principal trade routes, and two, Cholula and Chichén Itzá, were noted for their great markets, most of these pilgrimage sites were relatively remote and seem to have been reserved for strictly religious purposes.

The sacred purpose of pilgrimage was reinforced by special preparatory rituals similar to those that preceded religious festivals. Fasting (i.e., reducing daily intake to one unseasoned meal) might be undergone for several days. Pilgrims also prepared by giving up bathing and sexual activity. Participants might stand vigil the night before departure.

Pre-Hispanic Mesoamerican pilgrims always left offerings at the shrine they were visiting. These might include food, flowers, *amatl* (bark paper), or items of clothing. Frequently the shrine itself would be decorated with flowers and perfumed with incense. At important shrines, or on important occasions, some sort of death offering might be made: a quail beheaded, an animal dispatched, a child drowned, or a prisoner killed by tearing out his beating heart. Other sacrificial victims were killed by burning, shooting with arrows, hurling from a height, strangulation, and so forth. Normally the victim's heart would be burned in a special ceremonial vessel, and the head would be displayed on a skull rack located in the plaza next to the principal temple.

See also

Cenote; Chichén Itzá; Cholula; Sacrifice; Teotihuacán

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Milky Way

Roman Catholicism; Islam

Astronomical term used especially during the Middle Ages to designate certain Christian pilgrimage routes.

Some medieval pilgrims believed that the deity had placed the Milky Way, the dense cloud of stars arrayed in an east-west string across the sky, to guide them to the goal of their pilgrimage. By extension, the earthly road to the shrine was also called the Milky Way.

In Western Europe, Milky Way designates the route running west to Santiago de Compostela in Galicia, Spain, along the northern section of the Iberian Peninsula. In the Middle Ages versions of the phrase were used in Welsh, English, German, and Spanish (*vía láctea*).

In Great Britain pilgrims to Walsingham also believed that the heavenly Milky Way marked their path to the shrine. Calling the route by that name also referenced the fact that twelfth-century Crusaders had donated a vial of the Virgin Mary’s milk to the shrine. Occasionally Italians used the same expression to refer to the road to Loreto.

In Islam, Milky Way is sometimes used in connection with the hajj route as well.

See also

Hajj; Loreto; Santiago de Compostela; Walsingham

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“Miracle,” Buffalo Calf (Janesville, Wisconsin)

Native American, 1994

The white buffalo calf born in 1994 was interpreted as the fulfillment of a Native American legend containing a promise of a return of a spirit to purify the world.

“Miracle” was born August 20, 1994 on the farm of Dave and Valerie Heider. Its pure white color made it special and caused immediate notice. Soon the Oneida Tribe and shortly thereafter the Sioux, Cree, and other Plains Indians such as the Lakota and Cheyenne began to visit. They saw in “Miracle” the realization of an Indian legend. According to the story, seven generations ago (or, in another version, 2,000 years ago) there was much dissent among all (Native American) nations. One day, as two Sioux hunters were out, a young maiden dressed in white buckskin approached them. She told one of the hunters not to come near because he had impure thoughts. When he didn’t heed her, he dissolved into a pile of bones crawling with snakes. The woman approached chiefs and elders of the tribe, carrying a small bundle wrapped as if it were a baby. She said that because of the disharmony among the people, she had been sent by the Creator to bring goodness and peace. She gave them sacred tobacco and a calumet, the very first peace pipe, and instructed them in its use. As she walked away, she transformed into a white buffalo calf. She prophesied her return to purify the world and to bring back harmony. Some Native Americans believe that the white buffalo calf is the sign of the return, even the return itself.

“Miracle” is a female, and her sire died shortly after her birth, as the prophecy stated. Another prophecy tells that the animal will change colors four times (signifying the four peoples, red, yellow, black, and white), and “Miracle” has indeed mutated her colors. Adherents tend to ignore studies by geneticists who posit that there could be one white, albino, buffalo in 15,000 births, and that there are perhaps as many as ten white buffaloes at any given time.

Reports indicate that about 250,000 people, some from Canada, have visited the farm since the calf’s birth. They leave offerings of feathers, necklaces, cloth, personal notes, and occasional

personal mementos in the pasture and on a nearby tree. They recite prayers. The Cree perform a pipe and cloth ceremony at the farm site. The owners now sell mementos (postcards and T-shirts). The proceeds go into a trust fund to defray expenses, such as food and maintenance of an electric fence that protects the calf.

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Monkey King

The Monkey King is the quintessential Chinese novel dealing with pilgrimage. Although the story seems to have evolved over considerable time, it appears to have been given its final shape by Wu Cheng'en (1504?–1582?). The best-known translation into English is entitled *The Journey to the West*.

The 100-chapter book is divided into two parts. The first narrates the adventures in which the Monkey King (Sun Wukong), the archetypal trickster, creates havoc in heaven and is captured by the Buddha. In the second part the Monkey King is released from his prison in order to serve the monk Tripitaka (or Xuanzang) during his visit to India to secure key Buddhist scriptures. On this journey he is accompanied by three other pilgrims, Pigsy, Friar Sand, and the White Horse, as the group searches for Buddhahood in the west.

As they travel, the companions undergo a series of adventures. In many of them Xuanzang is beset by monsters that want to devour or seduce him, and he is saved only by the intervention of his friends, who work with courage or guile. The protagonist of most of these adventures is Monkey, who with the help of his supernatural connections and his native intelligence, keeps Xuanzang progressing toward Vulture Peak (Gridhakuta Hill, near Rajgir, India), where the sacred scriptures are to be found.

See also

Buddhism and Pilgrimage; Fa-hsien; Literature and Pilgrimage

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Monte Cassino (Latium, Italy)

Roman Catholicism, 529; Secular Political, 1944

Mountaintop abbey, halfway between Rome and Naples, founded by Saint Benedict in 529 and mother house of the Benedictine order.

In 529 Benedict retired from his hermit's cave in Subiaco to this mountain with several companions to found a religious community. He devised a set of principles and practices to live by, written up in his *Rule of Life,* in an attempt to bring order to monastic life and to curb the abuses and excesses that he had observed in the Mediterranean monastic communities. The Benedictine Rule became the prevailing norm for monasticism in the Catholic Church right up to modern times. In his later years Benedict was joined by his twin sister, Saint Scholastica, who did for nuns what he did for monks. Her convent of Plombariola was 8 kilometers from his mountaintop monastery. The twin saints died in 547, and their relics are the principal attraction for religious pilgrims to the mountain.

The Monte Cassino monastery was sacked by barbarian invaders in 543 but was soon rebuilt. It was sacked again by Muslims in the ninth century and again rebuilt. Over the years it acquired so much prestige and material possessions that by the eleventh century it was the wealthiest and most influential center in the world of monasticism. An earthquake in 1349 destroyed the buildings once again, and again they were reconstructed.

From the time of the saints' deaths until the eleventh century the pilgrimage to Monte Cassino remained modest and relatively local. Then, with the internationalization of the Benedictine Order under the direction of the French monastery of Cluny, it rapidly assumed major proportions. The most popular days are the Feast

of Saint Scholastica (February 10) and of Saint Benedict (formerly March 21, now July 11).

Because it had been turned into a German stronghold toward the end of World War II, Allied forces besieged the abbey from February 15 until May 18, 1944. In the course of the siege the abbey was bombed into rubble. Below today's reconstructed abbey are a British cemetery (4,000 graves) and a Polish cemetery (1,100 graves). Surviving veterans of the battle for Monte Cassino, one of the fiercest of the war in Italy, gather here periodically as pilgrims to honor their dead. In 1960 several thousand survivors from Great Britain, the United States, Austria, Germany, Italy, Canada, France, and New Zealand in the spirit of brotherhood kindled here a Lamp of the Fallen.

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Monte Sant' Angelo (Apulia, Italy)

Roman Catholicism, Fifth Century

Southeastern Italian mountaintop shrine dedicated to the archangel Michael that has been drawing pilgrims since the fifth century.

The cave and spring, 800 meters high on Mount Gargano, seem to have been a pre-Christian cult site in antiquity. Tradition, as recorded in the eighth-century *Liber de apparitione sancti Michaelis in Monte Gargano,* ascribes the founding of the Christian shrine to the late fifth century. A cattle farmer named Gargano believed that one of his bulls had wandered into a cave high in the mountains. He fired an arrow into the cave to annoy the bull into coming out but instead the arrow reversed course and wounded him in the foot. Astonished, he reported the event to Laurentius, the bishop of Sipanto (later made a saint), who fasted and prayed for three days in an attempt to understand the miracle. On the third day the archangel Michael appeared and informed the bishop that he had returned the arrow and that the bishop was to build a church on the site to honor Michael and the other angels. The bishop agreed and entered the cave, only to find that a chapel had already been constructed. The bishop began building a church at the cave's entrance. When it was completed and it was time for the dedication ceremony, he found that the church had already been consecrated by Saint Michael. Tradition also held that the archangel left a red garment in the chapel as a relic of his presence (a fragment of the cloak was enshrined in France's Mont-Saint-Michel). In addition to the episodes of the bull and the dedication, Saint Michael was also believed to have appeared to Italian troops to fortify their morale in a war against the Greeks. He is believed to have appeared a fourth time to quell a plague in 1656.

The miraculous church, often referred to as the ''celestial basilica,'' was destroyed and rebuilt several times over the centuries. The shrine was the center of the medieval cult of Saint Michael and from the date of its miraculous founding attracted substantial numbers of pilgrims, including some from as far away as Scandinavia. They came to invoke the archangel's protection against the Devil, to view the cloak, and to take water from the sacred spring in the cave. The church was so important that in 1076 it was given massive decorated bronze gates that had been forged in Constantinople. The town that supported the pilgrim throngs was of such strategic importance to the Norman rulers of the region that they built a strong castle to protect it. Crusaders often stopped in the town to seek Saint Michael's protection before embarking for the Holy Land from the nearby port city of Manfredonia.

The pilgrimage to Monte Sant' Angelo has continued strong right up to modern times, spurred in part by the enthusiasm of Padre Pio, whose own nearby church of San Giovanni Rotondo has become a major pilgrimage destination since his death in 1968. In 2000, Pope John Paul II designated Monte Sant' Angelo as one of the principal sites of the millennium jubilee year. Pilgrims come in the largest numbers on May 8 (the festival of the apparitions) and September 29, Saint Michael's Day.

See also

Jubilee Year; Mont-Saint-Michel; San Giovanni Rotondo

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Mont-Saint-Michel (Normandy, France)

Prehistoric; Roman Catholicism, 709

A small granite island off the coast of Normandy sacred to the archangel Michael and home, until recently, of a community of Benedictine monks. For over a thousand years Mont-St-Michel was one of the most frequented pilgrimage sites in Europe. It now functions primarily as a tourist center.

The granite mound of Mont Tombe used to stand in the middle of Normandy's vast coastal forest. The site is naturally privileged: the surrounding region is so flat that the 80-meter-high mount can be seen from a great distance, rising above the horizon like a mirage. According to tradition, the mount was already sacred to pre-Christian cultures. A gigantic menhir, a stone slab set vertically into the ground, crowned the hill's summit. The Celtic god Belenus was worshiped on the mount, as was the Roman deity Jove. In the fifth century Christian hermits appropriated the hill.

In 709 Bishop Aubert of Avranche reported having had a vision in which the archangel Michael told him to build an oratory in his honor on the mount. In Christian tradition the archangel Saint Michael performed three important functions. He was present at judgment, weighing individual souls so as to separate the saved from the condemned. From there he led the saved souls to heaven, protecting them en route from any demonic interference. And he guarded the gates of paradise. He was frequently depicted clothed in armor, brandishing a sword, or treading on a vanquished demon. As such he was the protector of Christians and of Christian kingdoms. His shrines were built on high places, particularly those of strategic military importance.

Aubert's builders set to work, first removing the menhir with the aid of some supernatural intervention. Shortly after Aubert's church had been built, an extraordinarily high tide wiped out the forest, reconfigured the coastline, and left Mont Tombe 2 kilometers from land in the middle of treacherous tidal flats. These unprecedented events only increased the site's holiness, as did the relics of Saint Michael (a piece of a red garment that he had touched and a slab of marble on which he had sat) brought from Mount Gargano, in Italy, which was a center of the European Saint Michael cult. Miraculous cures at the site began to attract pilgrims from all over Western Europe.

In 966 the duke of Normandy commissioned a Benedictine abbey on the mount. In 1023 a larger abbey replaced it, and by 1058 most of the large Romanesque structures we see today had been built. Between 1203 and 1228 builders constructed above them an even larger Gothic monastery, which because of its daring architecture was called La Merveille (the Marvel). This was the structure most visited by medieval pilgrims. The major room on the first floor was called the alms hall *(aumonerie);* there the monks dispensed charity—food, clothing, and medicine—to mendicant pilgrims. The large room above it, the guests' hall, welcomed a higher class of pilgrims. It was also the place where penitent pilgrims broke their fasts. Next to it was the monks' scriptorium, where holy books were copied. The upper stories were reserved for the monastic community.

The pilgrimage to Mont-Saint-Michel was so important in the Middle Ages that its pilgrims were called by the special term *miquelots*. Already by the third quarter of the twelfth century the pilgrimage to Mont-Saint-Michel projected the flavor of a country fair. Henry Adams translated William of Saint-Pair's twelfth-century descriptive poem this way:

The day was clear, without much wind.
The maidens and the varlets
each of them said verse or song;
even the old people go singing.
All have a look of joy . . .
The weather is fine; the joy is great;
the palfreys and the chargers,
and the hackneys and the packhorses
which wander along the road
that the pilgrims follow,
on all sides neighing go,
for the great joy they feel. . . .
About the Mount, in the leafy wood,
the workmen have tents set up;
streets have been made along the roads.
Plenty there was of divers wines,
bread and pasties, fruit and fish,
birds, cakes, venison,
everywhere there was for sale. (15–16)



Pilgrims racing the tide to Mont-Saint-Michel, postcard circa 1910 (Collection of Linda K. Davidson and David M. Gitlitz)

During the so-called Hundred Years' War (1337–1453), most of northwest France was occupied by the British. Only Mont-Saint-Michel, which had been heavily fortified with a strong defensive wall, held out, even though it was besieged twice by British naval troops. Saint Michael's protection was seen as so important to the preservation of France's autonomy that Joan of Arc's troops invoked the rocky island in their rallying cry: "Saint-Michel-Montjoie!" Toward the end of the war, King Louis XI founded the military Order of Saint Michael. Despite the political chaos and physical danger, the pilgrimage continued strong during the entire period.

The Bay of Mont-Saint-Michel has some of the strongest tides in Europe, even in its present-day heavily silted condition. In medieval times the 2-kilometer scramble across the mud flats to the island was possible only for a brief moment during each day's two low tides. After that the seawater came rushing in, and the island could be reached only by boats that braved the swirling currents. Pockets of quicksand made even the exposed flats dangerous, so most pilgrims engaged local guides to lead them safely across. In 1877 the French government built a causeway to the island, rendering Mont-Saint-Michel accessible during a greater portion of the tidal cycle.

The large community of Benedictines was disbanded after the French Revolution when the island was turned into a prison. The island became a national monument in 1863, and restoration work was begun. The monastic community did not return until 1965. Today two monks remain on the island to say mass. They are permitted to live on the mount under the stipulation that they not interfere with the activities of tourists.

Today more than a million tourists converge on Mont-Saint-Michel each year, particularly during the summer months. A few still appear to have come for religious reasons, particularly on the feast of Saint Michael on the last Sunday of September. The pilgrims pray at the various altars and inscribe their petitions to Saint Michael—to heal a friend, to bless a child, to resolve a financial crisis, to cement an emotional relationship—in a dozen different languages.

See also

Monte Sant' Angelo

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Montserrat (Cataluña, Spain)

Roman Catholicism, Eleventh Century

A famous pilgrimage monastery located near the summit of Montserrat Mountain at the edge of the Llobregat Valley 30 kilometers northwest of Barcelona. The cult centers on a Romanesque virgin, probably carved in the late twelfth or early thirteenth century but reputed to have existed much earlier.

Legend locates a monastery there by the sixth century where a statue of the Virgin Mary was venerated. When the Muslims invaded the Iberian Peninsula in the eighth century, the statue was hidden and rediscovered a hundred years later. However, the first extant documents referring to Montserrat date only from 888, when a hermitage of Santa María on the mountain was donated to the monastery of Ripoll. By the tenth century, the cult of Montserrat was extensive and widespread. Increased pilgrimages to this chapel brought in more revenues, and the original chapel was enlarged more than once.

In 1025 Oliba, abbot of Ripoll and bishop of Vich, (re)founded the monastery of Montserrat. So many pilgrims visited that by the thirteenth century the Romanesque buildings had to be enlarged again. Devotion to this image spread eastward through Catalonian and Aragonese conquests of Italian territory. Later, Spaniards took the cult to the New World, so by the late sixteenth century, the monastery of Montserrat had extensive holdings in both Europe and the New World. Montserrat was reduced to rubble by Napoleon in 1812, and the holy image was again hidden to preserve it. The monastery was rebuilt. During the Spanish Civil War (1936–1939), although the monastery itself was not harmed, members of its religious community were: twenty-three monks were murdered. They were beatified as martyrs of the faith in 2001 by Pope John Paul II.

The Virgin of Montserrat is a polychrome wood representation of Mary holding an orb in one hand and the baby Jesus in the other. Both mother and son are black, or dark-skinned, which has resulted in her being called *la Moreneta* (the little brown one). One legend about its origin holds that Saint Luke carved the statue and gave it to Saint Peter, who brought it to the Iberian Peninsula. It is undeniably old but cannot be accurately dated. Most scholars judge it to be a Byzantine Romanesque creation of the late twelfth or early thirteenth century. La Moreneta is especially favored by women who seek help in conception and childbirth. Thus, newlyweds commonly visit Montserrat. The shrine is also important to those hoping for cures, and a pilgrimage for the sick occurs once a year.

At the foot of the mountain is the Holy Grotto, where the statue was found in the ninth century. Pilgrims first view the monastery nestled high on the side of a mountain of jagged peaks, called the Montserrat (saw-toothed), rising more than 1,235 meters at its summit. Pilgrims can walk from the valley floor up to the monastery via several pilgrimage trails that pass several small mountain chapels. They can also drive. The monastery complex is well equipped for the large numbers of pilgrims who come. There are multiple parking areas, guideposts, a memento store, lodgings, and eateries.

Inside the large church, the statue is in a niche high in the wall behind the main altar. An eighteenth-century oratory behind the statue is reached by a majestic marble staircase. A series of corridors contains ex-votos left by thankful pilgrims. Daily services include a special Catalan hymn, the *Virolai,* dedicated to the Virgin of Montserrat. During festivals, pilgrims also dance the *sardana,* a folk dance closely identified with Catalan nationalism.

See also

Roman Catholicism and Pilgrimage

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Morija (Lesotho)

Zion Christian Church, Twentieth Century

Morija, 40 kilometers from Pietersburg in the northern Transvaal, is one of the most popular pilgrimage centers created by the new Christian religions of southern Africa.

In 1910 Ignatius Lekganyane (d. ca. 1948) founded the Zion Christian Church (ZCC), a movement that today has over a million adherents. Lekganyane, his son, and his grandson, all were thought to have the gift of healing, and their touch was reputed to cure the infirm and to drive out malignant spirits. The Zion Christian Church designated various areas of local landscape as simulacra of sacred Christian geography in the Holy Land. Churches were built on hilltops called Jerusalems. Adherents were baptized in streams called Jordans. A fifty-acre plot in the northern Transvaal was named Morija, after the biblical Mount Moriah at the center of Jerusalem.

The ZCC's sacred center in Morija stood separate from the nation's political capital of Pretoria and the economic center of Johannesburg, and in the world of apartheid it also stood separate from South Africa's white power structure. The center reflects its power through opulence: its lavish buildings and productive farmlands, and the bishop's fleet of expensive cars. Church members identify themselves by wearing a badge with the letters ZCC in a silver star on a black background.

Many thousands of members of the Zion Christian Church make three annual pilgrimages to Morija for ceremonies that emphasize healing, laying on of hands, communal worship, speaking in tongues, and celebration of the Holy Spirit, all following models derived from Christian Pentecostal religious practices. The most important of the pilgrimages takes place at Easter. Many of the ceremonies feature stomp dancing, in which the white-booted dancers pound out complex rhythms with their feet as they crush out evil underfoot. Donations are collected in a large oil drum.

See also

Dance and Pilgrimage; Replica Pilgrimages



Pilgrims commemorating the thirtieth anniversary of Jim Morrison's death, July 3, 2001 (Reuters NewMedia Inc./CORBIS)

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Morrison, Jim (Paris, France)

Secular Popular, Twentieth Century

The tomb of popular U.S. singer Jim Morrison in Paris's Père Lachaise Cemetery is a magnet for rock music pilgrims.

Born in Louisiana, Jim Morrison (1943–1971) received his degree in fine arts from UCLA in 1965. He wrote poetry, often under the influence of hallucinogenic drugs. Later, as lead singer of the Doors, his performances drew enormous crowds, and he was sometimes even mobbed by fans. His activities on stage resulted in arrests on charges of indecency at least twice. His personal and public activities mirrored the development of the youth drug culture and the relaxation of conservative standards of public behavior. Several of Morrison's earlier poems, when set to music, became the anthems of the culture of the 1970s and 1980s. Songs like "Break on Through," "Light My Fire," ''L.A. Woman," and "Riders on the Storm" continue to echo in the popular culture. Morrison was found dead in July 1971 and was buried in the Père Lachaise Cemetery in a simple plot.

News of Morrison's death rocked the music scene. His widow arranged for a quick, simple burial in Paris, but that does not appear to have left Morrison in peace. The Doors' music and style have continued to be influential during the last thirty years. Jim Morrison T-shirts, posters, calendars, and Web sites attest to the continuing importance of his contributions to music, poetry, and the change in American society in the 1960s and 1970s. Followers of his music, both from his own and from younger generations, flock to visit the Parisian gravesite. July 3, celebrated as the anniversary of his death, is an important day to be there. The mood at the gravesite varies. Often there is a party atmosphere. Other times the mood is more somber. Tourists and pilgrims seem to share the experience. Many pilgrims

kneel by the grave or sit on adjacent tombs as they listen to Morrison's music through the earphones of their personal music systems. Some pilgrims pray, light a candle, or merely crouch to touch his tomb. A Parisian policeman is usually on duty to make sure that the idle curious keep moving and that there is no desecration of nearby tombs. The thirtieth anniversary of Morrison's death, July 3, 2001, brought thousands of pilgrims to leave flowers, drug paraphernalia, or written messages at his grave as tangible evidence of their ongoing veneration of a man who signified for them the youth, sexiness, and exuberance of the 1960s drug and music cultures and a talented life tragically gone to waste.

See also

Père Lachaise Cemetery

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Mostaganem (Algeria)

Islam, Twentieth Century

Primary residence of respected Sufi master Sheikh Ahmad al-Alawi (1874–1934), which has become a popular pilgrimage site.

Al-Alawi was taught the Qur'an by his father. Later he became a disciple of Muhammad al-Buzidi, a Sufi master. He purports to have traveled (his own accounts differ) throughout the Muslim world for about fifteen years before returning to Mostaganem, where he opened his doors to those who sought his advice, help, and teaching. By 1923 as many as 100,000 disciples and devotees had visited him. He founded his own order, the 'Alawi-Darqawi. The site continues to attract pilgrims.

See also

Pilgrimage to Living Beings; Ziyara

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Mother Meera

Hinduism, 1980

Hindu woman who resides in Dornburg-Thalheim, Germany (between Cologne and Frankfurt), who many people believe exerts a divine force, and to whom many make pilgrimage in order to be in her presence.

Born in 1960 and raised in Andhra Pradesh India, Kamala Reddy (the birth name of Mother Meera) was an ailing child who underwent several spiritually moving experiences as a youth. She studied in the ashram of Sri Aurobindo. Mother Meera subsequently settled in the small German town and began offering her gifts to the public in the early 1980s.

Pilgrims arrive in the hundreds for three-hour sessions, sometimes staying for four days. Attendees and special aide Adilakshmi help settle the devotees in the room for Mother Meera's appearance at 7:00 P.M. The sessions are silent meditations, meant to be a time of contemplation, making it possible for pilgrims to experience *darshan,* the moment of seeing and being seen by the divine presence. Pilgrims approach her, and she may place her hands on them. Pilgrims assert that they feel a great harmony and peace after having been in her presence. Hundreds of cures are attributed to her. Since the sessions are silent, pilgrims cannot make verbal requests or demands upon her. Mother Meera is considered an avatar, a conduit of the divine, not a guru. She has written that she helps pilgrims free the "knots" in their being to allow them to develop spiritually.

See also

Hinduism and Pilgrimage; Pilgrimage to Living Beings

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Motives

Because a pilgrimage is a journey to a special place in order to fulfill a spiritual need, it stands to reason that there are as many motives for pilgrimage as there are needs. There are many ways to classify motives for pilgrimage. One key variable is the pilgrim's understanding of the meaning of pilgrimage.

In some religious traditions pilgrimage is a transactional event, one of a series of ritual, devotional, or ascetic activities whose purpose is to induce the divine power (s) to benefit the pilgrim in some way. In its simplest form, this type of pilgrimage is an offering. Pilgrims offer their time, their energy, and their physical resources in order to journey to the holy place. Part of their offering is their acceptance of risk: physical discomfort, disease, or death. The longer, the riskier, the more arduous the journey is, the greater its value as an offering.

On the other side of the transaction, the benefits sought by the pilgrim are of many types. Some benefits are transcendental. Religious traditions that believe in a heaven tend to count pilgrimage among the activities that increase one's prospects of reaching there. The pilgrimage to Mecca, the hajj, is one of Islam's five fundamental requirements; those who are able are obliged to undertake it, and the entrance of their soul into heaven depends, in part, on their accepting that obligation. Medieval Roman Catholics expected that their sins and meritorious deeds would be weighed against each other when they died. The perfectly good souls went to heaven and the irredeemably evil went to hell, while most souls were destined for purgatory to burn off sufficient sin to permit their entry into bliss. Pilgrimage tipped the scale toward salvation. By the eleventh century the church formalized these concepts in the doctrine of indulgences, credits that reduce the length of a soul's sentence in purgatory.

Religious traditions that believe in reincarnation of the soul after death in new life forms tend to seek ways to improve the soul's status in successive lives. Indian Buddhists, Hindus, and Jains, for example, believe that all sorts of human behavior—including desires and thoughts as well as actions—influence one's rebirth. Pure and unselfish acts, avoidance of harmful behavior, adherence to ritual, asceticism, and pilgrimage are all seen as exerting a positive influence on one's future lives. The ultimate goal is to reach nirvana, which may be understood as blissful nothingness or oneness with the universe.

In the transactional concept of pilgrimage, other benefits are much more tangible and immediate. Anything for which human beings seek divine aid for themselves or for their communities is likely to be an object of pilgrimage. There are several commonly sought benefits.

Fertility. Many of the earliest shrines of which we have archaeological or textual record, including several of the shrines mentioned in the Bible, functioned as fertility shrines related to the agricultural cycle. The appropriate pilgrimages to these sites would ensure that one would reap a bountiful harvest and that one's herds and family would multiply. The practice of making pilgrimage to fertility shrines has continued from those days until the present. The shrines may be of many sorts. Some of the megalithic stone menhirs in Carnac (Brittany, France) are thought to induce fertility. As late as the early twentieth century barren couples would go there as pilgrims to dance naked among the stones or to sit on them. Mayan women, before the advent of the Spaniards, used to go to Cozumel Island. The shrine of San Juan de Ortega (Burgos, Spain) had a reputation for helping barren women conceive. Queen Isabel of Castile made two pilgrimages there in the 1480s and named her two children Juan and Juana in honor of the saint's help. The Hermitage of the Fallen Christ in Moclín, in southern Spain, is still thought to aid fertility, and each year on October 5 it is thronged with couples hoping to have children. Similarly, Hindu couples hoping to conceive make pilgrimage to the temple of Baidyanath (Bihar, India), where they fast for three days and nights while praying for children. Japanese Buddhists may make pilgrimage to Hasedera. Women pilgrims to the Malaysian city of Penang may place flower garlands on the barrel of a seventeenth-century Dutch cannon, called the Seri Rambai, that some people believe contains a living spirit with the power to make women fertile.



Antigua, Guatemala. Crutches left near the shrine of Pedro de Betancur, 1985. (David M. Gitlitz)

Health. Also from time immemorial pilgrims who have exhausted the remedies of medical science have trekked to appropriate holy places in search of miraculous cures. For ancient Greeks, the temple of Asclepius at Epidaurus was the preferred shrine. For many ancient Britains it was the healing waters of the shrine of Sulis at Bath, later dedicated to the Roman goddess Minerva. In the Christian medieval period pilgrimage was thought to be the most practical approach to curing some infectious diseases such as leprosy, and the infrastructure provided special hostels for lepers outside the city gates along the major pilgrimage routes. In the Hindu tradition, bathing at Gaya was believed effective for lepers. In modern times the hopelessly ill continue to seek divine intervention for their maladies by going on pilgrimage. For modern Catholics, help is likely to be sought at one of the major international shrines, such as Lourdes or Medjugorje. Most countries' religious traditions also include local shrines with healing powers. Catholics in Iceland seek cures from the holy relics in the Skalholt Church. In Spain, depending on the region in which they live, pilgrims may visit the Virgin of Guadalupe, of Peña de Francia, or of Montserrat. The shrines of many African Muslim saints, such as those at Yoff (Senegal) and at Arremdt (Morocco), attract pilgrims seeking cures. Japanese Buddhist pilgrims on the Shikoku pilgrimage circuit collect amulets that they believe will help effect cures. Almost every Indian Siva temple has a healing tradition that draws pilgrims.

Some people hold that mental health, too, can be improved through pilgrimage, particularly to obtain the spiritual guidance of living holy persons such as saints, gurus, swamis, and yogis. This tradition is particularly strong among Hasidic Jews, African and South Arabian Muslims, and South Asian Hindus and Buddhists, as well as in certain Christian groups.

Love. Likewise, some shrines are believed to help young people to find a mate and, once the relationship has been kindled, to help keep the flames of love alive. Iranian Muslim young people, for example, seek this sort of inspiration at the shrine of the fourteenth-century poet Hāfez (or Hafiz) in Shīrāz.

Good Fortune. Pilgrimage to some shrines is believed to bring material rewards, to help ensure beneficial business deals, or to confer general good fortune. Buddhist and Hindu pilgrims in Thailand are drawn to the shrine in the Erawan Hotel in Bangkok to offer incense, jasmine, or a small carved elephant as they lodge their petition for good fortune. Moroccan Jews may travel to pray for good fortune at the shrine-tomb of David u-Moshe in Timzerit. In the Japanese tradition seven gods *(shichi fukujin)* preside over various components of good fortune such as magnanimity, longevity, popularity, wisdom, authority, abundance, eloquence, and so on. Shintō, Daoist (Taoist), and Buddhist pilgrims visit one or another of the dozens of religious sites in various parts of the country that group seven temples or shrines to these gods.

Grades. The good fortune conferred by some shrines is less general than specific. An early crisis faced by many modern young people is the academic final examination. Japanese youngsters go as pilgrims to Fukuoka to seek the assistance of the *kami* (divine beings). Spanish high school and university students visit the cathedral in Santiago de Compostela, where they touch their heads to a kneeling stone figure by the western portal or pass their term papers through the hands of the sculpted tomb of an anonymous French pilgrim in one of the rear chapels. Teenagers on the Pacific Coast of Guatemala who are having trouble in school are likely to go with their parents to the large pre-Columbian stone head in the middle of the cane fields on Finca el Baúl, near Santa Lucía Cotzumalguapa, to light candles, sacrifice small animals, burn incense, pour out whiskey, and pray for better grades.

Very often a transaction with a shrine is sealed with a vow. Before the wish is fulfilled, the petitioner states the conditions of the contract. If the request is granted, if the loved one is cured, if the shipwrecked sailor makes it to shore, if the marginal student survives the final examinations, if the woman conceives, then the petitioner will go on pilgrimage to the shrine.

Another motive for going on pilgrimage is that the journey is required. Biblical Judaism mandated three annual pilgrimages to Jerusalem. Islam requires males to make the hajj to Mecca, provided they are physically and financially able to do so. In addition, some ecclesiastical and civil courts sentence wrongdoers to efface their misdeeds by going on pilgrimage.

Religiously motivated pilgrimages may have other purposes as well. Some are designed to intensify an individual's religious convictions by re-enacting a significant event. Examples are Christian pilgrims to Jerusalem who retrace Jesus' route along the Via Dolorosa and Muslim pilgrims who in the hajj retrace Muhammad's movements. Some pilgrims journey to witness what they believe is an ongoing miracle. This is a particularly strong motive for Roman Catholic pilgrims to sites of recurring Marian apparitions (Medjugorje, Betania, Saripiquí, Clearwater) and for Eastern Orthodox pilgrims to sites of weeping or bleeding icons (Klokchovo, Hungary; Cicero, Illinois; Christ of the Hills Monastery, Texas).

In some traditions pilgrimage is not so much required as it is considered an important component in a rite of passage. Members of some Native American tribes, for example, make pilgrimage to their holy mountains as part of the process of becoming adults. Sometimes these journeys will involve a vision quest. American Jewish thirteen-year-olds sometimes make pilgrimage with their families so as to be able to celebrate their bar mitzvahs in Jerusalem, preferably at the Western Wall.

This last example is related to the practice of using pilgrimage as a device for strengthening an individual's sense of religious or ethnic identity. Particularly in the New World, annual ethnic festivals—for Italians, Moravians, Azoreans, Puerto Ricans—become pilgrimage destinations for the scattered emigrants from those lands. In these pilgrimages ethnic costumes, foods, and songs play an important role. Some ethno-political pilgrimages, such as visits to the European Nazi death camps, the slave forts of the West African coast, the route of the Selma to Montgomery Freedom March, serve analogous purposes.

For many individuals, regardless of their religious convictions, the importance of pilgrimage has more to do with transforming or refreshing their spirit in some fundamental way than with formal religious convictions. The notion of nineteenth-century Romanticism that untrammeled nature is the best source of spiritual renewal continues to motivate many modern pilgrims who seek in the long-distant hiking to Spain's Santiago de Compostela or on Japan's Saikoku or Shikoku circuits an escape from modern urban environments and a return to an allegedly simpler, more natural, more spiritual existence.

Finally, for many people pilgrimage is a justification for travel. In most premodern societies, and still in some parts of the world today, bonds of work, family, and social status tie individuals to their place of residence. If they are not traveling on business, or to war, they have little reason to explore the world. Pilgrimage provides a socially acceptable motive for achieving the benefits of what most of us classify as tourism or vacation travel.

Despite these rather neat classifications, reality is often more complex. Many pilgrims' motives are mixed. They may seek to gain spiritual solace and also to be cured of some disease. They may have planned a week's holiday, two days of which they devote to visiting holy sites. They may visit an ethnic shrine to intensify their personal sense of group identity but also use the occasion to lodge a petition on behalf of an ailing stay-at-home relative. It is common that some pilgrims do not fully understand their motives at the onset of their journey and that their motives clarify or change en route. Pilgrims whose motivation is avowedly religious may find that their journey turns out to be more of a holiday adventure than a spiritual experience. The reverse is also true: secular tourists may travel to see or photograph a shrine and then find that the holy place moves them to prayer.

Caveat peregrinator.

See also
Crusades as Pilgrimage; Ethnicity and Pilgrimage; Grief Shrines; Indulgences; Interior Pilgrimage; Judicial Pilgrimage; Native American Religions and Pilgrimage; Obligatory Pilgrimage; Penitential Pilgrimage; Proxy Pilgrimage; Rites of Passage as Pilgrimage; Tourism and Pilgrimage

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Moulay Idrīs (Morocco)

Islam, Eighth Century

Holy town, east of the ruins of the Roman city Volubilis, containing the tomb of Idrīs I, the most important shrine in Morocco. Moroccan Muslims who are unable to make the hajj to Mecca are allowed to substitute five pilgrimages to Moulay Idrīs.

Idrīs I (ruled 788–791) was a descendant of the Prophet Muhammad's daughter Fātimah and son-in-law 'Alī. He escaped from Damascus after he was defeated in an important battle against al-Mansūr in 786. In Morocco, he founded the Idrīsid dynasty of rulers. Through his charisma he converted the resident Berbers and others to Islam and gained a large following. His popularity attracted more than followers; the Baghdad caliph had him poisoned in 791.

The seventeenth-century mosque containing his tomb stands in the center of the city in the holy district of Tasga. Since 1912, only Muslims have been allowed to enter the sacred area. His tomb was destroyed in the eighteenth century, then replaced in the nineteenth century with a mausoleum. The present sepulchre, donated by Hassan II in 1978, is decorated with gold and silver.

Pilgrims and visitors come year-round, but the most important pilgrimage festival *(moussem)* occurs once annually, on the *mawlid* (the anniversary of the saint's death) in August, when in addition to the customary readings and chanting, processions and feasts fill the city streets. Many pilgrims camp in tents on the hillsides next to the town.

See also
Chorfa Mosque; Islam and Pilgrimage

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Mount Abu (Rajasthan, India)

Hinduism, Eighth Century; Jainism, Eleventh Century

The hill station of Mount Abu in southern Rajasthan was originally dedicated to the Hindu god Siva and has served as a major site since the eighth century for Hindu purification rights of the Rajput clan. It later became associated with two of the Jain Tirthankaras (teachers) and became an important Jain pilgrimage site.

In the eleventh century a Jain merchant named Vimala wanted to build a temple on

Mount Abu but was refused the right by the Hindu holy men of the area. Shortly thereafter, a Jain teacher, Vardhamāna, ascertained through fasting that there was a buried image of Rishabha, the first Jain Tirthankara, on the mount. That important discovery, plus a generous payment in gold to the region's Hindus, paved the way for the construction of several temples.

Of the five temples on Mount Abu, two are particularly holy (and, coincidentally, of great architectural importance). Each stands at the center of a large rectangular courtyard. The Vimal Vasahi Temple, built circa 1030 to honor the first Tirthankara, contains a stunning statue of the Tirthankara in the courtyard and another fifty-two cross-legged statues in niches around the court. The path leading to the temple is lined with stone elephants. The surfaces of the Tejpal (or Tejapala) Temple, dating from the early thirteenth century, are a dizzying display of detailed white marble sculpture, including finely carved decorative tracery that is almost like lace. This temple is dedicated to Tirthankara Neminatha. Like the Vimal Vasahi Temple, it contains numerous statues in niches around its circumference.

Because of its altitude—nearly 1,220 meters above sea level—and a nearby lake, Mount Abu attracts a steady stream of both pilgrims and lay tourists who come to escape the summer heat.

See also

Hindusim and Pilgrimage; Jainism and Pilgrimage

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Mount Agung (Bali, Indonesia)

Animism; Hinduism

Mount Agung (or Gunung Agung) in northeast Bali is a volcano more than 3,000 meters high, the highest peak on this mountainous island, and the object of Balinese veneration. The most important of the abundant Balinese temples, Pura Besakih, lies on the volcano's slopes. Together, the volcano and this temple constitute the site of the most significant religious ceremonies of the island.

Religion pervades Balinese daily life. Although the religious structure is overlaid with some aspects of Hinduism—Hinduism has formed a part of the culture since about the seventh century C.E.—the Balinese continue to live within an even more ancient belief system combining an ancestor cult with what they call Agama Tirta (science of the holy water), according to which spirits pervade everything (trees, stones, water) and every aspect of life. The Balinese show respect to, request something from, or appease the spirits by making offerings to them on a daily basis as well as during special times of the year. The entire island is a landscape of shrines of all sizes: small household altars, shrines at the edges of the rice fields, temples on the shores of the lakes whose water irrigates the rice paddies, and three temples in each village, as well as larger temples dotting the country. The all-pervasive nature of religion in Balinese life is also evident in the continuing series of temple festivals and offerings: at the household shrines, daily; at agricultural shrines, on a regular basis. More than 60 important religious ceremonies take place every year (the Balinese year contains 210 days). Given the ubiquitous shrines and the nearly continuous ceremonies, there can be no clear distinction between pilgrimage and the most common ritual acts of visiting a temple or shrine.

The Balinese believe that the deities made mountains their homes and chose Mount Agung because it is the highest. Another traditional belief is that the gods found that Bali was unstable, so they put Mount Meru, the mythical *axis mundi* (axis of the world) of Hinduism, on the island to fasten it down. Mount Agung is considered to be Mount Meru, and thus it is called Gunung Agung, the Navel of the World.

The Pura Besakih (Mother Temple) is the national temple of Bali. Scholars may have found evidence that the site on which the temple stands was holy in ancient times. Later it may have held a Buddhist stupa and later still three temples dedicated to the Hindu deities Siva, Vishnu, and Brahma. After the mid-fifteenth century, the site became the ancestral temple of the Gelgel dynasty of ruling princes.

Pura Besakih is located at an altitude of about 3,000 meters. Until the mid-1930s pilgrims and ceremony participants walked up several kilometers along a path; now there is



Balinese women carrying food and decorations on their heads toward the volcano, September 17, 1991 (Roger Ressmeyer/CORBIS)

also a road. Pura stems from the Sanskrit word for walls, and the temples are walled courtyards with shrine structures inside them. The Pura Besakih complex contains three main altars dedicated to Sanghyang Widhi Wasa, the supreme Balinese deity, reflecting the three Hindu deities, who are often seen as three aspects of the supreme. There are other outlying shrines of ancestral homage as well as other smaller structures, a total of about fifty constructions. The entrance has an elaborately carved split gate, typical of Balinese temple architecture, with statues of the temple guards. Another wall and another gateway separate an outer courtyard from an inner courtyard.

Countrywide pilgrimages take place at Pura Besakih. The Panca Bali Krama takes place once every ten years, and the Eka Dasa Rudra occurs once every one hundred years, or when temple priests deem it necessary. Rudra refers to the supreme deity; and Eka Dasa (eleven) refers to all-encompassing space, as Balinese thought distinguishes eleven directions: the four cardinal points (e.g., north, south), the four half-directions (e.g., northwest, southeast), and the three dimensional aspects of top, bottom, and center. The last centennial celebration was held in 1979. During a several-month period, people come to Pura Besakih from the various parts of the country, bringing gifts—flowers, fruits, colorful and intricate rice dough forms, animals—and taking part in ritual activities meant to eliminate evil, purify, and restore harmony. Dancing and music are an important part of the rites. On the last days of the nationwide pilgrimage, a procession leaves the temple and ascends to the summit, carrying offerings. At the top they sacrifice the animals and throw the offerings into the volcano. The next day the Balinese return en masse to Pura Besakih to attend the last ritual acts. In 1963, a time of famine and tremendous political unrest, the Balinese priests announced a special Eka Dasa Rudra, during which the dormant volcano erupted: about 1,500 people died and 40,000 were left homeless. Most Balinese interpreted the eruption as a sign of ill will from the gods.

See also

Animism and Pilgrimage; Mount Meru

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Mount Athos (Greece)

Eastern Orthodoxy, Sixth Century

The 56-kilometer-long Halkidiki Peninsula in northeastern Greece is the most famous Eastern Orthodox pilgrimage site in the world. The narrow peninsula, anchored by the 2,033-meter-high Mount Athos, has been holy since ancient Greek times, when it was famous as the pre-Olympian home of Apollo and Zeus. According to an early Christian tradition, the Virgin Mary visited the mountain, which as a consequence is Christian holy ground, reserved to her.

Christian hermits established themselves on the peninsula in the sixth and seventh centuries. By the early tenth century Mount Athos had become the center of monasticism for all of Christendom's Orthodox churches, with monasteries there serving not only Greeks but also Orthodox Christians from Albania, Bulgaria, Georgia, Moldavia, Russia, and Serbia. By the fifteenth century the peninsula was home to forty monastic communities with a combined population of 20,000 monks. Monks, not nuns: by imperial decree of 1060, the monasteries of Mount Athos admit only males. In fact, even the peninsula's domestic animals and beasts of burden must be male.

Today the peninsula is a self-governing territory within Greece. There are about 3,000 monks living on Mount Athos, most in twenty monasteries, large quadrangles of buildings arrayed around a central church. Thirteen of the monasteries are cenobitic, with monks doing everything as a community; seven are idiorhythmic, where monks live and worship communally but have some individual latitude in their other daily activities. Some of the monks live in smaller dependencies *(sketes)* or group houses *(kellia),* while others lead solitary lives as hermits in the area that forms the mountainous spine of the peninsula.

Only males are permitted to visit Mount Athos, and all who do so are considered pilgrims. The presumption is that they have come to venerate the holy ground, in accord with the essential meaning of the Greek term for pilgrimage, *proskynesis*. Thus visitors who come to admire the architecture, appreciate the history, or enjoy the natural beauty, the unique flora and fauna, or the haunting silence are all considered pilgrims. Many pilgrims of a religious bent come several times each year to visit with some particular monk to get their spiritual selves in order. Some monasteries have relics or icons that are reputed to effect cures or facilitate the granting of petitions and thus are foci of special veneration for pilgrims who come to view or touch the holy objects. In addition, most of the monasteries are artistic treasure houses, whose 15,000 manuscripts, 20,000 icons, and untold books and vestments attract scholar-pilgrims and art lovers.

Most visitors to Mount Athos take the ferry to Daphni, forty-five minutes distant by boat from Oranoupolis. From the moment they board the ferry, the world they enter is jarringly different from the one they have just left. There are no women. Since the mount uses the Julian calendar, the date is thirteen days prior to their departure. Monastery clocks are set to twelve at sunset, so there is a four-hour time shift. On arrival, pilgrims bus to Karyes, in the center of the peninsula. In the early 1970s approximately 3,000 pilgrims visited Mount Athos each year. By the early 1990s the number

had swelled to 35,000. The pilgrims' first stop is the Holy Community headquarters, to receive their permit of visitation. The number of these permits is limited. The application process is complicated and lengthy, particularly for foreigners, who are permitted to stay only four days.

Most pilgrims begin their tour of the monasteries from Karyes. Some walk the well-worn stone paths; others go by bus or taxi. Most of the monasteries have guest dormitories for visiting pilgrims. Most of the monasteries welcome to the formal services as many pilgrims as the church will hold. Beyond formal worship, pilgrims are free to meditate, pray, or merely enjoy the surroundings.

All but three of the monasteries belong to the Greek Orthodox Church. Each of the monasteries has a hierarchical ranking for questions of governance. The following list presents the twenty monasteries, in clockwise order beginning in the north, each with its date of founding, the saint or manifestation of Mary to whom it is dedicated or the holy event it commemorates, its feast day, and its religious affiliation (if not Greek Orthodox).

Chelandari: 1197; Jesus' Presentation in the Temple (November 21); Serbo-Croatian. Artistically, the monastery is noted for its ancient murals and marble inlaid floors. Behind the abbot's throne grows a grapevine whose fruit reputedly cures sterility.

Esfigmenou: early eleventh century; Ascension (forty days after Easter). Its church is one of the largest on Mount Athos. Among its many treasures is a large piece of the emperor Napoleon's tent, used once each year as an altar covering.

Vatopedi: late tenth century; Annunciation (March 25). Once it was home to 800 monks; today 80 inhabit the fortified seaside monastery and care for its priceless collection of manuscripts. Its greatest religious treasure is a girdle (belt) said to have been the Virgin Mary's, which was formerly displayed in Hagia Sophia in Istanbul.

Pantokrator: before 1363; Transfiguration (August 6). This fortified monastery crowns a headland on the northeast side of the Mount.

Stavronikitas: 1541; Saint Nicholas (December 6). One of the smaller monasteries on Mount Athos, known for its strong fortifications, stone aqueduct, and fine murals.

Kouloumousiou: 1081–1118; Transfiguration (August 6).

Iveron: late tenth century; Dormition of the Virgin (August 5). The monastery was founded by Georgians but is now Greek. Iveron is known for its miracle-working icon. Nearby on the shore is a holy spring.

Philotheou: before 992; Annunciation (March 25). This monastery occupies some of the scarce fertile farmland on the peninsula's central plateau. Its icon of the Virgin kissing the child Jesus is reputed to work miracles.

Karakalou: circa 1070; Saints Peter and Paul (June 29). This heavily fortified monastery was a stronghold in the Greek struggle for independence against the Turks.

Megisti Lavra: 963; Saint Athanasios (July 5). This is the oldest and largest monastery complex on the mount, with an extraordinary collection of art works.

Hagios Pavlo: circa 1050; Purification (February 2).

Dionysiou: 1375; Saint John the Baptist (June 24). Built on a cliff 80 meters above the sea, it is home to some forty monks.

Gregoriou: 1341–1391; Saint Nicholas (December 6). This is one of the smallest of the twenty monasteries, today housing some forty monks. It displays a relic of the cross on which Jesus was crucified.

Simonpetra: 1363; Nativity (December 25). The seven-story monastery is built on a sheer cliff, on a site revealed to fourteenth-century Saint Simon in a vision. Pilgrims come to see its fragment of the true cross and relics of Saints Mary Magdalene and Dionysios.

Xeropotamou: circa 1030; Forty Martyrs (March 9). The monastery sits on a ridge in the center of the peninsula. Its most important relic is the world's largest known fragment of the true cross.

Panteleimon: fourteenth century; Saint Panteleimon (July 27); Russian Orthodox. This is one of the largest monastery complexes on the mount. Its green, onion-shaped domes rose over a community that once numbered a thousand but has now shrunk to thirty.

Xenophontos: circa 1070; Saint George (April 23). This large seaside complex attracts pilgrims

to its collection of relics and its artwork, especially its mosaic icons of Saints George and Demetrios.

Docheiariou: early eleventh century; Saints Michael and Gabriel (November 8). This seaside monastery was, like many of its cousins, frequently destroyed by pirates, fires, and Catalonian raiders, despite its massive stone defensive tower. Its Chapel of the Virgin Gorgoepekoos (the Ready Listener) is one of the most frequented by pilgrims to Mount Athos. Two monks chant each pilgrim's petition to the Virgin.

Kostamonitou: circa 1086; Saint Stephen (December 27). Its Chapel of Our Lady contains an icon of the Virgin of the Gate (Portaitissa), famed for working miracles. Three other miraculous icons hang in the church: one of Saint Stephen and two of the Virgin Mary.

Zografou: circa 1270; Saint George (April 23); Bulgarian.

See also

Eastern Orthodoxy and Pilgrimage

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Mount Brandon (County Kerry, Ireland)

Roman Catholicism, Sixth Century

The 953-meter summit of the Dingle Peninsula's Mount Brandon, Ireland's second highest mountain, was during the Celtic period sacred to the god Crom Dubh, protector of the harvests. Catholic monks later Christianized the site and related it to Saint Brendan, a sixth-century seafaring monk, who from its summit experienced a vision of a great "land to the west." The Dingle Peninsula is Ireland's westernmost land and thus the farthest west of Europe's many "ends of the earth" (such as the Finisterre in France's Brittany and in Spain's Galicia). The peninsula appears to have been a holy place from the earliest times. It houses Ireland's largest collection of ogham stones, stones inscribed with ancient Celtic writing, including one dedicated to the fertility goddess Duibhne. More than sixty early Christian sites were located on the peninsula, including monasteries, hermitages, holy wells, and burial grounds.

Pilgrims climbed the mountain from the east via a steep road with steps cut into the rock or from the west along a gentler path. Ceremonies at the top began at dawn, so pilgrims must have climbed at night, taking care to avoid the 650-meter sheer drop from the central ridge. After prayer and songs to Saint Brendan, pilgrims circled the ancient oratory (now in ruins) and then rested with their backs pressed to the Leac nan Drom (the Stone of the Backs) to cure themselves of muscular ills. A visit to a pre-Christian stone head, which until recently served as part of a church wall in the village of Cloghane at the mountain's foot, was incorporated into medieval pilgrimage to Mount Brandon. Traces of the medieval pilgrimage road to the summit are still visible.

The largest pilgrimages to Mount Brandon are on May 16 (Saint Brendan's Day), June 29 (Saints Peter and Paul), and the last Sunday in July, known locally as Crom Dubh Day. On this last date, pilgrims would descend the eastern side of the mountain to Cloghane to a great fair, with athletic contests and drinking intermixed with religious acts.

See also

Brendan, Saint

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Mount Carmel (Israel)

Judaism; Christianity; Islam

Mount Carmel, a 500-meter-high promontory jutting into the Mediterranean just south of Haifa, is sacred to Jews and Muslims as the one-time residence of the prophet Elijah and

to Christians for its monument to Mary, administered by the Carmelite Order of nuns.

It was on the craggy slopes of Mount Carmel that Elijah bested the prophets of Baal when God favored his offering with fire and rejected theirs (1 Kings 18:20–46). Two caves, thought to be the dwelling place of Elijah, are on the north side of the ridge within the Haifa city limits. Judging from graffiti on the cave walls, it has been a pilgrim site for both Christians and Jews from at least the fourth century. Since Elijah was thought by Christians to have foretold the coming of Jesus, there have been churches on the site since at least the early Byzantine era (fourth through seventh centuries).

During the Crusader period an order of monks, the Carmelites, was founded on the mountain, and they continue to administer the site today. Christian pilgrims may pray at the fourteen Stations of the Cross on the monastery grounds or at the Stella Maris (Star of the Sea) lighthouse, dedicated to Mary. Another small Carmelite monastery, further up the ridge at a site called Muhraka, is by Christian and Muslim tradition the place where Elijah's sacrifice was consumed by divine fire.

Some pilgrims believe that Elijah's cave has curative powers, particularly for mental illnesses. It is also reputed to facilitate pregnancy and to make giving birth to a boy more likely. Both Muslim and Jewish women honor this tradition with their visits. The largest number of pilgrims come on the tenth day of the Hebrew month of Av (usually in July), the day Elijah is thought to have risen to heaven. The principal pilgrim rite is a festive family picnic while enjoying the view of the Haifa harbor, Acre, and the distant mountains on the Lebanese border.

Besides being revered by the three peoples of the Book, in Hellenistic times Mount Carmel was held sacred to Zeus, and his shrine on the summit was also thought to effect cures.

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Mount Fuji (Shizuoka/Yamanashi Prefectures, Japan)

Buddhism; Shintō

The perfect volcanic cone of 3,812-meter Mount Fuji, Japan's highest mountain, 100 kilometers southwest of Tokyo, is one of Japan's earliest and most important shrines. Tradition holds that every Japanese should climb Mount Fuji as a pilgrim once during a lifetime.

Mount Fuji (Fujisan) is sacred to Shintō Buddhism. Shintō recognizes the mountain as the abode of *kami* (nature spirits). As early as the ninth century, Shintō shrines were constructed at the foot of Mount Fuji to appease the mountain gods and prevent volcanic eruptions. About 500 years ago another Shintō deity became inextricably linked with Mount Fuji. She is Konohana Sakuya Hime, the Goddess of Flowering Trees, who convinced her husband of her faithfulness by walking into a burning copse of wood to give birth to their son. By the fifteenth century her association with fire had led people to believe in her protective power against volcanic eruptions. Shrines to her are found in several places at the mountain's base, and the ceremonies directed to her invariably include the kindling of a fire or a procession by torchlight. During her annual festival in August, pilgrims carry straw replicas of Mount Fuji that are then ceremonially put to the torch.

For Buddhists, Fuji is the abode of a dragon that was transformed into a Buddha, called Dainichi Nyorai, who embodies spiritual wisdom. By the twelfth century a temple to Dainichi Nyorai stood on Mount Fuji's summit. Buddhists also interpreted the topography of the summit of Mount Fuji as a manifestation of the divine mandala, with eight subsidiary summits representing the petals of the sacred lotus surrounding the home of the cosmic Buddha.

Several Buddhist sects consider Mount Fuji to be their home. Nichiren Shōshū Buddhism was born at the mountain's base in the thirteenth century. Mountain-climbing adherents of the Shugendō sect of Buddhism controlled pilgrim access to Fuji's summit from the fourteenth to the seventeenth century. Around 1560 an ascetic named Hasegawa Kakugyō took up residence in a cave near Mount Fuji's summit. His vision of the Buddhist Fuji deity

Sengen Dainichi as the one true creator god, preceding and supreme over all Buddhist gods and the deities of other religions, inspired many followers. One of his followers, Jikigyō Miroku, advanced the Sengen cult. Eventually Jikigyō came to view himself both as a messianic Buddha and as a deity merged with Sengen. In 1733, in an effort to help end the famine devastating Japan, he starved himself to death on Mount Fuji's summit. The Fujikō cult, revering this amalgam of deities and ascetic heroes, prompted hundreds of devotional societies whose members find inspiration in frequent pilgrimages to the mountain's peak.

The nineteenth-century leader Shibata Hanamori helped fuse worship of Mount Fuji with the growing cult that viewed Japan's emperor as divine. In the industrialized Japan that was exerting its military muscle in the late nineteenth century, Mount Fuji was considered the spiritual center of the Japanese world, and a pilgrimage to its summit was an act of affirmation of the link between the emperor and Japan's protecting gods. Because of Japan's defeat in World War II and in part because Allied forces' bombers used Mount Fuji as a navigation aid, some Japanese felt in their defeat that they had been let down by their emperor and their gods.

Nevertheless, the Fuji cult is very much alive in modern Japan. Shintō shrines in Tokyo and elsewhere often contain conical replicas of the mountain, some as much as 10 meters high, complete with tiny switchback paths and miniature temples. Pilgrims sometimes climb these replicas before attempting the volcano itself.

During the climbing season of July and August many hundreds of thousands of climbers may make their way to Mount Fuji's summit. Although climbers include mountaineers, tourists, and devotees of cultural history, traditional religious pilgrims are easily recognized by their white dress, sandals, and walking staffs. The pilgrims and other climbers ascend by one of four principal routes. Each of these routes is punctuated with ten rest stations, staffed by descendants of the Shugendō Buddhist climbing societies. At each stop, the particular station's Japanese name is burned into the pilgrim's walking staff. Many pilgrims elect to spend the night at the mountain's eighth rest station so as to be able to ascend to the summit at dawn. The climb is not seen as an endurance test or an act of asceticism; pilgrims traditionally walk at their own pace, and they help each other to reach the summit. For many pilgrims, the climactic event of their pilgrimage is to watch the sunrise from the mountain's peak.

See also

Japanese Buddhism and Pilgrimage; Replica Pilgrimages; Shintō and Pilgrimage

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Mount Girnar (Gujarat, India)

Hinduism; Jainism, Twelfth Century

Located in the Indian state of Gujarat, Mount Girnar is both an ancient Hindu and a Jain holy site.

As in the case of several other Jain pilgrimage destinations, Mount Girnar relates to a Tirthankara (ford-crosser, as the great teachers are called). It is said that the twenty-second Jain Tirthankara Neminatha meditated more than 700 years and achieved enlightenment *(moksa)* there. On a plateau below the summit is a group of Jain temples originally erected between 1128 and 1500 and since reconstructed. One temple dedicated to Neminatha has a large marble image of the Tirthankara. Another has a large rectangular courtyard, which contains approximately seventy images of the Tirthankara.

At the summit there are several areas important to both Jains and Hindus. First, there is a temple dedicated to the Hindu goddess Amba Mata. Newly wed couples pray to her for a happy marriage. Further along the summit is the Gorakhnath Peak, where a small edifice shelters the footprints of Gorakhnath, supposedly a pilgrim. Another structure protects what are said to be the footprints of Neminatha. At the farthest point is a shrine dedicated to the Hindu goddess Kalika. Hindu ascetics often meditate there for extended periods of time.

The extinct Girnar volcano rises over 1,100 meters. Pilgrims typically arrive at its base by

bus. From there they ascend by foot the more than 5,000 steps leading to the peak. Vendors sell tea and biscuits in stalls along the route.

See also

Hinduism and Pilgrimage; Jainism and Pilgrimage

Reference

http://www.jainworld.com.

Mount Kailas (Tibet)

Buddhism; Tibetan Buddhism; Jainism; Hinduism; Bön

The 6,700-meter-high mountain in western Tibet from whose slopes spring four of Asia's major rivers: the Indus, Ganges, Brahmaputra (also called Yarlong Tsampo), and Sutlej. In part because it is the source of the sacred rivers, Mount Kailas is sacred to Hindus, Buddhists, Jains, and followers of the ancient Tibetan Bön (or Pön) religion.

Tibetan Buddhists call Mount Kailas Kang Rinpoche (Snow Jewel) and equate it to the mythical Mount Meru, the axis of the world. Buddhists think it is the home of Demchok, the angry aspect of Sākyamuni Buddha. Buddhists hold Mount Kailas to be the center of the world. It is viewed as a gigantic mandala, a kind of geographic tantric text, the abode of many gods. Hindus regard it as the dwelling or throne of Siva the destroyer, but it is also the father principle and the symbol of enlightenment, while Lake Manasarovar, which lies at its foot, as Uma, is deemed the mother principle. For some Hindus, as for Tibetan Buddhists, the mountain is or symbolizes the *axis mundi,* the physical incarnation of the mythical peak of enlightenment (Mount Meru), and is called Sumeru. Jains believe that Mount Kailas, which they call Mount Ashtapada, is where the first of their Tirthankaras, Rishaba, achieved enlightenment. For the followers of Bön it is the source of both their natural and spiritual identity. For America's modern Hopi Indians, Mount Kailas is thought to be the other end of the backbone of the world, which begins at New Mexico's Black Mesa.



Tibetan Buddhists circling Mount Kailas in pilgrimage, circa 1988 (Galen Rowell/CORBIS)

Tibetans hold that Mount Kailas was the site of the important encounter in the twelfth century between Naro Bön Chung, the leader of the indigenous religion Bön, and Milarepa, the Buddhist spiritual leader. They competed against each other in a series of displays of power. Finally, the Bön flew to the top of Mount Kailas on his drum, but when he landed, he found Milarepa had already arrived. Thus Kailas became a sacred Buddhist site, and the Bön retreated to a nearby mountain, Gurla Mandhata. Later, Buddhist disciples went to the Kailas area to meditate. By the thirteenth century a monastery had been established in the region.

Mount Kailas is so sacred that it must not be climbed. Instead, for at least the last thousand years pilgrims have performed the ritual *kora* (circumambulation) of the mountain on a 52-kilometer circuit. Tibetan pilgrims often circle the mountain in one long, strenuous day's walk; others take two or three days. If they can, pilgrims make three complete circuits, believing that

this will ensure their attainment of enlightenment. Others prostrate themselves after each step as an act of humility, 20,000 ritual gestures that lengthen the circuit of the mountain to two or more weeks. As with most Buddhist pilgrimages, the journey traverses both physical space and the inner spaces involved in knowing oneself. It works at various levels. Physical hardship is a vehicle for purging the individual's accumulation of sin, which Buddhists call purging one's negative karma. With contemplation, asceticism may lead one to a better understanding of physical reality and a more profound appreciation of self. At a deeper level, it facilitates the detachment from worldly entanglements, the acceptance of voidness, and the development of compassion and altruism.

During the Chinese Cultural Revolution (1966–1976), the thirteen Buddhist monasteries along the pilgrimage path to the mountain were destroyed and their artworks plundered or demolished. Pilgrimages around Mount Kailas were forbidden until August 1981. Now ten of the monasteries have been reopened with small token communities. Cairns of stones, placed by pilgrims, mark the sites of the others.

As pilgrims draw near the mountain they fall prostrate at four special stations to offer prayers. Many chant mantras, particularly "the jewel in the lotus" (om mani padme hum). Others tie prayer flags on cairns or on lines strung between rocks. Numerous small monasteries, shrines, and *chortens* (Tibetan stupas) mark the circuit of the mountain. Among the more important Buddhist shrines on the mountain prior to the Cultural Revolution was one dedicated to Yamantaka, his many arms and necklace of skulls proclaiming him to be one of the guardians of the Buddhist faith.

The entire circuit is thought to represent the ongoing cycle of death and rebirth. About halfway up the ascent to the Dolma (or Drölma) Pass, the Vajrayogini cemetery contains bodies of those who died making this circumambulation. Above the cemetery pilgrims can pass by a set of Milarepa's footprints. At this highest pass (5,670 meters), the Dolma Stone symbolizes the transition point between life and death. Many pilgrims leave there a tangible part of themselves, such as a lock of hair or a piece of clothing, emblematic of their symbolic passing from one state to another. They also chant prayers, prostrate themselves, tie prayer flags to rocks, and share their food with one another.

The circuit begins at a small sheep-trading station called Torchen with its small chorten. To the west is Tarboche, where pilgrims attach colorful prayer flags to a 10-meter-high pole. Once a year there is a big celebration in which the old prayer flags are replaced with new ones. At the Chukku Gompa pass (4,820 meters) are a thirteenth-century monastery and a shrine that contains a white stone statue, a large copper vessel, and a silver inlaid conch shell said to have once belonged to Milarepa. The three are believed to represent the Buddha's body, speech, and mind.

Beyond the Drölma Pass is another small monastery, Tukje Tso, where Indian pilgrims perform ritual ablutions. Several hours further along is the Butrul Puk Monastery complex and a cave where Naro Bön Chung wrestled with Milarepa.

Experienced pilgrims, those who have made at least twelve circuits of Mount Kailas, are permitted to climb into the center of the Kailas Massif by way of the Gyangtra and Seralung Monasteries.

Three twentieth-century pilgrims have written fascinating accounts of their visits to the region. The Japanese pilgrim Ekai Kawaguchi visited in 1900. The Bolivian-German Buddhist monk Lama Anagarika Govinda described his 1948 pilgrimage in absorbing detail, as did Swami Pranavananda, who circled the sacred mountain and Lake Manasarovar two dozen times.

See also

Buddhism and Pilgrimage; Circumambulation; Kora; Lake Manasarovar; Mount Meru; Stupa

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Mount Kilauea (Hawaii)

Native American; New Age

Pele, the goddess of fire, was a principal deity of the Hawaiian people prior to the arrival of the Europeans. Hawaiians believed that the caldera of Mount Kilauea, one of the world's most active volcanoes, was her home. Numerous legends relate her temper, her sexual appetite, and her many loves. In one, for example, she opened her cave to her suitor, the Ocean; the fruit of their love was lava, the fire that flows like water. In another, Pele took the agriculture god Kamapau as her lover, and he courted her by dousing her fires with rain.

Pele's devotees periodically placated the goddess with offerings to the mountain of fruit, hibiscus flowers, and, upon occasion, human sacrifices. Journey to the mountain may be viewed as a pilgrimage or as ritual worship requiring travel.

The goddess Pele also attracts New Age pilgrims. One tourist company markets a Hawaiian springtime vacation package as a chance to render homage to the goddess, to purge the negative energies of winter from one's life with fire, and to welcome spring's greening with water: a trip to the mountain and a day at the beach. Pilgrims also visit Pele's cave, the womb of the mother.

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Mount Meru

Hinduism; Buddhism; Tibetan Buddhism

Mythical peak considered by Hinduism and Buddhism as the world's holiest pilgrimage goal, as physically unreachable as it is spiritually important. By tradition it is located somewhere in the far north of the physical world.

The concept of the cosmic mountain at the center of creation seems to have originated in ancient Sumeria, where the mountain was symbolized in ziggurat-shaped temples. From there the concept spread to the east, where it is embodied in mountain-shaped chortens, stupas, mandalas, and cosmographs all over Asia. Hindu cosmography depicts the world as an ocean surrounding a circle of mountain-bound continents, at whose center rises the enormous Mount Meru. In the Hindu epic poem the *Mahabharata,* the hero Yudhishthira leaves the world of humankind and as a pilgrim ascends Mount Meru, where he meets the king of the gods. The mountain's four faces are made of crystal, ruby, lapis lazuli, and gold. At its summit the holy River Ganges descends from heaven. For Hindus Mount Meru, called Mahameru, is the prototype of the sacred mountain whose heights are worshiped as the link between the mundane and the ineffable. As such, it is the model for sacred Hindu pilgrimage mountains all over Asia.

Hindus believe that Brahman, the supreme creator, inhabits its summit, ruling from there over the lesser deities in the Hindu pantheon. Similarly, Buddhists believe it to be the home of Indra, king of the gods. This is the mythical Sumeru in Tibetan Buddhism, and many Tibetans believe that Buddha's palace, the Utse Rigsum Tsuklakang, is situated there.

Tradition holds Mount Meru to be located far to the north of the visible mountains of Tibet, with its roots reaching down to hell, its summit ascending to the heavens, directly to their fixed point, the North Star. In other words, it is the *axis mundi,* the axis of the world. It is so high that the sun and moon have to circle around it. Some hold it to be covered with jewels. Others believe that it swells at the summit like a lotus flower.

Nevertheless, some Buddhists and Hindus believe that Mount Meru manifests itself in the physical world as Tibet's Mount Kailas. Kailas,


Statues of nats *in the Mahagiri Shrine on Mount Popa (Alison Wright/CORBIS)*

then, is holy in and of itself and also because of this equivalence.

See also
Borobudur; Mount Agung; Mount Kailas

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Mount Parasnath (Bihar, India)

Jainism

Also known as Samneta Shikhara, this forested mountain is a sacred Jain pilgrimage site. It is believed that here twenty-two of the twenty-four Jain Tirthankaras (spiritual leaders; literally, ford-crossers) attained salvation *(moksa)*.

Each of the twenty-four temples honors one of the Tirthankaras. Although the site is ancient, the architectural constructions and reconstructions date primarily from the eighteenth through the twentieth century.

Mount Parasnath rises 1,366 meters. Therefore, pilgrims must climb a steep hill to get to the temples. Affluent pilgrims have been known to pay porters to carry them up the hill in sedans. At the top, pilgrims find a marble staircase leading to the main temple. Some pilgrims descend to walk a circuit of the hill's base, about 48 kilometers.

See also
Jainism and Pilgrimage

Reference
http://www.jainworld.com.

Mount Popa (Shan State, Myanmar)

Animism

Nats are guardian spirits worshiped by animists in Myanmar (formerly Burma). Their supposed home on Mount Popa, 50 kilometers southeast of the sacred city of Pagan, is even today a focus of pilgrimage.

Nats were originally conceived of as nature spirits inhabiting trees, rocks, springs, and other natural features. Eventually they were envisioned as supernatural human-like beings and believed to hold sway over specific places, persons, or areas of experience. Although they are infinite in number, the thirty-six most important nats reside on Mount Popa. When Buddhism triumphed in Myanmar in the eleventh

century under King Anawrahata, an attempt was made to suppress nat worship. When that served only to drive the practices underground, the king designated a thirty-seventh nat, named Thagyamin, as king of the nat realm, permitted images of nats to be placed in Buddhist temples, and crowned Mount Popa with Buddhist religious structures.

Mount Popa is a rocky monolith, a remnant of an ancient volcano, that thrusts 737 meters above the surrounding countryside. Today the Mahagiri Shrine at the mountain's base contains statues of the thirty-seven nats. A cluster of temples, pagodas, and monasteries crowns the mountain's flat summit. Pilgrims pay their respects to the nats at the mountain's base and then make their way up a winding covered walkway to the top. Although worship in Mount Popa's temples is mostly in the Buddhist fashion, some rules associated with the ancient animist religion still govern pilgrim behavior on the mountain. Pilgrims refrain from cursing, speaking ill of others, wearing red or black clothes, and bringing any pork product onto the mountain.

Pilgrims visit the mountain year-round. Although they entrust their future life to Buddha, they frequently seek assistance in this world from their guardian nats. At the same time, since spirit possession by a malevolent nat is widely feared, some pilgrimages are to propitiate the nats and to forestall their evil influences. Pilgrims tend to crowd the Mount Popa area for two annual *nat pwes* (spirit festivals). In ancient times thousands of animals were sacrificed to the nats at these festivals. Although this practice was suppressed with the advent of Buddhism, the festival's other features—loud music to attract the nats, drinking to excess, and dancing—continue unabated. Many participants find themselves possessed by spirits during these dances, and their lascivious movements shame them and shock their families.

See also

Pagan

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Mount Satrunjaya (Gujarat, India)

Jainism

One of the most important Jain pilgrimage sites, especially revered by the Shvetambara, or white-clad, sect of Jains. Mount Satrunjaya is a mountain near Palitana in western India, where Pundarika, the grandson of the first Tirthankara (spiritual leader; literally, ford-crosser), Rishabha, is believed to have reached enlightenment.

Satrunjaya is an ancient site. Legend has it that when Pundarika reached enlightenment there, his father, Barata, built a temple on the hill, and later Rishabha visited there. Satrunjaya means place of victory, and it is alternately known as Pundarika, which means white lotus. Shvetambara writings indicate that it was drawing pilgrims by at least the fifth century. The texts extol the virtues of the site, claiming that just one pilgrimage to Satrunjaya equals pilgrimages to all other holy sites. It goes so far as to say that the placement of one image there will lead a person to heavenly rebirth.

Many temples date from the tenth century; others are from the twelfth and fifteenth centuries. Due to the destruction of holy places during Muslim rule in the fourteenth and fifteenth centuries, most of the extant construction dates from later times. Many of Satrunjaya's buildings date from the nineteenth century, and one from the 1970s. As is typical in Jain temples, intricate carvings and multiple statues are masked by a nondescript exterior, reflecting the Jain philosophy that wisdom and perfection lie within.

The nearly one thousand temples, shrines, and images are arrayed within nine walled enclosures. Guidebooks explain routes through the temple complex for prayer. Pilgrims may walk an 18-kilometer route or a 36-kilometer route through the complex. More serious pilgrims fast before making the visit. There is a protocol of prayers and rituals to be performed in the various temples and at special ceremonies on important days.

See also

Jainism and Pilgrimage

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http://www.jainworld.com.

Mount Shasta (California)

Native American; New Age

To northern California's Native American peoples, the Cascade Range's 4,358-meter-tall Mount Shasta is one of their most sacred shrines. To practitioners of New Age religions, it is a prominent focal point of the earth's harmonic energies.

Many California tribes believe that the world's Creating Spirit lowered Mount Shasta to earth through a hole cut in the heavens and then used the mountain as a stepping-stone from which to reach the earth. The first trees, streams, birds, fish, and animals had their origin on Shasta's slopes. The Modoc tribe holds that the Great Spirit's daughter married into the Bear Clan on the mountain and that their children were the first humans. Other tribes in the area associate other creation myths with the mountain. Until relatively modern times, when the tribes were largely assimilated through intermarriage into the California mainstream, Native Americans from the Wintu, Shasta, Ajumawi, Modoc, Karok, and Hupa tribes considered the mountain holy, and some visited the mountain on periodic pilgrimages. Members of the Wintu tribe still come to Panther Meadows, halfway up the mountain, for an annual sweat lodge ceremony, as do members of the Karok tribe at another site on the mountain's flanks.

Shasta's complex geological site—a snowcapped volcano on a volcanic flow astride a major fault line—leads New Age practitioners to consider it a prime center of earth energy. Its spiritual force is considered magnetic, and it has attracted many New Age sects to establish religious centers at the mountain's base. Mount Shasta esotericism got a big boost in 1931 when the Rosicrucian Order published a book identifying the mountain as a remnant of the destroyed Pacific continent of Lemuria and saying that the survivors, members of a race so advanced that they are able to change their form or to exist as pure spirits, continue to inhabit the center of the mountain. Here crystals are said to increase their healing power. UFO sightings are common. New Age adherents periodically gather here to help bring about the harmonic convergence that will change the planet's destiny. The mountain's breastlike shape leads to its natural association with mother earth. New Agers have also adopted Native American sweat lodge traditions, considering the heat-induced perspiration to cleanse toxic contamination both physical and spiritual.



Mount Shasta (Corel)

See also

Native American Religions and Pilgrimage; New Age Religions and Pilgrimage

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Mount Sinai (Egypt)

Judaism; Christianity; Islam

According to the Bible, Mount Sinai is where Moses saw the burning bush (Exod. 3:1–13) and received the tablets of the law from God



German pilgrims attending a religious ceremony outside the walls of Saint Catherine's Monastery, February 23, 2000 (AFP/CORBIS)

(Exod. 24:16–18). It has been a pilgrimage site since at least the late fourth century of the common era.

At 2,285 meters, Mount Sinai, called in Arabic Jebel Musa, is one of the highest peaks on the Sinai Peninsula. The mountain is a massive upsurge of red granite, cut by geologic faults and steeply eroded into precipitous canyons and valleys. Though there was no hard evidence linking the peak to the biblical narratives, the fourth-century Byzantine Saint Helena pointed to the mountain as the site of the burning bush and underwrote the construction of a monastery on the spot. The Iberian pilgrim Egeria recorded her impressions of her visit there on her pilgrimage in the 380s.

After Helena's visit, the sacred topography of the area was gradually codified: pilgrims could visit the rock that Moses struck to make water flow forth (Exod. 17:6), the spring where he watered his sheep (later associated with Jethro and Zipporah, Exod. 2:16–22), and a cave where the prophet Elijah was thought to have hidden from King Ahab (1 Kings 19:8). Between the monastery and the plain below is the Chapel of Aaron, where the golden calf supposedly stood. By the sixth century the rugged area around the mountain was home to numerous hermits, the remains of whose cells and caves still dot the desert landscape and the wadis nestled in the folds of the mountain. A monastery at the base of the mountain, at the traditional site of the burning bush, was dedicated to the transfiguration of Jesus on Galilean Mount Tabor, an event at which Moses was said to have been present (Matt. 17:1–9). The emperor Justinian, wanting to shore up the southeastern flank of his empire and to protect Christian pilgrims from robbers and raiders, fortified the monastery in 542. For years the only entrance into the monastery was through a tiny gate high in the walls, to which pilgrims had to be hauled in a basket hanging from a pulley. Though most of the current structures

inside the walls date from the sixth century, several were added later, including a pilgrim hospice in the 1940s.

Sometime after its founding the monastery was renamed for the Alexandrian Christian martyr Saint Catherine. According to a story circulating in Europe before the year 1000, Catherine's relics were allegedly brought to the mountain by angels, who then in a dream revealed the relics' location on the summit to a monk of the Monastery of the Burning Bush at the mountain's base. The small chapel marking the place where the relics were discovered is covered with graffiti that indicate that pilgrims have been visiting the site for a very long time. Next to the chapel is a mosque, whose prayer niche is, by Muslim tradition, the place where Moses hid his face when God was speaking to him.

Despite its remote location, or perhaps in part because of it, Saint Catherine's Monastery always attracted a stream of Christian pilgrims who risked the heat, dryness, and bandits of the desert to find shelter within its walls. There were two principal pilgrim routes from Jerusalem to Mount Sinai, an eastern route through Elussa and Alia, with eighteen way stations for pilgrims, and a western route through Gaza and along the Mediterranean Coast and then inland, with twenty-five way stations. At the monastery, medieval Christian pilgrims joined the monks' prayers and their frequent processions and cross-carrying ceremonies. The climax of a medieval pilgrim's visit to Mount Sinai was the climb to the mountain's summit. The arduous path, facilitated by more than 2,700 steps built into the rock, was marked by prayer niches at key junctures where trails came together or where pilgrims were afforded a glimpse of the distant summit.

Today Saint Catherine's houses a community of Greek Orthodox monks. The ancient Byzantine basilica is crammed with artistic and historical treasures. Its library holds more than 3,000 precious manuscripts. Because the site is holy to Muslims as well as Christians, the compound also houses a mosque with a tall tower.

See also

Helena, Saint

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Music and Pilgrimage

Pilgrims sing. To while away the hours on the road. To express their feelings of religious devotion. To foster rapport within their group. To participate in liturgy. Because, in certain pilgrimage traditions, that is what pilgrims do. Romanian pilgrims to Lindenberg Chapel, in the Black Forest, sing for the entire six hours they are on the road, taking most of their songs from a well-known modern Central European pilgrim songbook, the *Marienlob* (*Praises of Mary*). Brazilian pilgrims to the shrine of Padre Cicero in Juàzeiro frequently break into spontaneous song as their buses pull into the city. Huichol pilgrims to Wirikuta (Mexico) and Australian Aborigines on pilgrimages to Uluru and Kata Tjuta chant songs that link them to their tribal myths. Hindu pilgrims to Pandharpur, in the Indian state of Maharashtra, sing songs of devotion *(bhakti)* that project the feelings corresponding to a number of devotional relationships: mother-child, friend-friend, servant-master, and so forth. In Islam the repertoires of pilgrim songs associated with the hajj are known collectively as *talbiyyah*. The singing of these songs by Muslims of diverse ethnic and national identity is one of the rites that help create a pan-Islamic feeling in the hajj. Pilgrims walking to Santiago de Compostela have a vast repertoire of pilgrim songs to choose from, beginning with the twelfth-century pilgrim hymn "Dum Pater familias" ("When the Father of all Families"), ranging through medieval devotional songs and narrative ballads, in Latin, French, Galician, Catalonian, German, and Castilian, to modern popular

songs adapted to the purposes of pilgrimage.

The texts of pilgrim songs tend to follow one of two approaches: they praise the deity both in general terms and for specific favors received or miracles worked, or they beseech the deity for assistance. One looks toward the past and re-creates it in performance in the present as an act of worship. The other looks toward the future with an expression of confidence in miraculous intervention that is also an act of worship. In the ancient Coptic Church in Egypt, pilgrims and custodians sang pilgrimage songs in praise of the saints of the various shrines.

Pilgrim songs, particularly those internationally known songs that transcend local tradition, help create the pilgrimage's ambience of *communitas* (as their special sense of community has been called), drawing diverse groups together in the performance of a common joyous ritual. Often the canon of pilgrimage songs is multilingual, and even an individual song—such as the twelfth-century "Dum Pater" hymn of the Santiago de Compostela pilgrimage—may include words from more than one language. The strophic nature of many pilgrim songs allows for stanzas in diverse languages, while the whole diverse group of pilgrims joins together in singing the refrain.

Pilgrim songs are diffused not only by word of mouth, but also in printed form, for both devotional and secular purposes. In the medieval Christian tradition, monarchs like Alfonso X of Leon and monastery poets composed songs praising the miraculous power of some particular shrine church or statue of Mary as part of their effort to attract pilgrims. At the Spanish Catalonian monastery of Montserrat, many pilgrim songs were collected in the *Llibre Vermell*. Today, at the basilica of Mariazell, texts of songs in various languages are sold in the church gift shop on small votive cards. In many market towns along pilgrim routes, song sheets are part of the religious paraphernalia sold to pilgrims and tourists. In the markets ringing many Central American shrines, printed song booklets or broadsides are far outnumbered by cassette tapes of collections of pilgrim songs.

Pilgrims often congregate in large numbers at a shrine's particular holy day or festival. The most famous of these pilgrimage festivals—Saint James's day in Santiago de Compostela, the Kumbh mela in Allahabad, the feast day of the Virgin of Guadalupe in Mexico City—may draw millions of pilgrims. Religious music for devotional purposes and secular music intended for entertainment are a common component of such festivals. This is especially true of those pilgrimage festivals that have as one of their purposes to strengthen a sense of ethnic identity among the participants. When Catalonians congregate at Montserrat, or Peruvian descendants of the Incas gather in Cuzco for the Inti Raymi, or Portuguese Americans travel to the Holy Ghost Festival in Fall River, Massachusetts, or Native Americans bring their families to one of the regional powwows held every summer, ethnic music, in combination with ethnic dance and traditional costumes and food, is one of the principal attractions.

See also

Dance and Pilgrimage; Politics and Pilgrimage

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Mutawwif

Islam

Arabic term that literally means "one who leads the tawaf [circumambulation of the Ka'ba]," designating the guides who escort and assist pilgrims during the hajj, the most important pilgrimage of Islam.

When pilgrims arrive in Jidda or at the outskirts of Mecca, they are met by a *mutawwif* (plural, *mutawwifin;* sometimes called *dalils*),

who immediately begins to help with the paperwork. They attend to all aspects of the physical care of pilgrims as well: they arrange lodging, services, and food, and even help secure appropriate attention for sick pilgrims. These guides also help ensure the proper performance of the religious ceremonies. They lead pilgrims through the required prayers and rituals along the various points of the hajj.

The guides belong to a guild (the *shaykh*) that divides them into groups and assigns them to specific sets of pilgrims, usually along linguistic or national lines. The pilgrims pay them fees, set by the Saudi Arabian government since 1932. Part of the payment goes back to the guild.

See also
Gender and Pilgrimage; Hajj; Mecca (Hejaz, Saudi Arabia); Tawaf

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N

Nachman of Breslov (Uman, Ukraine)

Judaism, 1800

Rabbi Nachman of Breslov (1772–1810) was the chief proponent of the Breslov school of Hasidism, the Jewish brand of mysticism founded by his great-grandfather the Baal Shem Tov.

During Rabbi Nachman's life Hasidic Jews from all over the Ukraine would come to spend the holy day of Rosh Hashanah with him, to hear his words and to share in his spirituality. In 1810 he left Breslov for the village of Uman (sometimes spelled Ouman), where he died shortly thereafter of tuberculosis. Rather than appoint a successor, his followers continued to seek inspiration in Rabbi Nachman's writings, collected and edited by his friend and disciple Reb Nosson. Today the Breslov Research Institute, founded in 1979, continues to promulgate his works.

Rabbi Nachman's followers consider his tomb a holy place, based in part on the rabbi's promise to serve as an advocate for pilgrims who visit the site:

> Whoever comes to my gravesite, recites the Ten Psalms of the Tikkun K'lali (General Remedy), and gives even as little as a penny to charity for my sake, then, no matter how serious his sins may be, I will do everything in my power—spanning the length and breadth of Creation—to cleanse and protect him. By his very payos (sidecurls) I will pull him out of Gehenna (purgatory)!
> (Nachman of Breslov, Wisdom #141)

Since 1810 Breslover Hasidim have made pilgrimage to his grave site, preferably on Rosh Hashanah. Some go every year, and most accept the obligation to make the pilgrimage at least once during their lifetime. During most of the twentieth century, under the Communists, the pilgrimage was interrupted, but since the fall of Communism in 1989 it has revived. The Breslover community—largely destroyed in the Holocaust—remains quite small, but members are easily identifiable by their side curls, long black coats, and wide-brimmed hats. However, Rabbi Nachman's grave now attracts a wide spectrum of Orthodox Jews. The more than 9,000 worshipers who gathered at the grave on Rosh Hashanah in 1999 included Hasidic Jews from the United States, Israel, and Western Europe, Sephardic Jews from Iran, Iraq, Yemen, and North Africa, and people from many of the former Soviet Republics. The grave also attracts a few Buddhists and New Age worshipers, who consider it a source of spiritual energy. For people who cannot make the physical journey to Rabbi Nachman's tomb, the Hasidic school in Kiev collects the prayers of distant Breslovers by e-mail and periodically prints them out and places them on his grave.

See also

Judaism and Pilgrimage; Pilgrimage to Living Beings; Tzaddik

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Nadhr

Islam

Arabic term (also spelled *nadr;* plural, *nazur*) meaning pledge or vow, especially to God. The term is also used to indicate a pledge or offering to a saint, for example, a pledge to sacrifice an animal.

See also
Islam and Pilgrimage; Ziyara

Names

In several pilgrimage traditions, pilgrims change or add to their given names in order to show that they have made a journey to a pilgrimage site.

Most common are the names in medieval Christianity related to pilgrimage sites. People who traveled to Jerusalem could add "Palmer," referring to the palm branches that were strewn in front of Jesus when he entered Jerusalem before his crucifixion. Pilgrims to Santiago de Compostela (Spain) must climb a final mountain just outside the city. In the Middle Ages, the first in a group to arrive at the top would have the first glimpse of the cathedral, the goal of the pilgrimage. That pilgrim had the right to call himself *le roy* (the king), which may account for the origin of ''Leroy" as a name. "Miquelot" is an epithet used in the Middle Ages for someone who went to Mont-Saint-Michel (France).

Muslim pilgrims often add "Hajji" ("Haci" in Turkish; "Hajja" for a woman) to indicate that they have made the pilgrimage to Mecca. In 1964, when Malcolm X returned to the United States from Mecca, his name became El-Hajj Malik El-Shabazz. Shī'ite Muslims who make a pilgrimage to Mashhad to visit the tomb of the eighth imam, 'Alī ben Musa al-Riza, often add "Mashādi" or "Meshedi" to their names.

See also
Hajj; Jerusalem; Mashhad; Mont-Saint-Michel; Santiago de Compostela

Nanded (Maharashtra, India)

Sikhism, 1708

The Takht (temple) Sri Hazur Sahib in Nanded is located on the banks of the Godavari River. Guru Gobind Singh was assassinated here in 1708. The temple's inner room, called Angitha Sahib, is built over the site of his cremation. In the 1980s, about 50,000 pilgrims visited annually.

See also
Sikhism and Pilgrimage

Nankana Sahib (Talwandi, Pakistan)

Sikhism

The birthplace of Nanak (1469–1513), the founder of Sikhism, one of the most prized of the pilgrimage destinations for Sikhs visiting historical sites related to their religion.

Located about 65 kilometers southwest of Lahore, the Nankana Sahib shrine is a large, early-nineteenth-century edifice, containing several of the founder's relics, including an embroidered cloak. Sikhs prefer to make pilgrimages to the site on two special occasions during the year: in April to celebrate the Sikh New Year and in October/November, for Nanak Jayanti, the celebration of the founder's birthday.

Since shortly after Pakistan's separation from India, Sikh pilgrimage to sites in Pakistan has occasionally been difficult, and maintenance of the sites has been nearly nonexistent. An India-based Sikh committee for the care of Sikh shrines and temples (SGPC) underwrites Sikh pilgrimages to the shrines but halted them in 1999 and 2000 in protest of Pakistani neglect of Sikh places. The SGPC resumed its support in 2001, and 2,400 Sikhs made a pilgrimage to Talwandi for the April celebration.

Sikhs making pilgrimage to important sites in Pakistan often go on package tours that include stops at several places in the area around Lahore, including places where several gurus were born or martyred.

See also
Amritsar; Sikhism and Pilgrimage

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Naples (Campania, Italy)

Roman Catholicism, Fourteenth Century

Catholics visit the Cathedral of Naples to see a vial that they believe contains the blood of Saint Januarius (San Gennaro), which miraculously liquefies eighteen times every year. Pilgrims in great numbers gather for the occasion. The presiding cardinal-bishop holds the vials of coagulated blood aloft as the congregants pray. As the silver bust-reliquary of Saint Januarius's head is placed next to the vials, the blood liquefies, and the bishop proclaims the miracle.

Bishop Januarius was martyred in 305 during the Diocletian persecutions of Christians, before Christianity had been legalized in the Roman Empire. When he was decapitated, his followers took his body and two vials of his spilled blood to Naples for burial. In 1389, as the relics were being carried in procession, the vials liquefied and began to bubble. From then on, the miraculous transformation is said to have taken place each year on the Saturday before the first Sunday in May and the next eight days, on Saint Januarius's Day, September 19, and during the days leading up to Christmas, a total of eighteen days. At the liquefaction ceremony an association of older women, known as the Aunts of Saint Januarius (*Zie de San Gennaro*), pray emotionally for the miracle to take place. Occasionally the transformation does not happen, and people view it as an omen of ill times to come: non-liquefaction has been associated with an eruption of Mount Vesuvius, plagues, and the election of a Communist mayor in Naples.

A similar phenomenon draws pilgrims to the Monastery of Saint Gregorio Armeno in Naples to view the liquefaction of the blood of Saint Patricia, one of Constantine's nieces who became a nun to avoid marriage, then eventually moved to Italy and led a saintly life. Tradition holds that since the fifth century the vial containing a few drops of her blood has been miraculously liquefying each year on her feast day of August 25. Tuesdays in Naples are dedicated to her, and pilgrims try to time their visits for that day so that they can be blessed by a priest holding the two ampoules.

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Nara (Nara Prefecture, Japan)

Buddhism; Shintō, Eighth Century

Nara, the first permanent capital of Japan, has attracted Buddhist and Shintō pilgrims to its many temples and shrines since at least the eighth century, when Buddhism was brought to Japan from China.

Buddhism thrived under the protection of the emperor Shōmu, who designated Nara as his capital. Nara's Great Buddha (Daibutsu) Statue became the principal national shrine of Buddhism. Though the capital was moved to Kyōto in 794, Nara remained Buddhism's most important cult center. In the following century, Nara became the center of the blending of Shintō and Buddhism that characterizes the religion of present-day Japan.

Several of Nara's many dozen temples and shrines are major pilgrimage centers. They have not coalesced into pilgrimage circuits, as have so many of the other temple sets in Japan, and are best considered individually.

Chūgūji

This nunnery's main focus is its wooden image of Miroku, an aspect of Kannon, the goddess of mercy and compassion. It is known as the Buddha of the Future because its calm features speak of bliss to come. Because of Chūgūji's rich collections of artifacts, the Chūgūji convent complex is more visited by tourists and art admirers than by pilgrims.

Hōryūji

This World Heritage site, just outside the city of Nara, is often labeled the world's oldest wooden building. It was first erected circa 607 by Prince Shōtoku, one of the earliest promulgators of Buddhism in Japan. In the western precinct is the Kondō (Golden Hall), which despite its having been rebuilt according to the original plans, is considered to date from 710. The temple contains images of the Buddha Sāakyamuni and his attendants.

The Hōryūji Temple complex contains forty-five buildings dating from the seventh to the seventeenth century. The octagonal Hall of

Dreams, or East Temple (Tōīn), is thought to have been Prince Shōtoku's private oratory. It was converted to temple use in 739. Its focus of devotion is an ancient statue of the goddess Kannon. The complex includes a pagoda, an inner gate, a bell tower, a sutra repository, and living quarters for the priests. Its museum includes over a hundred pieces of ancient art that have been designated national treasures.

Kasuga Taisha Shrines

Founded in 768 by and for the Fujiwara family, the Kasuga Taisha complex is one of the three major Shintō shrines in Japan (the others being Ise and Izumo Taisha). In the Kasuga Taisha complex the four vermilion- and green-painted shrines, dedicated to four separate Shintō deities, stand in a heavily forested park. The grazing deer (considered divine messengers), the thousands of bronze and stone lanterns, and the dense forest set the tone for the pilgrim's contemplation. As with many Shintō shrines, Kasuga Taisha is periodically reconstructed.

Pilgrims visit this temple in large numbers in February and August for the Lantern Festivals and in mid-December for the On Matsuri Festival, in which people masquerade as court figures from the early historic periods.

Kōfukuji

Founded in 710, only 6 of its original 175 buildings remain. Four of them, including its fifteenth-century five-storied pagoda on the banks of Sarusawa Pond, have been designated national treasures. The temple originally served the Fujiwara clan, nobles who played a major role in politics in Japan from the eighth to the thirteenth century. In the tenth century a Shintō monk dreamed that the temple's protecting deity appeared as a Buddha. As a result, Buddhist and Shintō rituals were formally fused at the temple. Kōfukuji houses a famous six-armed statue of the god 'Ashūrā that is one of the main focus points for pilgrims' devotion.

Shin-Yakushiji

The only remaining structure is the main hall, built by the empress Kōmyō in the mid-eighth century as an ex-voto for the cure of her ailing husband. Pilgrims admire its ninth-century carving of Yakushi-Nyorai, the Soul's Physician, circled by twelve Divine Generals.

Tōdaiji

This temple was founded in the eighth century by Emperor Shōmu as a center for propagating the Buddhist religion. Pilgrims enter the precinct from the south through a massive entrance gate (Nandaimon), built in 1199. It is supported by eighteen massive wooden columns 19 meters tall. The gate is guarded by statues of Korean-style guardian dogs. If Nara's Hōryūji is considered the world's oldest wooden structure, Tōdaiji's Great Hall of Buddha (Daibutsuden) was until recently the largest, even though in its current form, 58 meters long and 48 meters high, it is only two-thirds its original size. It is known for an ancient and gigantic bronze statue of the Buddha, 15 meters tall, last rebuilt after a fire in 1709. One of the hall's large pillars has a hole at its base. Children, with ease, and adults, with great difficulty, squeeze through the hole in belief that to do so will ensure their eventually reaching paradise.

Seven of Tōdaiji's ancillary buildings are considered national treasures. Sangatsudō Temple houses an ancient lacquer statue of Kannon encrusted with jewels. Another temple, the eighth-century Shōsōin, now houses a museum rich in artifacts of religious, artistic, and national significance.

Tōdaiji attracts large numbers of pilgrims in early March for its Water-Drawing Festival.

Tōshōdaiji

Ganjin, a blind Buddhist priest from China, founded this temple as a center to further aid the spread of Buddhism in Japan. Pilgrims are drawn to this eighth-century temple to see its enormous gilded and lacquered statues of the Rushana Buddha (Dainichi Nyorai, the cosmic Buddha) and the goddess Kannon, both designated Japanese national treasures. Some architecture historians believe that the eight pillars of the temple's entrance reflect distant Greek models, knowledge of which was probably conveyed to Japan over the silk route. As with most of the temples in Nara, Tōshōdaiji contains a number of subsidiary temples and support buildings, many of them ancient. Pilgrims and tourists

visit the temple in large numbers on May 19 for the Fan-Throwing Festival, in which round fans *(uchiwa)* are tossed into the crowd.

Yakushiji

This temple's pagoda, rebuilt in the thirteenth century after earlier models, is often termed the most graceful building in Japan. Although it has only three stories, they give the illusion of six. Pilgrims also worship before the Yakushi-triad image (Yakushi Nyorai, the Buddha of healing, seated between Gakko and Nikko, bodhisattvas of the moon and sun) at the temple's Main Hall. Many come in early April for the Flower Offering ceremony.

Other Nara temples attractive to pilgrims include Hokkiji, Hōrinji, and Jikkōin. The face of the so-called Sunset Buddha, deep in the Nara Park forest, is illuminated by the setting sun.

See also

Izumo Taisha; Japanese Buddhism and Pilgrimage; Shintō and Pilgrimage

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Nasik (Maharashtra, India)

Hinduism; Jainism

Nasik is a large city of nearly a million people on the Godavari River. It is sacred to Rama, the seventh incarnation of Vishnu, because he and his consort Sita spent fourteen years in exile here before returning to Ajodya to rule. Once every twelve years, when both Jupiter and the sun are in the constellation Leo (2003, 2015), it hosts the Kumbh mela festival, which attracts more than a million people, the majority of them Maharashtrans and Gujaratis.

Pilgrims generally spend three days in Nasik. During the first day they fast and bathe. During the second they attend to rituals benefiting their blood relatives, both living and deceased. During the third they visit Nasik's temples.

Nasik's most important pilgrimage site is the Ramkund bathing tank (pool). Although the tank was not built until 1696, legend holds it to be the place where Rama and Sita bathed while they were in exile from Ajodhya. Hindus consider the tank to be a *tirtha* (ford), one of those exceptionally sacred places where after death the soul can be liberated from the successions of rebirth that are its ordinary fate. For this reason, Hindu pilgrims bring the ashes of their loved ones to be immersed in the pool to obtain this freedom (*moksa*).



Pilgrims on their way to Nasik, circa 1954 (Hulton Archive by Getty Images)

The Sundar Narayan Vishnu Temple, near the Ahillyabai Holkar Bridge, commemorates a picturesque episode in the life of Vishnu. The god was so pleased with the devotions of Jalandar and his faithful wife, Vrinda Devi, that he granted Jalandar immortality. Jalandar abused the gift by becoming an antisocial monster. Vishnu, to alleviate the situation, had to abrogate the original contract. This he did by disguising himself as Jalandar and sleeping with Vrinda Devi, thus destroying her chastity, and with it Jalandar's immunity. Vrinda Devi was furious and cursed Vishnu, turning his body black. It was not until Vishnu bathed in the Godavari River that his true form was restored. The temple dates from 1756. Many pilgrims come at the spring equinox, when the rising sun's first rays fall directly on the temple's statues of the deities Vishnu, Lakshmi, and Sarasvati.

The tall Kalarama Temple, with central images of Rama and Sita, was built in the late

eighteenth century with black stone brought from a considerable distance. Gujaratis and Maharashtrans in large numbers come here as pilgrims to the annual Kalarama festival in March and April, during which the image is carried through the city in procession.

Several other temples in Nasik are of importance to Hindu pilgrims, though none is of particular architectural significance. The Godavari Temple, built in 1760, is open to pilgrims only one year in twelve, at the time of the Kumbh mela. The image of Lord Vishnu, who is worshiped in the Balaji Temple, will, for a fee, accept an invitation to dinner. Priests carry the image on a litter to the home of a rich donor for a vegetarian feast. The eighteenth-century Naroshankar Temple, on the riverbank, is architecturally unusual in that most of the sculpture is outside it rather than inside. This temple also has political significance in that it is built over a fort captured from the Portuguese. The Portuguese church's enormous bell is preserved as a memento of that victory.

Pilgrims generally also visit important temples in the immediate environs of Nasik. The most popular is the vivid white Muktidham Temple, 7 kilometers from Nasik, which has eighteen chapters of the *Bhagavad Gita* inscribed on its walls. Some Hindus believe that one visit to this temple is the equivalent of visits to all the four holy *dhams*. The Sita Gumpha Cave is where the demon king Ravan kidnapped Rama's wife Sita. Pilgrims worship images of Sita, Rama, and Laxman in the caves, as well as a Siva lingam. Thirty kilometers from Nasik is Tryambakeshwar, the source of the Godavari River, where a *jyotir lingam* (light lingam) is worshiped.

Jain pilgrims to the area visit the Pandavleni Caves, excavated by Jain saints nearly 2,000 years ago.

See also
Ajodhya; Dham; Hinduism and Pilgrimage; Jainism and Pilgrimage; Kumbh Mela; Lingam

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National Shrine of the Immaculate Conception (Washington, D.C.)

Roman Catholicism, 1927

Shrine in the capital of the United States, designated by the Roman Catholic Church as the Catholic national shrine.

In 1919, at the behest of an American priest, Pope Pius X approved a plan to built a vast national Catholic shrine, dedicated to Mary of the Immaculate Conception, who in 1847 had been named Patroness of American Catholicism. Fundraising campaigns were launched, and in 1920 a cornerstone was laid. Work had progressed far enough so that by 1927 mass was regularly celebrated at the Mary altar. Work stopped with the economic crash on Wall Street of 1929 and did not resume again until 1954. By 1959, enough had been completed to permit the church to be dedicated. Today it is one of the world's ten largest religious building and the largest church in the Western Hemisphere. John Paul II elevated it to the rank of basilica in 1990. Though it has welcomed worshipers for nearly a half-century, construction work still continues.

In shape the National Shrine is a simple cruciform basilica with chapels flanking both aisles and radiating from the ambulatory. A crypt lies under the entire main church, making it in effect a two-story structure. In actuality, the National Shrine houses a wide array of chapels, altars, offices, and works of art.

From the very first the project was conceived with a dual vision: to be a focal point and pilgrimage center for American Catholicism and to represent in its architecture and activities the multicultural complexity of American civilization. Because many American Catholics continue to identify with the church culture of their country of origin, the individual elements of the National Shrine are designed to give expression to the multiplicity of ethnic groups. And each is a magnet for pilgrims of a particular ethnic or national group. The massive columns that sustain the dome are individually dedicated to European pilgrimage centers: Our Lady of the Pillar (Spain), of the Snows (Italy), of Walsingham (England), of Tinos (Greece), of Bergen (Norway), of Chartres (France), and so forth. The mosaic floor contains slabs of marble from most Catholic countries. There are chapels

or images dedicated to the Virgins of Lourdes (France), Czestochowa (Poland), and Guadalupe (Mexico); to Our Lady of Africa; to the Byzantine-Ruthenian rite; and to the American saints Elizabeth Ann Seton and Francis Xavier Cambrini. Pilgrims are directed to the areas of the church of special interest to them, and masses in a variety of European languages cater to their needs.

In addition to these ethnically focused areas, the National Shrine contains other areas that are dedicated to Mary and Jesus in their pan-national manifestations. Several altars commemorate the rosary, others the Blessed Sacrament. Thirty thousand women named Mary funded construction of the Mary Memorial Altar, dedicated to Our Lady of the Catacombs. An enormous mosaic depicts Christ in majesty.

Pilgrims to the National Shrine frequently journey via routes that allow them to visit other important Catholic shrines: the Franciscan Monastery in Washington, D.C.; Our Lady of Czestochowa in Doylestown, Pennsylvania; the National Shrine of the Miraculous Medal in Philadelphia; and the Saint Elizabeth Seton Shrine in Emmitsburg, Maryland. The pilgrimage is even more likely to be combined with visits to tourist sites in the Washington area like the Smithsonian, Congress, the White House, and so forth.

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http://www.nationalshrine.com.

Native American Religions and Pilgrimage

Among the approximately 500 tribal groupings of Native Americans, religious traditions are widely varied. Nevertheless, certain overarching principles seem to be common to the religious beliefs and practices of the majority of Native American groups. Most believe that beyond the infinite beings and physical phenomena of the natural world lies a supernatural life force that in some fashion connects with the physical world. The force may be unitary or may manifest itself in a panoply of influential beings. This force may affect the physical world in a variety of ways, and its influence is likely to be felt in the weather, in natural phenomena like earthquakes, floods, and volcanoes, and in factors affecting human behavior. The task of humans, therefore, is to maintain a harmonious relationship with this force through adherence to an ethical code and certain ritual activities. Because the earth and heavens are considered to be intimately related to human activity, and because the various points of connection between them are fundamental to the essence of religious experience, the connections between the two domains of experience must be sustained by ritual activity.

Like other world religious communities, most Native American tribes hold certain places to be privileged connection points between the seen and unseen worlds, places where the power of the spirit world can be felt, where prayers are most likely to be heard and petitions granted. The myths related to tribal origins and sustenance, as well as the cumulative historical memories of each tribe, are likely to be anchored by references to specific locales. The heroes—sometimes human, sometimes animal, sometimes composite—of these myths are generally not deities, but they are endowed with sacredness in a way that sets them apart from the secular, and frequently their special qualities are tied to particular places. Other sites may be rendered sacred by their use for burials, by the presence of plants or minerals essential for religious practice, or by the material presence of ancestral civilizations. Thus the traditions of many Native American tribes include journeys to holy places that in various senses might be termed pilgrimages.

Specific sites may be linked to human activities in a number of ways and for a number of purposes. Most privileged sites are sacred to a particular tribe for a particular reason. But some sites—Wyoming's Bighorn Medicine Wheel, South Dakota's Bear Butte, New Mexico's

Sangre de Cristo Mountains—are holy to a number of different tribes. Although the focus may be on a particular site, each tribe may revere different myths relating to the site and may use it for different ritual purposes.

Creation and Migration Stories, and Boundaries

A number of tribes believe that they came into being at a particular place, and that other events related to the creation of the world occurred at specific locations related to that point of origin. Some of the Pueblo tribes of New Mexico believe that they were first created at Canyon de Chelly. Periodically they make a ritual pilgrimage of reenactment, returning to the canyon to thank the divine force for their creation, and then reenacting the migration that brought them to the upper Rio Grande Valley. During their migration pilgrimage, the route they travel takes on an aura of holiness. Members of the Hopi tribe make a similar annual visit to their *sipapu* (place of origin) in the Grand Canyon, to gather salt and to celebrate their tribal identity. The Cheyenne and Apache also revere sites related to their migration stories.

The creation myths of some tribes (for example the Sioux, Navajo, Gros Ventre, and Mandan) hold that the tribe was transported from another star system to this world, which they entered through some particular portal. Although tribal members may visit these portals from time to time, their location is generally held secret.

Many Native American tribes imbue the geographic world around them with shape and structure. Certain salient features are deemed to be the center, or boundary points, of their world. These geo-spiritual maps may be simple or complex. The Sioux, for example, consider Colorado's Pike's Peak to be the center of the world, and the center of their particular territory to be South Dakota's Harney Peak, near Mount Rushmore. Although these two sites are holy, Sioux ritual activity is centered at South Dakota's Bear Butte. This same Bear Butte is considered the center of the earth by the Cheyenne. The world of the Mescalero Apache in the southwest is bounded by four sacred mountains: the Guadalupe, Salinas, Capitán, and San Agustín. The world of the Tiwa tribe, near Albuquerque, New Mexico, is bounded by the Conjilón, Tsikomo, Sandía, and Truchas Mountains. The world of the Navajo of Arizona and New Mexico is circumscribed by the San Francisco Mountains, Mount Taylor, Blanca Peak in the Sangre de Cristos, and Mount Hesperus in the La Plata range. Although these sites are holy, for the most part they do not function as pilgrimage centers.

Healing

Illness, physical or mental, is often viewed by Native Americans as a maladjustment or disharmony between the individual and the natural forces, forces that ideally permit a person to exercise his or her complete potential. Healing may involve the use of plants, animals, or minerals, some of which to be effective must be gathered in specific privileged sites. Frequently, then, a ritual journey must be made to gather material at those sites, as when Lakota medicine men gather herbs in the Bighorn Mountains, or Navajo shamans, after purifying themselves with sweat baths, climb New Mexico's San Francisco peaks to gather healing plants. The New Mexican Hopis make similar pilgrimages to the San Franciscos to gather fir and spruce boughs for their ceremonies, leaving carved prayer sticks as offerings in return. This pilgrimage is also thought to dispose the forces of nature to grant the rain needed for Hopi agriculture.

Vision Quests

This term is often applied to the Native American ceremonies by which young boys—frequently at the onset of puberty—seek a spiritual infusion that will guide their religious life as adults. Often the vision quest requires the initiate to travel to a ritually privileged site, where he fasts and prays until the informing vision is granted. The Bighorn Medicine Wheel in Wyoming and Bear Butte in South Dakota serve this purpose for the Cheyenne and Sioux tribes. The locations of most of the other vision quest sites still in use are kept secret by the tribes that use them.

Power Sources

Some Native American tribes believe that their religious leaders derive their powers, at least in part, from visits to holy sites where they are infused

with the supernatural. Shamans of Alaska's Tlingit and Yakutat tribes, for example, climb high into certain mountains to draw power from the spirits that inhabit the glaciers and snow fields. Men of New Mexico's Chochití Pueblo make nighttime pilgrimages to certain holy mesas near their pueblo to pray, sacrifice, and absorb power. Navajo medicine men in the Southwest return every twelve years to the San Franciscos to collect sacred soil and renew the power that enables them to sing the songs of the Navajo Blessingway.

Thanksgiving

Giving thanks to supernatural forces that influence human life may be seen as a kind of preventive medicine intended to ensure harmonious relationships between the physical and the spiritual planes of existence. These forces are often thought to be most accessible in the places they hold to be special, in many cases their homes. Frequently the rites of thanksgiving and propitiation are related to seasonal cycles of agriculture or hunting, or other calendrical phenomena, as when the Northern Cheyenne climb to the top of South Dakota's Harney Peak (Okawita Paha, or Gathering Place) to begin their new year by welcoming the spring and giving thanks to the creator-god. Often these thanksgiving rites require the bringing of offerings (seeds, cloth, food) and the performance of special ceremonies (praying, fasting, dancing, smoking the sacred pipe, and so on).

Memorial Activities

Some sites are viewed as portals between the physical and spiritual worlds and as such are essential to the rites of burial, mourning, or acknowledging an ongoing relationship with departed ancestors. Others, such as Mount Shasta for northern Californian tribes and several secret sites revered by New York's Six Nations, relate to prehistoric revelations connected with the tribe's destiny. Others memorialize key events in a tribe's history that must be recalled periodically. Various Great Plains tribes still periodically visit the sites where important Sun Dances or Bear Dances were held at the end of the nineteenth century. Sites with the ruins of historical past occupancy (Chaco Canyon, Mesa Verde), long-vanished ceremonial structures (Cahokia Mound), or key historical events (Wounded Knee, Palo Duro Canyon, Massacre Cave, the Little Bighorn) may be invested with sacred power for memorial purposes.

Ethnic Identity

Visits to all of the types of sites discussed above may relate to attempts to maintain a strong sense of Native American tribal identity. Given the substantial rates of intermarriage in recent years and the dispersal of tribal members from traditional lands to urban centers, Native American young people may identify themselves more generically as Native Americans than as members of a particular tribe. The stereotyping of Native Americans in popular culture contributes to the replacement of a specific by a generic sense of identity. This is particularly true with the sense of Native American as victim of oppression by European Americans. Thus a memorial visit to the Wounded Knee massacre site may reinforce tribal identity for young Sioux but may also have strong spiritual meaning for young Cherokees, Arapahos, or Crees.

Powwows, periodic festivals held widely since the 1950s by a tribe or group of tribes, are a key device for fostering a strong sense of ethnic identity and cultural revitalization. They are likely to serve political and social purposes as well. Powwows (from the Algonquin term for gathering) feature singing, dancing, giveaways, commemorative ceremonies, and social activities. For important tribal powwows, Native Americans are likely to gather from all over the United States. Multitribe or pan-Indian powwows generally draw participants from the immediate region.

Acculturation, or the mixing of Native American traditions with others derived from the immigrant, largely European population, is a salient characteristic of modern Native American culture. Since many Native Americans have adopted Christianity as their prime religion or blend it syncretically with their Native American beliefs and practices, it stands to reason that certain Christian ritual activities may have a dual significance. A visit to a Roman Catholic church connected with a distinguished Native American or with missionary activity, such as northern New York's shrine to

Kateri Tekakwitha in Auriesville, is a good example. Another is the annual *romería* (pilgrimage) of New Mexico's Tiwa tribe to a shrine to the Virgin of Guadalupe in the Tortuga Mountains, where after mass the Tiwas carve traditional walking sticks to be placed in the tribal community house.

See also

Auriesville; Bighorn Medicine Wheel; Cahokia Mound; Chaco Canyon; Mount Shasta; Romería

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Nature and Pilgrimage

See Animism and Pilgrimage.

Nazareth (Israel)

Christianity

As the place where Mary received the annunciation of Jesus' birth (Luke 1:26–38) and as Jesus' hometown, Nazareth has been a Christian pilgrimage site since the first days of the religion.

In ancient times Nazareth was a prosperous and strategic hill town overlooking the Jezreel Valley and the Via Maris, the only level route through the mountainous central spine of Israel. During the early years of Christianity, however, as a pilgrimage goal Nazareth was a distant third in popularity to Jerusalem—the capital of Judaism and the site of the Crucifixion and Resurrection—and Bethlehem, where Jesus was born. Those two cities attracted large Christian settlements even during Roman times. Nazareth, by contrast, developed early as a Jewish city, particularly after the Romans banned Jews from Jerusalem after the destruction of the Temple in 70 C.E.

The first known Christian church in the city was built during the Byzantine period in 427 C.E. The city shrank under Muslim rule, and then revived in the twelfth century during the hundred-year Crusader period, when a large cathedral was built. The town shrank again under the second protracted period of Muslim rule but began to revive as a pilgrimage center in the seventeenth century when the Franciscan Order was permitted to construct new churches and support facilities for visitors. These were added to substantially in the nineteenth century, and since then the city has flourished as a pilgrim center. Today, Nazareth is the largest city in the southern Galilee and its unofficial capital. Its population is primarily Arab, both Christian and Muslim.

The most important holy site in Nazareth is the enormous Church of the Annunciation, built between 1955 and 1969 over the remnants of countless previous structures. A cavelike crypt under the church is by tradition the house where the Holy Family lived after their return from Egypt. The large, sumptuous church complex contains major examples of figurative art depicting the angel Gabriel's annunciation to Mary and various other scenes from the lives of Jesus, Mary, and Joseph. These have been donated by Christian communities around the world and are labeled in such a way as to emphasize the geographic breadth and presumed unity of Christendom. Each monument is a focus of attention for pilgrims from the donor country. The church's massive rounded interior often accommodates many thousands of pilgrims at a time. Priests who are accompanying pilgrims from their home area are permitted to say mass in the church, and several masses may be in progress at any one time. Until recently, the jurisdictional disputes between various Christian groups led to complex schedules of rotating church control.

Pilgrims to Nazareth often visit other sites related to the life of Jesus. A Franciscan church west of the Church of the Annunciation, called the Mensa Christi (Table of Christ), marks the place where Jesus and his disciples ate together after his resurrection. Another Franciscan church commemorates Joseph's workshop. A Greek Catholic church has been erected on the site of the ancient synagogue where Jesus preached (Luke 4:15–24).

See also

Galilee; Jerusalem: Christian Pilgrimage

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Nazca Lines (Peru)

New Age, Twentieth Century

The lines that slice across the flat, hill-dotted Nazca Pampa in south coastal Peru cover some 300 square kilometers of desert. They were made by removing dark-colored stones from the desert surface, bringing the chalky white layer underneath to view. The Nazca lines include long straight lines, long wedge-shaped figures, and trapezoids. Many of the lines, which have a total length of more than 1,000 kilometers, transect hills and valleys without deviating from their course and can be seen only from the air. In all, there are more than 750 lines, 20 of them more than 5 kilometers long, the majority radiating from 62 centers or convergence points (A. Aveni 61).

These features have fueled endless speculation, including popular theories that run from the outrageous to the merely silly. A pre-Columbian spaceport? Alignments to channel and focus energy emanating from the earth? Archaeologists are less fanciful. Some believe the lines to have an astronomical purpose, although they have not been shown to align with any known celestial phenomena. Others see the lines as "roads" intended for nature gods or for the spirits of the gigantic animals depicted in some of the drawings. Other lines, some sixty-two sets of them, radiate outward from hill centers, and frequently lead to areas showing traces of irrigated agriculture. These lines were most likely simply trans-pampa roads.

The site also contains several clearly defined figures, which archaeologists call geoglyphs: a 70-meter hummingbird, a 100-meter monkey, a 200-meter lizard, a spider, and killer whales and fish. The geoglyphs tend to occupy hillsides, so that their shapes can be discerned by humans on the ground. They were formed by piling stones in rows to outline the figures. The figures intersect each other in a confusing jumble, suggesting that they were not planned comprehensively, but were created separately, probably by individuals or small groups, with little regard for each other's handiwork.



Aerial view of a portion of the Nazca lines (Yann Arthus-Bertrand/CORBIS)

There is little evidence to suggest that the Nazca pampa, unlike the nearby ceremonial city of Cahuachi, functioned as a pilgrimage center in Nazca times. Today, however, it draws New Age pilgrims fascinated by the lines' potentially transcendental or extraterrestrial functions or by their potency in concentrating the earth's energy.

See also

Cahuachi

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Nemea (Corinth, Greece)

Ancient, Sixth Century B.C.E.

Nemea, in the northeastern part of Greece's Peloponnese, is one of four major Panhellenic cult centers of Ancient Greece.

From the sixth century on, pilgrims assembled here in the second and fourth years of the four-year Olympic cycle for the Nemean games, athletic contests in honor of the god Zeus. A cave near the ruins is said to have been the den of the Nemean lion, slain by the hero Hercules in the first of his mythic twelve labors. Another legend relates the games' founding to the seven princes who marched against Thebes. They held a funeral festival, including the athletic contests that were traditionally part of funeral observances, to honor the infant Opheltes, killed by a snake when his nurse—disregarding an oracle—placed him on the ground while she fetched water for the seven warriors.

The Nemean games lasted for several days. Pilgrims watched contestants compete in gymnastic, equestrian, and musical events. Victors were crowned with wreaths of wild celery.

Remnants of the Temple of Zeus and the Nemean stadium, unearthed by archaeologists in the 1970s, greet modern pilgrim-tourists.

See also

Corinth; Greek Religion and Pilgrimage; Olympia

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Nevado Ampato (Arequipa, Peru)

Andean

Inca sacred mountain where several child mummies were found in the 1990s, attesting to the Inca practice of human sacrifice at holy sites.

Descriptions by Spanish colonialists in the sixteenth century reported that the Incas revered natural sites, especially mountains, as givers of life, and in 1586 Juan de Ulloa Mogollón wrote that the Incas practiced the sacrifice of children at holy sites. Yearly festivals and ceremonies paid homage to those deities, offering gifts to ensure a bountiful harvest for the inhabitants. At 6,900 meters, Nevado Ampato, near the Inca capital of Cuzco, was an especially important mountain, from whose snow-covered peaks water flows into the valleys below.

In 1995 anthropologist Johan Reinhard discovered the mummy of a young girl wrapped in fine textiles, with offerings, miniature statues, coca leaves, and corn. She had been sacrificed about 500 years earlier. Her discovery, and the discovery of two other children on a small plateau at 6,400 meters, corroborates the reports of the early writers. Archaeological evidence at the sites show that the Incas had built several plateaus, carrying the stone, grasses, and special red-colored earth up to the two stone platforms where the religious ceremonies took place. The trip to the ceremonial sites was probably accomplished by more than just the priests and the sacrificial victim, for in the lower plateau there is evidence of several tents in which people would have passed the night before continuing to the summit.

See also

Andean Religions and Pilgrimage

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New Age Religions and Pilgrimage

The term *New Age* has been used since the mid-1980s to encompass a number of diverse and decentralized religious and philosophical movements that think of themselves as parallel to, or outside of, mainstream Western religious practices. Pilgrimage to certain spiritually

charged places or individuals is a part of many New Age cultures.

The roots of New Age cultures are deep and diverse. They include Gnosticism and nineteenth-century Theosophy, Transcendentalism, and Spiritualism, as well as various aspects of Eastern Buddhist, Hindu, and Shintō beliefs and practices, and the hippie and drug cultures of the 1960s. The movement burst into the consciousness of the mainstream American public in 1987 with Shirley MacLaine's publication of *Out on a Limb* and her television movie of the same name, which followed. In August of that year the mass media eagerly chronicled the harmonic convergence event, a coordinated series of gatherings that, according to their organizer José Argüelles, were tuned to the great cycle of time of the Mayan calendar, whose purpose was to pool humanity's psychic power in order to influence the planet earth's cosmic destiny.

Although no single set of characteristics describes every group associated with the New Age movement, many groups share one or more of the following:

- Belief that truth is relative: there are many equally valid approaches
- Belief that the individual is the ultimate arbiter in the determination of truth
- Belief that knowledge, including self-knowledge, is acquired through study; thus a shift of emphasis from ceremony to workshops, classes, and learning experiences
- Emphasis on individual healing (physical, emotional, and spiritual), often expressed in terms of growth
- Emphasis on psychic powers
- Emphasis on individual transformation, often conceived of as a kind of evolution, coupled with an optimistic view that societies, nations, and the whole of humankind are capable of similar transformation. In the West this combination of millennialism and belief in an era of peace achieved through massive spiritual advancement was sometimes called the New Age or the Age of Aquarius
- Focus on living in tune with natural forces, sometimes expressed as pantheism, or Neo-Paganism
- Interest in natural healing through herbs, vegetarianism, macrobiotics, biorhythms, and healing techniques such as acupuncture, Reiki, and aromatherapy
- Belief that certain natural energies can be focused on an individual to effect change: hence an interest in crystals, magnetism, ley lines, pyramids, and diverse natural features of the landscape believed to be rich in such energies
- Belief that ancient civilizations possessed important knowledge with regard to these matters, insights since lost but recoverable through a variety of means; thus an interest in the Delphic mysteries, tribal religions, shamans, vision quests, and traditional cultures' trance-inducing drugs
- Belief that extraterrestrial forces have or can influence humankind, running the gamut from a belief in astrology to a fascination with unidentified flying objects (UFOs) and alien cultures
- Interest in the occult: witchcraft (often under the name Wicca), Neo-Paganism, communication with the world of spirits through practices like channeling (giving voice to the spirit of someone long dead)
- Belief that the emphasis in modern cultures on rationalism and intellectualism inhibits one's power to develop emotional and spiritual vision

Some adherents of New Age philosophies believe that modern Western minds have been clouded by rationality, and that the ancient cultures that recognized the healing effects of the earth's power points often encoded that knowledge in ways that are not directly approachable through the tools of scientific inquiry. Thus, only certain individuals, empowered through study, insight, or vision, can help the layperson connect with the transcendental powers. These privileged individuals (gurus, shamans, wise women, and the like) combine the functions of teacher and priest.

In the 1970s much of the New Age emphasis fell on individual spiritual teachers, or gurus,

whose simplified versions of Eastern religious practices were popular among a Western subculture of people committed to using meditative techniques to achieve individual growth or health. Some of these gurus became the living objects of pilgrimages, due in part to the public attention garnered by their high-profile adherents, as Maharishi Mahesh Yogi, the founder of Transcendental Meditation, did because of the Beatles, and Swami Muktananda because of Diana Ross, John Denver, Raul Julia, and California governor Jerry Brown. J. Z. Knight, of Yelm, Washington, who channels a 3,500-year-old master of Atlantis named Ramtha, has attracted visits by a coterie of stars (allegedly including Shirley MacLaine, Burt Reynolds, Richard Chamberlain, Mike Farrell, and Clint Eastwood) as well as scores of lesser luminaries. In the 1970s, American guru Alan Watts attracted a large following, as did Werner Erhard, the founder of the human potential program called est (Erhard Seminar Training). In the mid-1980s Baghwan Shree Rajneesh drew thousands to his commune in Oregon, and Mother Meera continues to attract a steady stream of pilgrims to her audiences in Dornburg-Thalheim, Germany.

In the 1980s some of the New Age emphasis shifted to a concern with the natural energies of the planet and ways of harnessing them for the benefit of the individual. New Age adherents sometimes take up dowsing (using a forked stick or other device to locate hidden sources of water or other natural forces) or study the principles of feng shui (the Chinese art of geomancy). Since ancient and tribal peoples are believed to have recognized natural power centers in their own sacred sites, many of these places have been appropriated by New Age adherents as focus points for their ceremonies. Examples abound: the Wyoming Medicine Wheel; various Anasazi ceremonial centers in the Four Corners area of the American southwest; Uluru Rock in Australia; the Egyptian pyramids at Giza or the Mesoamerican pyramids at Teotihuacán; megalithic alignments at Carnac, Avebury, and Stonehenge; sacred mountains like Shasta, Kilimanjaro, Asungate, Fuji, and Meru; Peru's Nazca lines. Although adherents of New Age groups are likely to make pilgrimages to these sites at any time, the largest numbers of people converge at times when the forces are believed to be at their maximum power, often signaled by seasonal or astronomical events (eclipses, solstices, or astrologically propitious moments).

It stands to reason that a host of New Age activities focused on the millennial year 2000, which was interpreted to mark the end of a cycle, a focusing of cosmic forces, or the beginning of a new chance for humankind. The much-feared Y2K computer bug (which in fact created no significant problems) was seen by some as an icon of humanity's hubris in putting faith in technology and a wake-up call to strengthen our commitment to the earth's natural energies. New Age publishers rushed millennial books to the newsstands, and entrepreneurs scheduled tours to places such as the Pyramids, Easter Island, the Nazca lines, and Stonehenge to bring their devotees to the world's powerful vortex points.

Since the mid-1980s researchers in England and elsewhere have attempted to identify these earth forces using tools of scientific measurement such as radiation counters, magnetometers, and the like. Paul Devereux, Tony Wedd, and others believe they have found magnetic anomalies in the rocks of certain stone circles and along certain geological fault lines that sometimes coincide with alleged alignments of prehistoric monuments. They hypothesize that the siting of those monuments may be related to the fact that certain individuals may have had an unusual sensitivity to such phenomena.

New Age pilgrimages resist precise classification, but several clusters of themes stand out in addition to those already discussed. One set has to do with the belief that alien civilizations have imbued certain places with their presence. Claims that UFOs have visited earth to abduct earthlings for various reasons or to leave remnants of or clues to their extraordinary powers have fallen on fertile ground in Western cultures. A 1987 Gallup Poll found that 50 percent of Americans believe in the existences of extraterrestrial beings and UFOs and that nearly 9 percent of Americans believe they have seen one. Many Biblical mysteries, such as Ezekiel's fiery chariot, are explained as references to alien visits. Peru's Nazca lines are a spaceport; Egypt's pyramids are beacons; Mexico's Aztec

god Quetzalcóatl came from somewhere beyond earth; rock figures wearing strange headgear, as found in several glyphs from Anasazi sites in the American Southwest or Italy's Val Camonica, or sub-Saharan cave paintings are interpreted as portraits of alien visitors. Aliens are behind the allegedly mysterious disappearances in the section of ocean known as the Bermuda Triangle. Film and television have long exploited the dramatic possibilities of such events. Places such as Roswell, New Mexico, and Sedona, Arizona, attract large numbers of New Age pilgrims who yearn to touch the powers generated by such contacts.

Another cluster of pilgrimages focuses on goddess worship. The roots of this current of New Age religion are found in ancient cults that worshiped the procreative or fertile forces of nature in the form of a goddess and in modern feminism, which seeks to reemphasize the feminine aspects of deity in contrast to the patriarchal worldviews of the major Western religions. Ancient Greeks called the earth goddess Gaia, or Ge, and many New Age adherents have adopted the term. Goddess figures, or at least figurines that suggest to some scholars a cult centered on the idea of fertility, exist from the Paleolithic era (30,000 B.C.E.) to historical times. In some sectors, earth worship blends with a kind of romantic Neo-Paganism and medievalism combining elements of witchcraft (often termed Wicca) with white magic and nature mysticism. Pilgrimage to traditional sites connected with real or imagined goddess worship is often part of the program of such groups. Sites around the Mediterranean basin with traces of the worship of Diana, Demeter, Hecate, and Isis are popular. Volcanoes such as Pele, which the aboriginal Hawaiian religion personified as a goddess, draw worshipers. An offshoot of this strain of New Age religion is the (re)appropriation of certain Christian sites for goddess worship. Pilgrimage sites venerating Mary, and in particular those sites with dark-colored paintings or statues of Mary, also draw Neo-Pagan pilgrims. A recent "Goddess Pilgrimage to France," for example, offered participants the chance to "experience the Healing and Transformational Energy of the Black Madonna at Chartres Cathedral and Rocamadour. Bathe in the Healing Waters of Saint Mary at Lourdes. Feel the Divine Energy of Mary Magdalene at Rennes Le Chateau. Through meditation and ritual, the Energy of the Goddess will open your heart" (http://www.newagetravel.com/tourlinks.htm).

Other themes surface as well. Neo-Druid groups visit many sites in the British Isles supposed to have been hallowed by Druid ceremonies. Neo-medievalists revere sites such as Glastonbury Tor connected with the Arthurian legends.

The fact that most New Age enthusiasts tend to come from the upper socioeconomic strata has not been lost on entrepreneurs. In addition to an outpouring of New Age books, magazine, seminars, and workshops, the interest of New Agers in visiting sacred sites has spawned a New Age pilgrimage industry. Often the New Age gurus themselves are the organizers of group pilgrimages to sacred New Age sites, and they conduct the workshops and ceremonies for the pilgrims who accompany them. Five minutes on the World Wide Web turned up announcements for pilgrimage tours such as these, which attempt to concatenate several New Age themes:

- "Change the millennia with the star aligned lines and the gigantic figures of Nazca's ancient desert etched zodiacal calendar. . . . Then to Machu Picchu for the Pilgrimage purpose of highly positive affirmations and reinforcement. . . . Ollantaytambo, the megalithic ruins known as a landing pad of the ancient ones. . . . This morning we meet with three local women wise in the ways of herbal and native natural healing traditions. Those who wish can go into individual diagnosis and later return for treatment, mostly in the form of an herbal bath and deep acting poultices. . . . Machu Picchu. This ancient sacred site is fed by a grid of powerful natural energies patterned by the surrounding peaks and extensive underground tunnels. Through many millennia Machu Picchu has served as an initiatory center for students of a higher learning'' (http://www.infohub.com/TRAVEL/SIT/sit_pages/4294.html)
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- “Sacred and ancient England is a particularly significant energy vortex today. . . . In August there will be the added influence of a total solar eclipse, a cosmic event that will add an experience of even deeper inner transformation for those persons situated at the country’s vortexes. . . . In addition, during the tour special rituals and meditations will be performed at the powerful stone temples of Stonehenge, Avebury, and Glastonbury in order to assist you in further awakening your spiritual energies” (http://members.aol.com/solunatrs/st-upcom.htm)
- “This therapeutic mountain retreat has natural sacred Indian springs to elevate Body Mind and Spirit. This is a POWERFUL Energy vortex. . . . Experience Mt. Shasta, the land of MU. We will be forming a caravan up the mountain with a sack lunch (provided). We will go to a special meadow on the mountain for an original spiritual family re-union. . . . This day will include a Live channel from “the Group.” We will also do a Sword of Truth Ceremony on the Mountain. . . . Afternoon and evening are free for personal experiences, walks in the woods, healing sessions, mineral baths, saunas and reflection” (http://www.lightworker.com/mall/register/espavo.shtml)
- “Unique opportunity to experience timeless and mysterious Egypt with those who have studied her ancient secrets and know her well! . . . After the conference you are invited to join us as we cruise the Nile and visit many of the sacred temples for ritual and ceremonies that will assist you to connect directly with the Egyptian Gods and Goddesses and their immortal energies’’ (http://www.newagetravel.com/tourlinks.htm)

See also

Carnac; Glastonbury and Glastonbury Tor; Meherabad and Meherazad; Mother Meera; Nazca Lines; Pilgrimage to Living Beings; Pyramids; Roswell; Sedona; Stonehenge; Teotihuacán

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Newgrange (County Meath, Ireland)

New Age, Twentieth Century

Considered a great national monument by the Irish, this ancient megalith mound construction may have been a sacred Celtic site and draws New Age pilgrims.

Discovered in 1699, the mound-barrow of Newgrange, also known as the Cave of the Sun, is dated at approximately 3200 B.C.E. It is one of a series of forty monuments of the kind called passage monuments found in a valley of the Boyne River in County Meath. The Newgrange monument is by far the largest: the mound covers a half hectare, the entrance tunnel is 18 meters long, and the main chamber stands over 6 meters high. Inside are a series of recesses carved with swirling designs. Three recesses lead off of its central chamber like clover leaves. Although most megalithic passage monuments are clearly tombs, Newgrange contains a corbeled roofbox that permits sunlight to enter the chamber on the day of the winter solstice, suggesting that it may well have been a temple dedicated to the sun god. The nearby mound-barrows of Knowth and Dowth have a similar alignment. Around the Newgrange barrow are ninety-seven curbstones inscribed with spirals, which some people hold to be symbolic of a human’s journey to the next world after dying.

Celtic mythology locates several important stories in the area of Newgrange, all involving the sun god Dagda (also known as the father of all gods): his illicit liaison with Boann, goddess

of the Boyne River (or sometimes with Danu, considered the mother goddess), the birth of their son Oengus mac Óc (or Aengus), and his adventures wooing the princess Etain. Thus the area became known as the Bru (or, house, mansion) of Oengus and the Bru de Boann. The site figures in hundreds of stories from the ancient Irish folklore tradition. Some tales make the place the burial site of the ancient rulers of Tara, in an effort to connect that clan with an obviously important and revered center. The earliest known written version of any of these stories dates from the eleventh century.

In recent years followers of New Age religions and a variety of speculative philosophies have been drawn to Newgrange as pilgrims. Some are neo-Druids: Dagda is the patron god of the Druids. Others are devotees of the ancient Celtic myths. Some hold the tumulus to be a temple constructed aeons ago by some pre-Celtic super race. Some come to see what they believe to be an ancient model of a flying saucer, which proves that earth was colonized by an extraterrestrial race.

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Neyik

Tibetan Buddhism

Tibetan term (sometimes also spelled *neyig,* or *lamyig*) that designates pilgrimage guidebooks, an important genre of Tibetan literature. This is an ancient and popular form in Tibet, and many pilgrimage guidebooks for the whole country are extant.

Jamyang Kyentse Wangpo (1820–1892) wrote a succinct guidebook detailing sites in the central, southern, and western portions of Tibet. Some twentieth-century Westerners used this guide as the basis for their own.

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Nikkō (Tochigi Prefecture, Japan)

Shintō, Buddhism; Seventeenth Century

The mountainous area around the city of Nikkō, 130 kilometers north of Tokyo, has been a focus of Shintō activity since the fourth century and of Buddhist religious activity since the eighth century, when a priest named Shōdō Shōnin visited the area. The Nikkō shrine complex, however, is much more modern. Its most important shrine is Tōshōgū.

The shrine was built to honor the first Tokugawa shōgun, or hereditary military dictator, Ieyasu (1542–1616), who selected the site to be his mausoleum. In 1636 Ieyasu's grandson Iemitsu constructed the Tōshōgū memorial to his grandfather (who by then had been formally elevated to divine stature), with the intent of impressing the world, through the lavishness of its construction, with the power of the Tokugawa rulers. Iemitsu himself was buried in Nikkō in 1651. Although for the most part later shōguns were buried in Edo, Nikkō is still venerated as the prime burial site of the shōgunate.

The visits of subsequent shōguns to the graves of their two predecessors in Nikkō made the pilgrimage fashionable. Many nobles, and eventually commoners as well, journeyed to Nikkō in the belief that a visit to the graves of the shōguns had curative powers. Traffic was channeled from Edo along the Nikkō highway, with checkpoints every so often for pilgrims to sign in. In those lawless times ambush by robbers or political opponents was a constant possibility, so by law the rice and wheat along the Nikkō road had to be planted in rows perpendicular to the highway.

Some later shōguns and the nobles who attended them found the three-day journey from Edo to Nikkō too inconvenient. It became the fashion to construct surrogate Nikkōs. Several of these survive, including one in Tokyo's Ueno Park.



Nikkō Tōshōgū memorial (Sakamoto Photo Research Laboratory/CORBIS)

In pre-modern times pilgrim visits to Nikkō were strictly regulated. How far you could go into the shrine depended on your rank: commoners were stopped at the bridges; lesser nobles at the first gate; and anyone of rank less than shōgun was stopped at the entrance to the Tōshōgū. Today all are welcome.

The shrine precinct covers 500 hectares of forested mountain slopes. From the seventeenth century to today, pilgrims have approached the Nikkō shrines on a path bordering the Daiya River. A graceful 28-meter-long wooden bridge, the Shinkyo, suggests the purification of the soul that comes from crossing the rushing stream. Its origin is ascribed to a miracle attending the eighth-century Buddhist priest Shōdō Shōnin's visit to Nikkō, when an old man, seeing he could not easily cross the Daiya River, set two long snakes in place to make a bridge. The current bridge replaces the one destroyed by a flood in 1902. Although it was formerly reserved for the imperial family, all pilgrims can now walk across the Shinkyo.

The Nikkō shrine area itself has four principal sections: Rinnōji, Tōshōgū, the Futarasan Shrine, and the Daiya In Mausoleum.

The first temple that pilgrims encounter is the Tendai Buddhist Rinnōji, which is set in the midst of ponds and flowering shrubs. Its main hall *(sambutsudō)* contains three oversized statues: a thousand-armed Kannon, goddess of mercy; Amida Nyorai, the Buddha of the Pure Land; and a horse-headed Batō Kannon, protector of farmers. A bronze pillar *(sōrinto)* holds a collection of 10,000 sutras, the holy writings of Buddhism. In the nineteenth century Rinnōji was sometimes used as a guest house: in 1879 former U.S. president Ulysses S. Grant spent eight days here.

The entrance to the Tōshōgū complex is elaborate. Pilgrims pass through a large stone gate. Immediately inside, a 35-meter-high, five-story pagoda, painted bright vermilion, stands

amid immense Japanese cedar trees, some of them 350 years old. Because Nikkō, like so many Japanese shrines, fuses Shintō and Buddhism, its architecture reflects both traditions. The Niōmon, the main entrance gate, is in the Buddhist style. A little further along the tree-lined path is the Yōmeimon, an intricately decorated gate. At the end, pilgrims climb ten broad stone steps to enter the temple compound. It contains more than a dozen substantial structures. The farthest from the gate, up a long flight of stairs, is Shōgun Ieyasu's tomb.

Tōshōgū itself, housing the two shōguns' remains, contradicts the Japanese aesthetic of simplicity because of its extraordinary commitment to intricate decoration and display of wealth. Every surface is carved. More than 2.5 million sheets of gold leaf were used to make the structure glow. The roofs are made of copper. The Tōshōgū Shrine is always thronged with visitors, most of whom pay little attention to the Shintō priests who perform nearly continuous ceremonies in various parts of the building.

Another sacred building in the Nikkō complex is the Futarasan Shrine, built in 1617. It houses three Shintō deities—a mountain *kami* and his wife and son—thought to ensure the prosperity of Japan.

The Nikkō shrines are adjacent to a national park that contains some of Japan's most spectacular scenery, as well as additional religious buildings. Tourists, hikers, and contemplative pilgrims often stop at the Kegon and Ryuzū waterfalls, the first with a vertical drop of 97 meters. Hundreds of thousands of people have photographed the falls, and 1,600 have committed suicide here. Further up the mountain is Lake Chūzenji, a product of the volcanic Mount Nantai.

Nikkō's easy accessibility from Tokyo, its scenic and architectural marvels (including the train station, designed by Frank Lloyd Wright), its cultural significance, and its sacred nature as a Shintō and Buddhist religious center attract more than 7 million visitors each year. Religious pilgrims are particularly attracted to the festivals in mid-May and mid-October, when the Tōshōgū images are paraded through Nikkō's streets on a portable shrine.

See also
Shintō and Pilgrimage

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Ninaistákis Mountain (Montana)

Native American

Ninaistákis, which is also called Chief Mountain, is a sacred place of the Blackfoot Nation. It is located on the edge of Glacier Park in Montana. According to Blackfoot myth, Chief Mountain is the home of Thunderbird, the most powerful of the supernatural beings who live up above, and the being credited with having given the first medicine pipe to the Blackfoot. It is a traditional center for Blackfoot vision quests.

Traditionally, a Blackfoot man feels strengthened and protected in his role as warrior and hunter by some particular vision animal that has appeared to him in a trance. Ninaistákis is thought to be a particularly propitious place to be granted such a vision. In the past, the seeker would take a buffalo skull to the mountain top, where his women would prepare a bed for him, setting the skull at the west end for his pillow so that he could watch the rising sun each day. There the seeker would lie, without eating or drinking, for as many days as it took for the vision to be granted.

Archaeologists exploring Chief Mountain have found five vision beds, arrangements of flat stones, presumably covered for the occasion with pine boughs, and marked by cairns. More than fifty others have been found on nearby mountains, in locations that all afford a clear view of the sacred peaks of Ninaistákis.

See also
Native American Religions and Pilgrimage

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Nizam-ud-din Basti (Delhi, India)

Islam, Fourteenth Century

Muslim Sufi Nizam-ud-din (d. 1325) was born in a small village named Badayun, near Delhi. Grandson of Persian dervishes, he was trained as a scholar, but soon left his academic studies for religious training, becoming a disciple of the famous master, Baba Farid. Hazrat Nizam-ud-din Aulia (or Awliya), as he is also known, flourished as a political and spiritual leader for decades, praised for his wisdom, mysticism, and poetry, and attracting many disciples. Several miracles are attributed to him, one reason why he is also called Mehboob-I Elahi (Beloved of Allah). At the age of twenty-five, he moved for a time to Delhi, but left there for a nearby village, Ghiyaspur, where he died at the age of ninety-two and where he is buried. Ghiyaspur is now named Nizam-ud-din Basti; over time, what was once a small village is now part of the larger Delhi proper. It is a focal point for pilgrimage activity.

The small mosque is reached through a labyrinthine market of stalls selling flower offerings in loose bunches, bags of petals, garlands, or artfully arranged frames. Nearby, a small sacred tank (water pool) is considered to contain curative waters. The shrine itself is ringed by tiny, interconnected courtyards with several buildings, including a library, archives, and a mosque. A small white square building houses the saint's bier—a black and white marble tomb—covered with flowers and a cloth. Only men are allowed to enter the edifice containing the tomb, and the space is so small that only about twenty-five men can squeeze in at one time. They circle the tomb clockwise, praying as if in a trance and sprinkling flowers on the bier. Some leave gifts of books. Others may touch a scarf to the sacred bier and then carefully fold it to take home as a personal relic. Women in traditional Muslim dress may stand praying along the outside walls of the tomb building. Their only view of the bier itself is through the latticework sides. On Thursdays, singers chant the evening prayers here to welcome the Muslim holy day of Friday.

Celebrations between July 17 and July 24 commemorate the *mawlid,* the anniversary of the holy man's birth. Shrine caretakers wash the tomb, and the water is given to pilgrims.

See also

Khuldabad; Ziyara

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Normandy Beaches (France)

Secular Political, 1945

Site of the landing of the Allied invasion to liberate France beginning on D-Day June 6, 1944, now enshrined as a memorial to the 30,000 soldiers and 20,000 civilians who lost their lives there during two months of fierce fighting.

At dawn on June 6, 1944, the combined forces of the United States, Britain, and Canada attacked Hitler's heavily fortified Atlantic Wall along the north coast of Normandy with 5,000 ships and 10,000 planes. The broad sandy beaches were studded with tank traps and land mines. The cliff tops were rimmed with concrete bunkers containing heavy artillery and machine guns. The beaches, code-named Omaha and Utah, were the scenes of some of the heaviest fighting: 1,000 American soldiers died on Omaha Beach during the first day's fighting alone. But by evening, after supreme human effort, some 155,000 Allied soldiers clung to the narrow coastline.

Today more than twenty-one military cemeteries enclose neat rows of the graves of the men and the few women who fell during the battle for Normandy. In the eighteen British cemeteries are men from every corner of the British Empire, as well as Polish, French, and even German volunteers who fought against the Nazi occupiers. In the American cemetery at Coleville-sur-Mer, rows of 9,386 white crosses and Stars of David are set in a close-cropped green lawn at the edge of the blue sea. There is also a memorial to an additional

1,557 soldiers who are presumed dead, but whose remains were never found.

Many veterans' organizations make group pilgrimages to the Normandy beaches, some coming each year on the anniversary of the invasion. Many other individual survivors of the battle, as well as their children and grandchildren, make pilgrimages to the Normandy beaches to honor the dead and to lament the excesses of war. Soldiers and survivors from both sides—the Allied forces and the Axis—recognizing the epic nature of the D-day invasion battle, are drawn to visit the beaches and the sites in the Norman French towns where the gliders and parachutists landed, where hand-to-hand fighting and tank battles took place, and the sites of the thousands of bloody individual encounters that were part of the struggle. For many American, Canadian, British, and other Allied survivors, the pilgrimage to the Normandy beaches is a way of expressing their commitment to the defense of freedom.

A variety of constructed memorials dot the Norman landscape. For example, at Utah Beach a memorial stele has been erected over a concrete German bunker. A museum offers books, mementos, and an hour-long film on the D-Day invasion. Package tours to major French religious shrines such as Lisieux, Mont-Saint-Michel, and Lourdes often include the Normandy Beach memorials on their route.

See also

Gallipoli; Gettysburg Battlefield; Gold Star Pilgrimage

Notre-Dame-du-Cap (Quebec, Canada)

Roman Catholicism, 1720

The shrine of Notre-Dame-du-Cap (Our Lady of the Cape) is the focus of one of Canada's oldest and most venerated Roman Catholic pilgrimages, receiving over 1 million visitors each year. The shrine, which is also known as Our Lady of the Rosary, was declared a Canadian National Pilgrimage Site in 1909. It is located on the Cap-de-la-Madeleine promontory overlooking the Saint Lawrence River, just east of the city of Trois Rivières, halfway between Montreal and Quebec.

Founded in 1634, Trois Rivières was one of the earliest French trading posts in Canada. Although the Iroquois murdered its Jesuit founder in 1652, the settlement continued to grow. In 1694 parishioners founded Canada's first Confraternity of the Holy Rosary there, and in 1720 they built a small stone church dedicated to the Virgin Mary. Known as the Small Shrine, it is the oldest complete extant church in Canada. An anonymous donor presented a large statue of the Virgin to the shrine in 1854 in honor of the then recent promulgation by the Vatican of the doctrine of the Immaculate Conception. This statue of the Virgin trampling out sin—represented as a coiled snake—is the principal object of pilgrim veneration.

Several miracles are connected to this church. One relates how, in 1867, attendance had so fallen off that one day the priest said mass only to a pig that had wandered in with a rosary in its mouth. When the priest made this the topic of his next sermon, parishioners were shamed into regular attendance from then on. The congregation's growth soon required a new building. Another miracle tells how during construction of the new church it was impossible to bring stone from quarries across the river because in the mild winter of 1878–1879 the river did not freeze. Prompted by parishioners' prayers, a ferocious late March storm blew up and created an ice bridge across the river. The new stone church of Sainte-Marie-Madeleine was completed (it stood until 1963), and the ancient original Small Shrine was rededicated as Notre-Dame-du-Cap. Another miracle occurred in 1888, when a group of parishioners had a vision in which the statue of Mary Our Lady of the Rosary opened its eyes and looked up.

The most recent church, built in 1964 in an octagon shape, is noted for its stained glass windows.

The first large public pilgrimage to the shrine was organized in 1883, and pilgrims have been coming ever since. Many are drawn by the reputation of the shrine for effecting cures. Pilgrims pray in the main chapel, but also in the shrine's well-landscaped grounds. The Garden of the Rosary is connected to the Garden of the Stations of the Cross by a suspension bridge whose chains represent the rosary. Many

pilgrims spend the night at the shrine's retreat home.

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Nuestra Señora de Altagracia (Higüey, Dominican Republic)

Roman Catholicism, Seventeenth Century

Nuestra Señora de Altagracia is the Dominican Republic's most important Marian shrine. Pilgrims flock to this basilica, where they venerate a small painted image of the Virgin Mary with the infant Jesus asleep at her feet in a cradle. This image is co-patroness of the Dominican Republic with the Virgen de la Merced (Our Lady of Mercy).

One succinct history recounts that the founders of Higüey brought the tiny image with them. In 1691, when the Spanish and French troops fought at El Limón, the Spaniards called on the Virgin Mary to aid them. Ultimately victorious, the Spanish began making pilgrimages to the Higüey image. Since then, several miracles have been attributed to the painting.

According to a more widespread tradition, a cattle rancher's youngest daughter, named La Niña, asked her father to bring her back an image of Our Lady of Altagracia from the city of Santo Domingo in the late seventeenth century. He sought it without luck, for not even the bishop had heard of that particular cult. On the way home, while spending the night at a friend's house and lamenting his failure, an old man spoke up from the corner, saying, ''Who says there is no such image? I have it with me." The father accepted the gift and in the morning was astonished to find that the old man had vanished. He returned home on January 21 and gave the painted image to his daughter, who came out to meet him under an orange tree at the place where the Santuario de Higüey now stands.

The modern basilica's construction was begun in 1954; it opened in 1971. Pilgrims come from all parts of the country to the stone church in the center of Higüey, which sits on the Dominican Republic's fertile eastern plain. This Virgin's principal festival is January 21. Pilgrims begin to gather the evening before and take part in Afro-Caribbean dancing and singing.

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Nuestra Señora de Caacupé (Paraguay)

Roman Catholicism, Sixteenth Century

Nuestra Señora (Our Lady) de Caacupé is Paraguay's most important pilgrimage site. Legend holds that toward the end of the sixteenth century, an Indian sculptor who had become Catholic hid himself in a tree to escape a Mbayae Indian war party. He thanked the Virgin Mary for his escape by carving her image from the tree trunk that had sheltered him.

In 1603 the region was devastated by floods, and the sculpted Virgin was lost. When it appeared on the shore of Lake Tapaicuá, local inhabitants proclaimed its survival a miracle. Before long, the image was said to be granting petitions from farmers throughout the region.

The church that today houses the statue was built in 1765. Because the statue represents Mary clothed in blue, today she is known as the Blue Virgin (Virgen Azul). Her shrine draws pilgrims year round, but especially on her feast day of December 8.

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Nuestro Señor de los Milagros (Lima, Peru)

Roman Catholicism, Seventeenth Century

Painted image of Our Lord of the Miracles that is coastal Peru's most venerated icon.

Sometime prior to 1654 a freed slave painted an image of the crucified Christ on the wall of a meetinghouse in the Pachacamilla district of Lima, Peru, used by one of the many African confraternities organized by the black population brought in as slaves to work the sugar plantations. Since the wall withstood the devastating earthquake of 1655, which destroyed most of colonial Lima, and has withstood many earthquakes since, it became known as a powerful protector against seismic damage. About ten years later Antonio León, who had taken it upon himself to care for the ruined church, was miraculously cured of a cancer after praying to the painted image. The two miracles entered popular religious folklore, and *limeños* (inhabitants of Lima) of every rank and station began to pay homage to the Holy Christ of the Miracles. Eventually an oratory was built around the wall, and then a church of the religious order of the Nazarenes. The first mass was said before the image in 1671. In 1746 the image was copied onto canvas so that it could be carried in procession through the streets of Pachacamilla.

For the Spanish criollo and mestizo populations of the Peruvian coast, Nuestro Señor de los Milagros seems to have assumed the role of protector against earthquakes formerly occupied by the pre-Columbian earthquake god at Pachacamac (tenth through the early sixteenth centuries). It is probably no coincidence that the miracle of protection occurred in Pachacamilla, the district formerly occupied by Indian residents from Pachacamac.

October has been declared the month of Nuestro Señor de los Milagros. Since the image's waist is covered by a purple loincloth, purple is his color. During the month of October many Lima women dress entirely in purple dresses tied with white cords; men wear purple ties. Both men and women attend a daily mass in preparation for the processions on October 18 and 19. The painted image, in an elaborate frame, is mounted on a heavy silver platform, carried slowly through the streets from the Church of the Nazarenes to Lima's spacious Plaza de Armas and back. The image is escorted by the full array of Peru's Catholic hierarchy, national and municipal governmental authorities, and Peru's military. It is followed on its slow march by the hundreds of thousands of Peruvian citizens who have come on pilgrimage to Lima from the far reaches of the nation to pay homage to the image that is their national patron.

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Oberammergau (Bavaria, Germany)

Roman Catholicism, 1634

Site of a Passion play, held once each decade, that draws thousands of Christian pilgrims and tourists to this small southern German village.

Passion plays were elaborate spectacles in which members of a community took roles in presenting in a series of tableaux of the principal events of the Passion, from Jesus' entry into Jerusalem until his Crucifixion. They were commonly staged in European towns in the Middle Ages until the Reformation and persisted to an extent in southern Catholic Germany even after that. In 1633 when the Black Plague swept Germany, the Bavarian village of Oberammergau was initially hit hard. The town council swore an oath to offer a Passion play to Jesus if the rest of the village was spared. When no further villagers were afflicted, a miracle was proclaimed, and the oath was honored. Thus in thanks for their salvation, as a preventive measure against further outbreaks, and to help villagers cope with their losses from the carnage of the Thirty Years' War, in 1634 Oberammergau assembled an appropriate text and staged its first dramatic re-creation of Jesus' suffering in the Passion. It was performed again in 1644, 1654, 1664, and 1674. Since 1680—with a brief interruption in the late eighteenth century as the progressive liberalism of the Enlightenment led the government to ban popular religious manifestations—it has been performed each decade, in the years ending in zero (thus, 1990, 2000, 2010).

The play lasts six to eight hours and contains eight great tableaux vivants, each linking an event or prophecy from the Jewish Bible to events from the New Testament. More than 2,000 villagers—half the population of the town—take part as actors, musicians, or singers, or serve in various support positions. Viewers for the most part feel that they are participating in a religious, not a theatrical, event.

By the late nineteenth century tourists and pilgrims were trekking to Bavaria to witness the Oberammergau play. With the completion of a railway connection to the town in 1899 and the construction of an enormous new theater, the boom times began. Before long, tourism, particularly religious tourism, had become Oberammergau's chief industry. Since nine years out of ten the play is not performed, the village developed ancillary attractions. Now during off years tourists come to see the village's quaint Bavarian charm and to buy its handicrafts: wood carvings and trompe l'oeil paintings. Each performance year, however, hundreds of thousands of visitors—pilgrims and tourists—come to the Bavarian town to see one of the play's 100 performances in Oberammergau's vast Passionspielhaus, which can accommodate 5,000 spectators at a time. Dozens of commercial and religious tour companies from around the world offer excursions to Oberammergau.

The performances have not been without controversy, and the text has been rewritten several times (1750, 1850, 1980, 1984) to accord with prevailing mores and theological concerns. One major issue has been the strongly negative portrayal of the Jewish contemporaries of Jesus as evil conspirators and treacherous villains who eagerly seek Jesus' death. From 1750 until quite recently the play has culminated with the Jews damning themselves with a so-called blood curse: "His blood be upon us and on our children" (Matt. 27:25). Not surprisingly, the play and its performance were praised by Hitler and are vehemently criticized by Jewish groups. In recent years the organizers have avowed an intent to

purge the performance of its overt anti-Semitism, and the newest production claims to portray Jesus as a faithful Jew, a rabbi who celebrates the Passover with his followers the night before his arrest.

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Obligatory Pilgrimage

Some religions consider pilgrimage an essential part of their practices and oblige adherents to make a pilgrimage during their lifetimes. Depending on the times and circumstances, the strictness of the interpretation of these requirements has varied.

Islam

The Qur'an (2.196–198) stipulates that every Muslim male should make the pilgrimage to Mecca (Saudi Arabia) once in his lifetime if it causes no hardship on the family.

Judaism

The Torah dictates that males shall go to Jerusalem three times a year with offerings at a place designated by the Lord (Exod. 23:17 and Deut. 6:16), which became Jerusalem when David brought the Ark of the Covenant into the city and Solomon built the Temple to house it. After the Romans forbade Jews to live in Jerusalem in 70 C.E., Jews could not fulfill the mandates.

In certain other religions, while pilgrimage is not mandated, it was strongly encouraged by the religion's founder.

Baha'i

The Bāb, the prophet of Baha'i, incorporated pilgrimage for men within the tenets of the new religion. He encouraged pilgrimage to his own home in Shīrāz, calling it a *hajj,* and considered other sites related to the development of the religion as lesser pilgrimages, also using for them the Muslim term, *ziyara.* Now that Shīrāz is inaccessible to Baha'i, most followers visit his tomb in Haifa (Israel) and the tomb of the religion's founder, Bahā Allāh, in Acre (Israel).

Buddhism

The Buddha endorsed pilgrimage as a central activity, centered on the four sites where important moments in the development of Buddhism took place: Lumbini (Nepal), where Buddha was born; Bodh Gayā (India), where he attained enlightenment; Sarnath (India), where Buddha preached his first sermon; and Kuśinagara (India), where he died. Collectively these four pilgrimage centers are sometimes called the Hearth of Buddhism.

Shintō

Followers of Shintō, the ancient Japanese religion, had numerous pilgrimage activities in which to take part, although they were not mandated. In the last half of the nineteenth century, the ruling stressed the belief that Amaterasu—the sun goddess—was a direct ancestor of the family and strongly encouraged pilgrimage to Ise as a sign of proper respect. From that point through World War II, pilgrimage to Ise was considered obligatory.

Zoroastrianism

The ancient custom of performing pilgrimage is considered obligatory by Parsis living in India and Iran, especially to Yazd, in Iran.

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Offerings

An almost universal practice is for pilgrims to bring offerings to holy sites. The nature of these gifts and the customs and ceremonies attendant on their giving are almost infinitely

varied. The reasons for giving fall into seven often interrelated categories: to underwrite the shrine's expenses; to demonstrate respect, devotion, or fealty; to contribute to an ambience of piety; to maintain an individual or group's favored status; to support a specific request; to give thanks for a favor received; and to increase an individual's sense of worthiness.

The physical upkeep of a shrine is often costly, and the staff who care for the site, maintaining its holy ambience, rendering service to the deity, and often mediating between the pilgrim and the divine power, have expenses that must be met. Pilgrims are expected to donate what they can. In the fourteenth century, the French pilgrimage monastery of Mont-Saint-Michel derived one-sixth of its income from pilgrim donations. Medieval pilgrims to Santiago de Compostela were expected to offer cash or jewelry to help underwrite the shrine's decoration. Modern Buddhist and Hindu pilgrimage shrines throughout India expect cash donations to support their maintenance.

In the view of anthropologist James Frazer, religion arises from the human need to understand the operation of the world and from human incapacity to control those operations. Thus humankind ascribed the reason and function of their universe to powerful deities and conceived of their relationship to those deities in terms of inequality of power: all-knowing versus ignorant; all-powerful versus limited strength; monarch versus subject; parent versus child. Gifts from the lesser to the greater party, then, are a way of affirming the inequality of status, simultaneously rendering respect, devotion, and subservience to the almighty, much as a feudal subject might propitiate his overlord.

Among the gifts brought to holy places by pilgrims are those that contribute to the site's ambience of holiness or piety. Gifts of flowers, such as those used to garland the Nandi bull on India's Chamundi Hill, to adorn the grotto at Lourdes, or set afloat by Hindus in the holy water of the Ganges, bring the beauty of nature to the holy place. The incense burnt by ancient Hebrews before the Ark of the Covenant (Exod. 40:5), offered by the three Magi to the infant Jesus (Matt. 2:11), or offered by almost all Hindu worshipers to their shrines perfumes the holy place and suggests a connection to the divine both in its odor and in the smoke, which rises and dissipates into the infinite. Candles and other lights brought as gifts to shrines of dozens of religions flicker on the shadowy, inaccessible recesses of the shrine or evoke the starry heavens and, as they illumine and consume themselves, speak of the mysteries of time, the human soul, and mortality.

Many religions require certain cyclical acts of their religious communities in order to sustain the favor of the divine forces and to regulate, in the community's favor, the ordered processes of nature, particularly those that bear on the agricultural cycle. Bringing gifts to holy sites on special occasions was a natural outgrowth of this belief. Neolithic pilgrims to Turkey's Çatal Huyuk deposited food, drink, and brand-new weapons and beads to propitiate their gods. Deuteronomy 16:16–17 records the Lord's requirement that when the ancient Israelites make their thrice annual pilgrimage to Jerusalem, "They shall not appear before the Lord empty-handed; every man shall give as he is able." Ancient Greek pilgrims journeyed to the Parthenon in Athens annually for the Great Panathenaea, bringing with them gifts, animals for sacrifice, and a variety of ritual objects. Medieval European Christian kingdoms often pledged a certain periodic sum as a gift to a principal pilgrimage center. In Spain, the government's fidelity to the annual Vow of Santiago stands as a particularly long-lived example.

Individuals frequently engage in pilgrimage in order to predispose the divine powers to grant them a request or to thank them for its having been granted. When these offerings are made in fulfillment of a vow they are called ex-votos. Often, the gifts seem based on a belief in the principle of reciprocity: I bring you this in order that you grant me that. Moroccan Jews bring olive oil, candles, or a ritual meal to the tombs of their saints and drape the trees near the graves with strips of cloth, ribbons, belts, or clippings of hair. Pilgrims to Buddhist stupas bring garlands, incense, paint, or gold leaf. The more precious the offering, the greater its weight in eliciting favor. Many premodern religions required gifts of human or animal life, such as the human sacrifices at Peru's Nevado Ampato or Mexico's Chichén Itzá. Their modern forms rely on symbolic substitutions for

those sacrifices: the ram replaced Isaac in Abraham's sacrifice, and post-Diaspora Jews substitute prayers for the Temple's sacrifice of animals; Hindus at Chamundi Hill offer coconuts in lieu of human heads. Pilgrimage centers, and in particular shrines known for their healing powers, frequently attract symbolic gifts: a silver ear indicates that the thankful pilgrim's hearing has been restored; a wax kidney may accompany a prayer for a transplant. In 1443 Margaret Paston wrote to her ailing husband, "desiring to hear of your welfare, thanking God of the amending of the great disease that you have had. My mother promised another image of wax of the weight of you to Our Lady of Walsingham'' (5–6). Some pilgrim gifts are attempts to attract the divinity's attention or to remind him or her of the pilgrim's presence, respect, and devotion. Frequently these offerings are symbolic of, or even a simulacrum of, the offerer. An Assyrian king of the second millennium B.C.E. had inscribed, "I installed my royal statue . . . to appeal for life for myself before the gods in whom I have faith" (cited in S. Brandon 245). In a Cypriot temple circa 625 B.C.E., 2,000 terra cotta figural offerings testify to the visits of worshipful pilgrims. Since the opposite of favor is retribution, some gifts are offered out of fear: I offer you this so that you will not punish my community by withholding rain (Chichén Itzá) or so that you will not kill one of my family members by fire (Magdalena, Mexico).

Although the sacrifices and other offerings brought by pilgrims to their shrines are intended to affect the divine powers, they also affect the donating pilgrims by making them feel somehow more worthy. The more I give, the more I sacrifice, the better I demonstrate the seriousness of my intent, and the better I prepare myself, mentally and spiritually, to enter into communion with the divinity. In this regard, the act of pilgrimage itself—the consumption of resources, the donation of time, the hardships risked or endured—are offerings that the pilgrim commits to the fulfillment of his or her religious purposes.

Some rites of pilgrimage seem to combine most or all of these purposes in a complex, traditional ritual. A good example is the Hindu rite of *pūjā,* which is roughly translated merely as "worship." Pilgrims to Hindu shrines often bring ritual gifts to be offered in pūjā that symbolize the five human senses: garlands of flowers (smell), fine cloths (touch), bells or other musical instruments (hearing), foods such as coconuts, grains, or special candies (taste), and all these combined (sight). Sometimes pilgrims offer a lamp, which on their behalf the priest swings back and forth in front of the image. These items are presented to the deity represented in the shrine's statue or painting. Generally a small portion is removed for the use of the shrine, and the remainder is returned to the pilgrim. The returned offering is given a special name, *prasad,* to indicate that in some way it has been infused with the essence of the divine, sacralized. The ritual may fulfill a personal or community obligation, and at the same time it beautifies the shrine, supports its keepers, advertises its sanctity, and makes the pilgrim feel worthy to receive whatever is the subject of his or her petition.

See also

Ex-Votos; Prasad; Pūjā; Sacrifices

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Okage-Mairi

Shintō

Japanese term meaning literally travel or pilgrimage to give thanks or blessings, sometimes termed a pilgrimage of gratitude. The term came to indicate the periodic large pilgrimages to Ise during the Edo period (seventeenth–nineteenth centuries).

These nationwide pilgrimages to the most important Shintō shrine of Japan occurred about every sixty years (1650, 1705, 1771, 1830), closely connected with rumors of amulets falling from heaven. The largest of these spontaneous pilgrimages numbered 2 to 5 million people each during the eighteenth century.

Lasting for a period of several months, the mass movement toward Ise comprised all kinds of pilgrims, from the most pious, dressed in white, to others who took the chance to leave home and work without any formal permission. The journey occasioned an opportunity to release built-up emotional energy: reports mention wild dancing, singing, and a carnival atmosphere. Teahouses, bathhouses and brothels sprang up along the routes to Ise.

See also

Ise; Shintō and Pilgrimage

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Olympia (Peloponnese, Greece)

Ancient, Tenth Century B.C.E.

Olympia, near the west coast of Greece's Peloponnese, was one of four major Panhellenic cult centers of ancient Greece and host of the quadrennial Olympic games.

Ample archaeological evidence establishes Olympia as a pilgrimage cult center in ancient Greece as early as the tenth century B.C.E. As a rural center, on the border between conflicting groups, it served first as a meeting place for the clan chiefs of western Greece and then as a neutral ground for citizens of the diverse Greek city-states to meet, kindle friendships, form treaties, settle disputes, and exchange both products and technology.

Large numbers of votives speak to continual pilgrim activity down through the ages. Metal and fired-clay effigies of sheep and oxen suggest a pastoral society worshiping the protective deities of animal husbandry and agriculture. The clay figures come from all over the Greek world, indicating the breadth of the pilgrim catchment area. The metal figures seem to have been largely cast at Olympia, which speaks to a resident community of artisans supplying the ritual needs of pilgrims. By the late eighth century the large numbers of pottery vessels associated with eating and drinking indicate a ritual that stressed animal sacrifice and communal sharing of meat. Women's jewelry from about the same time indicates offerings associated with birth and marriage.

Tradition holds that the games began in 776 B.C.E. According to myth, Heracles was one of the founders of the games, or they may have been established in part to honor his win over Pelops in a legendary chariot race. They were dedicated to the cult of Zeus, the father of the Greek gods. By the end of the eighth century B.C.E. standardized rituals had evolved, and by the mid-fifth century the enormous Doric Temple of Zeus was complete. The 12-meter-high statue of Zeus by the sculptor Phidias in this temple was considered one of the Seven Wonders of the Ancient World.

The Olympic games were held every four years and lasted for five days, the third day being the eve of the full moon. On the off years similar games were held at other Greek Panhellenic sites. Day one began with sacrifices and offerings to the deities. Day two featured horse and chariot races in the 210-meter-long stadium. Day three hosted the boys' events, followed by a great procession to the Temple of Zeus, an offering of scores of oxen, and communal feasting. Day four was given over to races and to events simulating combat, such as wrestling and boxing. The last day saw more feasting and the crowning of the victors with olive wreaths.

The Olympic games, although not the cult of Zeus, were revived in 1896. The ancient stadium was excavated from 1829 through the 1950s, and its restoration was completed in 1961.



Ruins at Olympia, circa 1993 (Jan Butchofsky-Houser/CORBIS)

See also

Corinth; Greek Religion and Pilgrimage; Nemea

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Omdurman (al-khartūm, Sudan)

Islam, Nineteenth Century

Second largest city and legislative center of Sudan, located in the west central portion of the country, site of the tomb of Muhammad Ahmad ibn as-Sayyid ʻAbd Allāh (1844–1885), the revered political and spiritual leader who wrested the country from Turco-Egyptian control for a brief time.

Son of a shipbuilder, Muhammad Ahmad studied religious texts and joined the Sufi religious brotherhood Sammaniyah as a youth. The Gezira area between the Blue and White Niles had a strong tradition of holy men (*fakir;* plural, *fuqara*), who over the last six centuries had played an important part in society, as mediators in the spiritual, political, and economic aspects of Sudanese life. By 1870 Muhammad Ahmad had gathered his own followers and moved to Aba Island (in the White Nile). By early 1881, he became certain that he had been chosen by God to eradicate the dissolute aspects of Islam in the region and to get rid of the British-controlled non-Muslim government there. He took the title of al-Mahdī, the "enlightened one," used in Shīʾite Islam to refer to an imam who will come to cleanse Islam and restore it to its pure state. The Mahdī's followers

were called the Ansar (helpers), a term formerly used to refer to the companions of the prophet Muhammad. The Mahdī's ideas had a popular appeal because, thanks to his attempts to cleanse the Sudan, the importance of social class and status was reduced.

During this time, the Sudanese area was governed by Egypt, which itself was ruled as a province of the (Turkish) Ottoman Empire. Actual control was exercised by the British troops of Colonel C. G. Gordon and Sir Samuel Baker. Government officials were either foreigners or assimilated Sudanese. Politically and socially the area was in turmoil because of extreme poverty, tax problems, slave trading, and non-Muslims in control. The Mahdī managed to unite all the discontented, and in less than four years he became the head of a large army. In 1883 his forces defeated three large foreign armies. They conquered the Sudanese capital of Khartoum in 1885. He set up his headquarters across the Nile River in Omdurman and through orders and sermons began the process of governing. His goal was to establish an independent theocratic state, and he gained the title Abu 'l-Istiqial, Father of Independence. During those years, he declared that West African pilgrims traveling toward Mecca should join his forces instead of continuing to Saudi Arabia.

The Mahdī died in June 1885, and his most trusted official, Caliph 'Abd Allāh, took over the government. The Sudan was embattled for several years, and the Mahdī's movement, the Mahdīya, suffered considerable losses. The forces were destroyed in Omdurman in 1898, and 'Abd Allāh was killed in battle in 1899, which completely terminated the independent status of the Sudan. Great Britain took over the area and held it for another half century. The British suppressed Madhism as much as possible, dealing harshly with a series of "false prophets" seemingly inspired by the Mahdī's successes. The Mahdīya's leadership was then taken over by the Mahdī's son 'Abd ar-Rahmān (d. 1959). It passed through several other family members, until Hādī ibn 'Abd ar-Rahmān was killed in 1970, and the rest of the Mahdī's family left the Sudan.

Caliph 'Abd Allāh built a domed tomb over the Mahdī's grave, and the tomb became an important pilgrimage site. The Mahdī's house in Omdurman has been converted into a museum. Although his tomb was destroyed in the 1898 battle, it has been restored, and pilgrimage activity continues. Non-Muslims are not allowed to enter.

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O'odham Children's Shrine (Papago Reservation, Arizona)

Native American, Twentieth Century

On the O'odham Papago Reservation near the village of Santa Rosa, Arizona, a children's shrine marks the place where four children were sacrificed by the ancients to avert an impending flood, perhaps a reminiscence of Mesoamerican child sacrifice rites.

Legend holds that when a local farmer tried to kill a badger that was eating his crops (the badger was a sacred animal and thus protected), the badger took refuge in a hole, which began to spew water in extraordinary quantities. O'odham Papagos consulted their medicine men, who proposed a variety of sacrifices to stem the flow, all of which failed. At last it was agreed that four children had to be offered. The four were selected and lowered down the badger hole into the water, which then miraculously subsided. Villagers covered the hole with a flat rock and began venerating the site as a shrine.

The children's shrine is a cairn of neatly piled rocks surrounded by a fence of ocotillo stalks, renewed every four years by local shrinekeepers, who replace the stalks and wash and re-pile the stones. Seven meters east of the

shrine are eight additional flat stones, where tradition has it that the medicine men sat as they deliberated how to stem the flood. O'odham pilgrims come to this shrine to seek the well-being of their children and leave offerings of children's things: toys, combs, toothbrushes, teddy bears, and the like.

One of the O'odham ritual dances, the *chelkona,* often performed at festivals, recalls the events of this story.

See also
Magdalena

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Osettai

Buddhism

In Japanese, literally, a tip or small gift. In Japan, people may give a little money or food to pilgrims as they pass by. In this small way the donor vicariously takes part in the pilgrimage.

See also
Japanese Buddhism and Pilgrimage

Oshi

Buddhism, Shintō, Twelfth Century–1871

Functionaries at Japanese temples and shrines, devoted to helping pilgrims.

The profession of the *oshi,* called *onshi* at the Shintō temple in Ise, developed sometime in the twelfth century. By the seventeenth century, there were as many as 700 oshi, along with employees and aides, who controlled the pilgrim industry. The oshi guided devotees and pilgrims in the shrines and temples and aided their activities by giving amulets and accepting the pilgrims' entreaties. In some cases, the oshi built lodgings for pilgrims near the temples and shrines.

By the Tokugawa period many oshi were running guest houses or hostels for pilgrims as well as providing guide services. Although the profession was officially abolished in 1871, some oshi today maintain small lodges or bed-and-breakfasts near major pilgrimage centers.

See also
Ise; Shrine Caretakers

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Our Lady, Help of Christians (Cheektowaga, New York)

Roman Catholicism, Nineteenth Century

A shrine dedicated to Saint Mary, located in greater Buffalo, New York, southeast of the city's center. In 1836 the Alsatian Joseph Blatt and his family were on a ship immigrating to the United States. Caught in a major storm at sea and faced with shipwreck, Mr. Blatt made a vow to the Virgin Mary that if she saved them from the storm, he would build a church in her honor where he settled. Mr. Blatt did not forget the vow. A church was built in 1857 and dedicated to Maria Hilf (Mary, Help of Christians). It was proclaimed a pilgrimage site by the Roman Catholic Church in 1864. In 1975, a Holy Year in Rome, the church authorized it to grant Holy Year indulgences to the pilgrims who visited that year. The nineteenth-century establishment and continuing importance of this local shrine are indications of the endurance of the ancient tradition of constructing a shrine as the result of a vow made in times of need.

The shrine is typical of regional European sanctuaries. It was not constructed to show off a special relic or statue or to handle large numbers of pilgrim visitors. The church has a single aisle with no ambulatory. The modern statue of Mary is located on the main altar.

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Our Lady of All Nations (Akita, Akita Prefecture, Japan)

Roman Catholicism, 1973

Japanese Roman Catholics believe that in the 1970s and 1980s the wooden image of Our Lady of All Nations in Akita wept tears on more than a hundred occasions. Sister Agnes Sasagawa saw apparitions of the Virgin Mary several times in the convent, and she reported receiving daily messages from her. A small, cross-shaped bleeding wound appeared in the statue's hand, and a similar wound in Sister Agnes's hand. After the apparitions began, Sister Agnes, who had been deaf, recovered her hearing. These events have made the convent a popular pilgrimage site among Roman Catholics and the most important Marian site in Japan. Some 10,000 pilgrims a year visit the convent.

Sister Agnes received messages from June 1973 through May 1982. In tone and content these paralleled the messages of Fátima: atone for sin; be aware of coming calamities; adore Jesus and Mary; pray the rosary. Beyond this, the apparition identified Mary as the Co-Redemptrix of humanity along with Jesus, the implication being not that she is Jesus' equal in the process of redeeming human souls, but that she accompanies him in the effort. The Catholic bishop of Niigata authenticated the apparition in 1984 and authorized veneration of the image.

Pilgrims enter the shrine compound through a traditional Japanese *torii* (gate). Inside, they may pause to meditate in the Garden of Mary, inaugurated in 1975. The garden surrounds a pool constructed in the shape of the Japanese archipelago. A bridge leads pilgrims to a statue of Mary on a small island in the center of the pool.

See also

Apparitions; Fátima

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Our Lady of Charity (Miami, Florida)

Roman Catholicism, 1973; Santería

Miami's Ermita de la Caridad (Shrine of Our Lady of Charity) is the spiritual and political heart of America's Cuban community in exile. Although the tiny church was not consecrated until 1973, it has become one of the ten most frequented Catholic pilgrimage shrines in the United States, with more than a half million visitors each year, some coming from as far away as California and Canada.

The shrine's titular image is the Patroness of Cuba, Our Lady of Charity, venerated in the island country at the sanctuary of El Cobre. The Miami image is not the main statue, but a secondary image of this Virgin from the parish of Guanabo that was smuggled out of Cuba and brought to Miami in 1961, at the height of the exodus fleeing Fidel Castro's Communist reforms. As it became clear to most of the refugees that their Miami exile was long term, at the behest of the Miami bishop money was raised to erect the chapel on the grounds of the diocesan Mercy Hospital.

Every aspect of the shrine is symbolic of the Cuban community in exile, beginning with the site itself on the shore of Biscayne Bay, looking toward the homeland less than 200 kilometers away. The conical roof represents the Virgin's cloak and the popular Cuban phrase, "Holy Mother Virgin, cover us with your cloak." Six pillars, indicative of Cuba's six provinces, support the dome. The pews are Cuban-style benches, the bishop's chair the trunk of a palm tree. The cornerstone of the altar contains pebble, earth, and sand scraped from the exodus boats that brought the refugees to Miami.

The chapel's eastern wall displays a floor-to-ceiling mural painted by Teok Carrasco that depicts salient events and people of Cuban history, with the image of the Virgen de la Caridad, the one female figure, rising from the ocean's waves in the center. Angels present the Cuban national flag. Seven churches dedicated to the Virgin are portrayed: one in each Cuban province and the Miami chapel itself. Havana's cathedral is also shown. On both sides of the painting, idealized Cuban land- and cityscapes evoke the mythical Cuba of the exiles' nostalgic

memories. Most of the key figures of Cuban history are depicted, from Columbus to colonial bishops, from the revolutionary poet José Martí to Pope Paul VI. Absent are any references to Castro or to the conflicts stemming from his rise to power in 1959.

The bishop of Miami, who is responsible for the shrine, has devised policies that promote its function as both a Catholic and a Cuban nationalist pilgrimage center. The annual liturgical calendar features four levels of events. One hundred twenty-six days are set aside for pilgrimages *(peregrinaciones)* for each of Cuba's 126 municipalities. The diocese maintains computerized lists of immigrants from each of the municipalities and supports the teams that personally invite Cuban-Americans from those towns to gather at the shrine to pay homage to the Virgin and to reinforce their emotional ties to their locale of origin. Six days are devoted to broad pilgrimage festivals (termed *romerías*), one for each of Cuba's six provinces. At these larger events Cuban Americans can hear mass and then picnic on the shrine's grounds as they renew their ties with friends and neighbors from a broader region. August 8, the Feast of the Virgin, draws pilgrims from the entire Cuban-American community, as does September 8, the Feast of Our Lady of Charity, when the image is taken out in procession. The month of October is reserved for pilgrimages of immigrants from other Hispanic nations. The popularity of all these events is so great that the bishop has prohibited pilgrimage events on Sundays so as not to draw attendance away from Miami's other Catholic parishes.

The Miami shrine serves as a focal point for political events that highlight Cuban-Americans' opposition to the Castro government. When Pope John Paul II visited Cuba in January 1998, Miami's Cubans gathered at the shrine to pray for the country's liberation from Communism. During the fervor surrounding the 2000 Elián González affair, when the relatives of a Cuban child whose mother drowned trying to reach Florida refused to return the boy to his Cuban father, Cuban Americans gathered at the shrine to express their outrage at the American government's intent to return him to his father.

Catholic pilgrims to this shrine come to express their Cuban identity and also, as at other Marian Catholic shrines, to ask the Virgin to alleviate their concerns with regard to health, childbirth, or family issues. Others come to fulfill a vow. As at most such shrines, the majority of the pilgrims are women. Many kneel at the altar, raise their eyes to the statue of the Virgin, and pray—silently or aloud—for many minutes. Some sit and recite the rosary. Many bring offerings of flowers, generally yellow or white. Many visit the store inside the shrine to buy religious medals and other souvenirs. Families often have their picture taken at the shrine's entrance, at the altar, or at the seawall. Their devotions finished, many people picnic on the grounds, or chat with friends they may have happened to encounter.

Because this shrine's magnetism engages Cubanness as much as Catholicity, it also attracts adherents of the syncretic Afro-Cuban religion of Santería. For Santeros the Virgin Mary is a manifestation of Ochun, the African Yoruba goddess of the river and abundance. Her worship involves offerings of sweets, yellow trinkets, and money. Santeros often throw copper pennies at the altar or into the ocean 10 meters behind the chapel. Another of the most popular hybrid figures, both Catholic saint and Santero *orisha,* is Saint Lazarus, whose statue stands to one side of the shrine's main altar. Although the Cuban Catholic clergy who serve the shrine acknowledge the value of ''popular religion,'' they also expend considerable effort toward moving these sorts of pilgrims, whom they consider confused or misguided, closer to the Catholic mainstream through a process of systematic evangelization. They overlook the yellow rosebushes and the circles of yellow-painted stones outside the shrine that are meaningful to Santeros. Many pilgrims take home with them small plastic bottles filled with holy water: the Catholic pilgrims use it to bless themselves or place it on their home altars; Santeros are likely to use it in the creation of potions.

See also

El Cobre; Roman Catholicism and Pilgrimage

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Our Lady of Czestochowa (Doylestown, Pennsylvania)

Roman Catholicism, 1953

Doylestown's shrine of Our Lady of Czestochowa is a focal point for pilgrimages by members of the Polish American community. More than half a million visitors come to the shrine each year; 80 percent of them are Polish Americans (G. Rinschede 92).

Devotion to Our Lady of Czestochowa is Polish in origin. The Polish monastery of Jasna Gora houses a painting of a black Madonna that is said to have been painted by Saint Luke. It is credited with many miraculous cures, as well as saving Poland from Swedish and Turkish attacks in the seventeenth century and Bolshevik attacks in the early twentieth.

Pennsylvania's Doylestown shrine was the project of a Polish Pauline monk, Father Michael M. Zembrzuski, who purchased the property in 1953 and dedicated himself to raising funds for the shrine's construction. For the 1966 commemoration of the millennial anniversary of Poland, a large new church on a nearby 70-hectare site replaced the initial buildings. Thirty-six stained glass panels on one side of the church narrate the history of Poland; the other side narrates the American story. The shrine's dual religious and political importance to the Polish American community is emblematized by the fact that both Archbishop John Krol and President Lyndon Johnson attended the dedication ceremonies, along with over 100,000 other pilgrims. Now each year, in addition to numerous religious events, the shrine hosts a Polish American festival featuring ethnic foods, music, and dances. The gift shop stocks an enormous array of books in the Polish language.

Some individuals make pilgrimage to the Doylestown shrine, but most come with organized pilgrim groups. Typically they will arrive in the morning, stop at the visitors' center for pamphlets, maps, and orientation, and then immediately fulfill their religious obligations by making confession and hearing mass. After a collective lunch in the cafeteria or picnic on the shrine's grounds, they spend the afternoon visiting the shrine's other outdoor prayer zones: the Rosary Garden and the Way of the Cross. Also a part of most pilgrim visits is some time at the gift shop. After a closing religious activity, such as meditation in the church or group recitation of the rosary, pilgrims depart in the afternoon to visit secular tourist sites in the area. The church can accommodate 1,800 worshipers. For the immense crowds that gather on the special feast days dedicated to Mary, such as the August 15 Assumption and the August 26 feast of Our Lady of Czestochowa, 75,000 seats are set out in the square in front of the church (G. Lorenc 79).

The Doylestown shrine grounds include a cemetery that is another focal point for ethnic heritage. In addition to a small section reserved for Pauline monks and another for volunteers at or contributors to the shrine, large spaces are reserved for Polish Americans devoted to Our Lady of Czestochowa. Another section shelters the remains of Polish national heroes who have made significant contributions to American culture in the arts, sciences, or politics. Another, sometimes called the "Polish Arlington," is reserved for Polish American veterans.

Doylestown's Madonna is also popular with Catholics from other American ethnic communities. Haitian, German, Italian, and Filipino Catholics each have their own ethnic pilgrimage days at the shrine. Other popular shrines to Our Lady of Czestochowa are located in San Antonio, Texas, Eureka, Missouri, and Garfield Heights, Ohio.

See also

Czestochowa; Ethnicity and Pilgrimage

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Our Lady of Licheń (Wielkopolska, Poland)

Roman Catholicism, 1852

Church in central Poland housing the 200-year-old painting of Our Lady of Sorrows, Queen of Poland, which is visited by nearly a million pilgrims each year.

Legend holds that in 1813 the Virgin Mary appeared to a dying Polish soldier and, in return for saving his life, exacted the promise that he would find a picture of her—arrayed in white, wearing a golden crown, and carrying a white eagle—and display it publicly in his homeland. Having found the picture, he displayed it by hanging it on an old pine tree near his village. In 1850 Mary appeared again to guide a shepherd to her portrait. The apparition predicted a cholera epidemic, and when the disease broke out in 1852 thousands of the afflicted flocked to the portrait in search of a cure. Authorities moved the picture to the local church in Licheń. From then until 1939 pilgrims visited the portrait in the church principally in search of medical cures. The portrait was successfully hidden during the Nazi occupation and the early years of Polish Communism. By the early 1960s, however, it was back in the parish church. In August 1967, the statue was ceremonially crowned, with 150,000 worshipers in attendance. Pilgrimage traffic has increased ever since to its current level of nearly one million pilgrim visitors annually (http://www.cnn.com/world/europe/9906/07/pope.02).

In the late 1960s the Polish priest Eugeniusz Makulski began to dream of a new, grandiose home for the painting of the Virgin. In the 1970s and 1980s he designed, sought donations for, and then built an elaborate complex of churches and chapels to surround what became the main shrine. When completed, the new basilica will be over 100 meters long and will rise 91 meters into the air, making it the seventh largest church in Europe. The interior will be inlaid with colored marble gathered from all parts of the world. The crypt is intended to contain more than 100 side chapels dedicated to various Poles martyred during the Nazi occupation.

One of the main attractions for current pilgrims is the Golgotha, a maze of colored glass grottoes and rubble walls through which pilgrims retrace Christ's route to Calvary. Future pilgrims will find their experience enriched by a three-star pilgrim hotel, health spa, and fitness club, the fees from which are earmarked for support of the shrine.

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Our Lady of Máriapócs (Szabolcs, Hungary)

Eastern Orthodoxy, 1696

Because it is said to weep real tears, over half a million pilgrims each year visit the icon of the Virgin Mary in the Hungarian village of Máriapócs.

Chroniclers of Máriapócs report that the miracles began on November 4, 1696, when the icon of Mary in the parish church began to weep real tears, presumably in sympathy for the then disastrous state of a divided Hungary. Pilgrims flocked to see the prodigy, and several spectacular cures were reported. The Austrian emperor Leopold I, impressed, had the icon transferred to Vienna, where it remains today in a lateral chapel near the main entrance of the Cathedral of Saint Stephen. However, the emperor sent a copy of the painting back to Máriapócs, and in 1715 it too began to weep. The replacement icon, too, was credited with cures and other miraculous interventions, and pilgrim crowds began to gather in the village. A larger church was consecrated in 1756. The miraculous weeping occurred again in 1905.

Pilgrimages continued in a steady flow until the end of World War II brought a Communist government to Hungary. Its antireligious policies deterred all but the most determined Catholic pilgrims from journeying to Máriapócs. With the fall of Communism in 1989, however, the numbers of pilgrimages began to increase, particularly after Pope John Paul II's visit in 1991.

The cult of the weeping Virgin of Máriapócs is popular among Hungarian immigrants

to the United States, and several replica shrines have been built in Pennsylvania, New Jersey, and Ohio.

See also

Replica Pilgrimages

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Our Lady of the Snows (Belleville, Illinois)

Roman Catholicism, 1958

The outdoor Shrine of Our Lady of the Snows, located just across the Mississippi River from Saint Louis, draws well over a million pilgrims each year. Its 80-hectare parklike grounds make it one of the largest shrine complexes in the United States.

The devotion to Our Lady of the Snows is Roman in origin. Legend relates that Mary appeared to a childless Roman couple one hot August evening in 352 to tell them that a blanket of snow would indicate where they were to build her a church. Today Santa Maria Maggiore stands on the site.

Brother Paul Schulte, of the Oblates of Mary Immaculate, became devoted to Our Lady of the Snows during his years as a missionary flying to Inuit villages in Alaska. In the 1950s, when Brother Schulte was reassigned to Illinois, he and his colleague, Brother Edwin Guild, decided to support the growing devotion to Our Lady of the Snows with an outdoor shrine complex. Eventually they purchased a large tract on the Mississippi bluffs south of East St. Louis near Belleville.

Beginning with an outdoor altar and an amphitheater that seats 2,400 people, over the years the Oblate Brothers have built a multiunit, sophisticated shrine complex on the site. Eventually it has come to include nearly a dozen other focal points, which can be visited on foot or by car. The principal building is the main shrine; it contains several chapels, altars, and confessionals. On the grounds there is a Lourdes Grotto, a cement replica in small scale of the French shrine, complete with a statue of Bernadette Soubirous. Other sites include a one-kilometer Way of the Cross, several gardens, and walks to encourage meditation. Ex-votos and memorial plaques dot the landscape. One of the shrine's most striking monuments is the 26-meter-tall steel Millennium Spire, which at night is illuminated with light-emitting diodes that blink out digitized prayers and petitions that the Oblates have received at their Web site (www.snows.org).

The Oblate Brothers sponsor numerous retreats, rallies, workshops, concerts, and ethnic festivals during the year that bring pilgrims to the shrine. Focused activities are designed for youth and senior citizen's groups, the handicapped, and a variety of specific ethnic groups. The shrine is increasingly popular, for example, with Filipino pilgrims; more than 10,000 attended a 1988 convention at the shrine. By far the most popular event is the Way of Lights display at the Christmas season, featuring illuminated statues of the key events associated with Christmas and over one million lights. Pilgrims and tourists can drive past the displays or hire one of the horse-drawn carriages provided for the event.

In addition to donations gathered by mail and in the shrine's myriad offering boxes, the shrine supports itself through sales of religious items and pilgrim services at its visitors' center, restaurants, and the Pilgrim's Inn Motel. The shrine's ministries are also supported by its Dr. Tom Dooley Center and its radio station, WMRY.

As is typical with major American shrines, pilgrims often select a route that will take them to other religious shrines along the way, such as the Shrine of the Black Madonna of Czestochowa in Eureka or the Shrine of the Miraculous Medal in Perryville, both in Missouri, or secular sites, like places associated with Abraham Lincoln.

The breadth of the Belleville shrine's popularity is evidenced by the fact that it draws substantial numbers of pilgrims from twenty-one states, and that nearly a third of its visitors are non-Catholics.

See also

Lourdes; Replica Pilgrimages

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Outcomes of Pilgrimage

For the individual pilgrim the outcomes of the pilgrimage journey tend to be closely related to the purposes for which it was undertaken. For some pilgrims, the experience increases their religious merit, earning them rewards that will affect what happens to them after they die: favorable rebirth, salvation of their soul, attainment of nirvana, and so forth. For others, who have journeyed to a holy place to petition for divine intervention on their behalf in the here and now, the outcome may be perceived as improved health, fertility, or fortune. Other sorts of pilgrimages may result in a strengthening of one's sense of religious, ethnic, or cultural identity or may constitute an important rite of passage in the human life cycle.

One of the tangible outcomes of many pilgrimages is increased status. Returned pilgrims, who are perceived by their society as having fulfilled a religious obligation or undergone a transformational experience, may be afforded special honors. Egyptian villagers returning from Mecca may find that their family or neighbors have painted the external walls of their house with visual icons of the hajj. Returning Turkish Muslims find they are awarded special respect when they socialize in the plaza. Their elevation may be symbolized by the fact that other men wait on them, and that women are no longer permitted to shake or to kiss their hands in greeting.

Pilgrims themselves may project their new status with a changed name. Muslims who have made the hajj add the honorific Hajji or Hajja to their name. Medieval Christians returning from the Holy Land might adopt the surname Palmer.

For individual pilgrims, one of the most common and least predictable outcomes of pilgrimage is change. For some, the emotional intensity of the religious epiphanies of pilgrimage is transformational. For some, the rigors of long-distance walking, crossing mountain ranges, or traversing deserts strains their physical capabilities and requires them to learn to cope with discomfort. Pilgrims who have undergone such hardships find their inner resources tempered by the experience in ways that affect their lives when they return. Additionally, many pilgrims find their horizons irrevocably broadened. People who have never previously left their village environment discover themselves members of a community of people of different languages, ideas, costumes, and cultures. They travel through new landscapes, eat unfamiliar foods, and cope daily with new challenges. For pilgrims whose lives have been enriched in this way, reentry into their home environment is sometimes difficult.

See also

Art and Pilgrimage; Hazards of Pilgrimage; Indulgences; Interior Pilgrimage; Judicial Pilgrimage; Motives; Names; Obligatory Pilgrimage; Penitential Pilgrimage; Proxy Pilgrimage; Rites of Passage as Pilgrimage; Tourism and Pilgrimage; Visual Arts and Pilgrimage

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P

Pachacamac (Department of Lima, Peru)

Andean, Eighth Century

Pre-Columbian Peruvian coastal shrine to the god of the underworld and the sun god.

Pachacamac lies on the arid coastal plain near the mouth of the Lurín River, some 15 kilometers south of Lima. In pre-Columbian times it was believed to be the home of Pachacamac, the Ichma god with sovereignty over the sea and the power to cause earthquakes. When the Ichmas were dominated by the Waris, and later by the Incas, Pachacamac was also held to be a creator god, with power to sustain or to destroy life and agricultural bounty. Thus Pachacamac, together with Titicaca Island in a lake near the Bolivian border, were the two poles of Andean pre-Columbian cosmography. At the beginning of all time and then again on each subsequent day, the sun god Viracocha was born in the eastern mountain lake and then disappeared into the sea at western Pachacamac. The two sites were popularized around the eighth century by the dominant religious city-states of that time: Tihuanaco (in Bolivia, south of Lake Titicaca) and Wari (or Huari, in Peru's central Andean province of Ayacucho). Thus Titicaca and Pachacamac were the two most important pilgrimage centers in central South America prior to the arrival of the Spaniards.

Judging from accounts left by the Spanish conquistadors, Pachacamac functioned as an oracular center, where the deity answered the questions of supplicants on matters ranging from health and the weather to what dates or battle plans were propitious for waging war. The rites of worship were known to have included the sacrifice of children, called *capac hucha,* and of adult women. The Spanish conquerors report that pilgrims underwent elaborate purification rites, including fasting during the day for twenty days, before being allowed to enter the central religious precincts.

Pachacamac contained a large pyramid-shaped temple dedicated to the underworld god of the same name and an even higher temple dedicated to the sun god. This second temple undoubtedly represents an Inca imposition on an already holy site. Both temples face the sea. Both were sheathed with gold and could easily be seen from offshore. The titular deity's temple was capped with a brightly painted, stepped *huaca* (ceremonial mound), in which stood a wood image of the Pachacamac that received offerings and was rubbed with the blood of sacrifice. The Pachacamac complex also contained various smaller sacred precincts, each with its temple, which probably housed priests and pilgrims.

As is the case with many Pan-Andean pilgrimage centers, the oracular center of Pachacamac had a number of affiliated sites, considered "wives" or "sons,'' such as Mala, Chincha, and Andahuaylas. They were controlled both religiously and economically by the parent site. María Rostworowski has termed these an "archipelago of religious centers" (*History* 213), noting that they linked wide-ranging ecological, linguistic, and cultural zones, and that the annual pilgrimage to Pachacamac served to create a sense of supralocal and supratribal identity among the devotees of the cult.

Pachacamac's religious power was also related to its economic dominance of trade in exotic feathers and sea conch (used for trumpets), trade that encompassed all of coastal and Andean Peru and much of Ecuador.

See also

Andean Religions and Pilgrimage; Chavín de Huántar; Copacabana

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Padua (Veneto, Italy)

Roman Catholicism, Thirteenth Century

Site of a church with the relics of Saint Anthony of Padua, a medieval monk revered for his preaching.

Saint Anthony (1195–1231) was born in Portugal, and spent his youth as an Augustinian and then a Franciscan monk. On a mission to Morocco he took ill with malaria; returning to Portugal his boat went awry, and he ended up in Italy. There he met Saint Francis of Assisi, and there he began his own career as a charismatic preacher and educator, eventually holding university chairs at Bologna, Montpellier, Toulouse, and Padua. In his later years he retired from the combative academic life to become a hermit. The Vatican elevated him to sainthood within a year of his death. When his relics were translated to the Padua basilica in 1263, all of his body had disintegrated except his orator's tongue, which remained incorrupt. When his tomb was opened again in 1981 on the 750th anniversary of his death, Saint Anthony's vocal cords were still well preserved. They were removed to a separate reliquary that stands alongside the reliquary of the tongue.

In addition to his inspirational piety and wisdom, Saint Anthony is credited with having used his spiritual force to help recover certain items stolen from his monastery. From that event sprang his reputation for helping to restore lost items. Many of the pilgrims who journey to his relics seek help in recovering missing property.

The popularity of the pilgrimage to Saint Anthony's relics has continued unabated from medieval until modern times. Today Saint Anthony's relics lie in an ark made of green-veined marble and are so situated that pilgrims may walk entirely around them. On an average day in the late 1970s more than 2,000 pilgrims an hour circled his shrine. The monks responsible for the church log more than 300 letters each day asking Saint Anthony's help (J. Cruz 213).

Pilgrims to Padua pray before the saint's tomb, the reliquary of his tongue, and in the Chapel of the Black Madonna, a reputedly miracle-working Romanesque statue of Mary with the child Jesus. The brothers who administer the shrine have opened a special office—called the Opera Pellegrinaggi Antoniani—to serve pilgrims and to foster pilgrimages. In 1991 Saint Anthony's relics were kidnapped and held for ransom. Fortunately, the Italian police broke the Mafia cell responsible for the theft, and the bones were returned. In 1993 Pope John Paul II recognized the basilica as an international shrine. Two years later, in honor of the 800th anniversary of the saint's birth, a museum was opened at the site.

Pilgrims with an interest in art are also drawn to the basilica. In addition to its striking Byzantine architecture, it contains important statues by Donatello.

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Pagan (Shan State, Myanmar)

Animism; Hinduism; Buddhism, Eleventh–Thirteenth Centuries

Ancient focus of Burmese animist worship and later a Hindu and then a Buddhist center. Pagan still today attracts pilgrims of all three religious traditions and their blends.

The ancient city of Pagan (or Bagan) occupies a 42-square-kilometer site on the east bank of Myanmar's Ayeyawaddy (formerly called Irawaddy) River, nearly 700 kilometers north of the capital city of Yangon (or Rangoon). At first, the Pagan region was a center of the animist religion of the indigenous Mon people, who built the first city at Pagan in the mid-ninth century. It focused on the worship of thirty-six *nats,* spirits of the sky, water, trees, and other natural phenomena, as well as the spirits of heroes from tribal legends. In 1057 the Burmese Buddhist King Anawrahta conquered the Mon. The king set 30,000 slaves to enlarging and beautifying his new capital, which flourished until 1287 C.E., when it was conquered by an invading Mongol army under Kublai Khan. The Buddhist temples built at the king's order were still impressive when Marco Polo visited them eleven years later:

> The towers are built of fine stone; and then one of them has been covered with gold a good finger in thickness, so that the tower looks as if it were all of solid gold; and the other is covered with silver in like manner so that it seems to be all of solid silver. . . . And when they are lighted up by the sun they shine most brilliantly and are visible from a vast distance. (Cited in M. Clark and J. Cummings 291)

During its heyday Pagan was the most important Buddhist center in its area, housing, it is said, 13,000 temples and shrines that were served by 70,000 Buddhist monks. During those two and a half centuries Pagan's schools beckoned to Buddhist intellectuals. Recently discovered terra-cotta votive tablets attest to major pilgrimage activity.

Archaeological exploration and restoration of Pagan commenced with Burmese independence from the British in 1948. Despite the setbacks of a major earthquake in 1975, work continues today. To judge from the ruins, the actual number of religious structures at Pagan was more on the order of 2,200. Many of these were stupas, solid structures containing relics of the Buddha: tall, graceful bell-shaped pagodas, as well as diminutive *zedis,* now often standing alone in the middle of some farmer's field. The rest are *phatos* (temples). Twenty or so of these are in good repair and display the genius of Burmese architecture and sculpture of that period, combining architectural influences from Sri Lanka, India, Kampuchea, Indonesia, and Tibet. Tourists often climb to the top of the 61-meter-high Thatbyinnyu Temple to contemplate the breadth and majesty of the deserted city.



Temples at Pagan (Corel)

Pagan still draws a few pilgrims to venerate the Buddhist relics, particularly to the Shwezigon Paya (pagoda), with replicas of four of the Buddha's teeth. The site for this pagoda, 6 kilometers north of the city center, is said to have been selected in the late eleventh century by a white elephant on whose back the important relics had been loaded. King Anawrahta intended this pagoda to be the heart of his missionary efforts, and to that end he placed alongside the pagoda's statue of the Buddha the images of the thirty-six nats worshiped by local people before the advent of Buddhism. He added a thirty-seventh, Thagyamin, a deity related to the Hindu Indra, and made him king of the nats. Since Buddhists believed that Indra paid homage to the Buddha on behalf of the Hindu pantheon, this effectively made the nats subservient to the Buddhist religion. The temple is still popular with nat worshipers.

Shwezigon Paya is set on three massive square receding terraces and an octagonal platform, which transitions the square to the circular shape of the bell-like dome. Above the dome is a conical spire interrupted by a carved double lotus and topped with a jewel-encrusted *hti,* the umbrella that symbolizes Burmese royalty. The Shwezigon Paya became the prototype of Burmese pagodas for the next several centuries.

Another important structure is the Ananda Temple, founded circa 1090. Like many of Pagan's temples, it is enormous: 53 meters square and 51 meters tall. The cubical temple's four entrances lead to an inner sanctum containing four sculptures of Buddhas, each more than 12 meters high, their faces lit by sunlight channeled through narrow windows cut into the dormers of the roof, giving the images an eerie glow. Pilgrims contemplate carved panels set into the temple sides that narrate episodes of Gautama Buddha's life.

Although Buddhist pilgrims come to Pagan throughout the year, the greatest number comes for the Ananda festival at the first full moon of Pyatho (December/January). Men and women wearing traditional wraparound skirts walk for many days to reach the site. Saffron-clad monks pass around begging bowls in which the crowds place contributions. In addition to venerating the Buddha, the festival celebrates the end of the rice harvest. Farmers journey to the Ananda Paya for a two-week blowout, including circuses, dancing, music, a thriving market, and gambling. Ananda's nine-hundredth anniversary was celebrated in 1990 with a major festival. For the occasion the temple's towers were gilded with gold leaf. Other pilgrims are drawn to the annual Shwezigon festival in October or November.

Hindu pilgrims are also drawn to a number of ancient Hindu temples at Pagan. One is the tenth-century Nat Hluang Temple. Another is the eleventh-century Shwe Sandaw Paya, dedicated to Siva and Pārvati's son, the elephant-headed god Ganesha. The ecumenism of Pagan can be perceived in the fact that this temple also contains an 18-meter-long stone reclining Buddha and is said to enshrine one of the Buddha's hairs.

With the exception of the major Buddhist festivals, the majority of pilgrims to Pagan are adherents of pre-Buddhist animism of central Indo-China. Numerous small wooden shrines are dedicated to nature spirits and to the souls of departed ancestors, who are honored by lighting small lamps. One of the surviving Buddhist buildings, the Gawdawpalin Temple, still has an active cult, but it, too, has become associated with the commemoration of ancestors.

See also

Buddhism and Pilgrimage; Mount Popa

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Panda

Hinduism

The generic Hindu term for learned Hindu priests or functionaries at Hindu temples; also a learned man, or a philosopher. A *panda* (also *pandita, pandit, pundit, purohit*) belongs to the Brahmin caste; pandas tend to inherit their positions from their fathers. They station themselves at all major shrines to help pilgrims fulfill their ritual obligations, for which they receive a fee.

Some village priests also function as low-level pandas, but at major pilgrimage shrines the roles of priest and panda are separate. Hindu pandas are experts in the Hindu scriptures, and they use their knowledge to facilitate the worship of devotees. They recite prayers, read holy texts, sing sacred songs, and advise pilgrims about which shrines they ought to

visit and how they should comport themselves. At most major shrine centers, such as Haridwar or Varanasi, pandas sit under umbrellas waiting to assist pilgrims with the proper rituals to strew the ashes of their loved ones in the Ganges River, to petition the god for a favor, or to make their offerings correctly. Many pandas specialize, learning the rituals for a certain sect, language group, region of the country, or caste. At the major shrines, some pandas develop a close relationship with their clients, assisting generations of pilgrims from a single extended family. The panda may send emissaries to the local train or bus station to recruit clients. He may frequent a particular *dharmashala* (guest house) to work with pilgrims in the evening. Other pandas may travel the country, recruiting clients to visit them at the pilgrimage shrine.

See also

Dharmashala; Haridwar; Hinduism and Pilgrimage; Varanasi

Paneriai (Lithuania)

See Holocaust Sites.

Panipat (Haryana, India)

Islam, Thirteenth Century

Site of the tomb shrine of Sufi saint Sheikh Sharf Uddin Qalandar (1209–1321); a regional pilgrimage destination since his death.

Bu Ali Shah Qalandar (his honorific title; sometimes spelled Kalandar) was known for his wisdom. He spent twenty years in Delhi and was often visited by Delhi's ruler, Qutb-ud-Din Aybak (also spelled Qutubuddin Aibak). He then moved to his natal town of Panipat (in the state of Haryana, northwest of Delhi), continuing to teach and advise those who came for his help.

When Bu Ali Shah Qalandar died at the age of 112, the Delhi emperor Ghyasuddin built a tomb for him outside of Panipat. It was remodeled and enlarged over the succeeding centuries. During the famous emperor Aurangzeb's rule (1658–1707), a porch, paintings, and calligraphic decorations were added. Today, as is typical of the Indian subcontinent's Muslim shrine-tombs, a decorated canopy hangs over the tomb and lamps decorate the perimeter.

See also

Islam and Pilgrimage; 'Urs

Reference

http://travel.indiamart.com/haryana/mosques/dargah-of-bu-ali-shah-qalandar.html.

Paphos (Cyprus, Greece)

Ancient, Twelfth Century B.C.E.

The area around modern Paphos (also spelled Pafos), on the island of Cyprus, is the site of the most important sanctuary dedicated to the Greek goddess Aphrodite. Although most famous for her ability to induce love and fertility, Aphrodite was also revered by sailors.

Although there were many temples dedicated to Aphrodite throughout the Mediterranean area, ancient Paphos was the center of her cult. Archaeological remains in the village of Kouklia—14 kilometers east of modern Paphos—indicate that this had been a place of pilgrimage since the twelfth century B.C.E. In the ninth century B.C.E., the Phoenicians worshiped Astarte here, and later the Greeks adopted the same site for their worship of Aphrodite. The Greek pilgrimage festivals remained active until about the third or fourth century C.E.

Several myths relate Aphrodite's birth. Homer's *Iliad* calls her the daughter of Zeus and Dione. According to another, more popular version, given in Hesiod's *Theogony,* when Uranus (the sky) was embracing his wife Gaia (the earth), his son Cronos chopped off his father's genitals. These were swept into the sea; Aphrodite grew in the foam that gathered around them. She floated to Cyprus, where she rose from the froth. Married to the not-so-attractive Hephaistos, she had secret affairs with gods and mortals, with the war god Ares (an affair described in the *Odyssey*) and with the herdsman Anchises (Aeneas was born from this union), among others. She was responsible for the abduction of Helen and the Trojan War.

Aphrodite is the goddess of the act of love. Her carriage is drawn by sparrows, lusty birds. Sculptures and images depict her as a young, willowy woman, usually nude or half-dressed. It is likely that virgins often took part in sacral prostitution to honor the goddess and to ensure their virtue when married.

An entire circuit of places on the island related to this goddess of love kept the pilgrims occupied. Pilgrims disembarked at the port of Agapenor, about 16 kilometers distant from ancient Paphos. The rocks along the shore, 25 kilometers east of Paphos, are called the Petra tou Romiou (Rock of the Roman) and are considered to be the place where Aphrodite rose from the waves. Forty-eight kilometers north of Paphos in Polis are the Baths of Aphrodite, where, legend has it, Aphrodite used to come to bathe. Pilgrims often visited here to bathe in hopes of increased fertility. The Fountain of Love farther along the Akamas Peninsula was another popular site.

The most important annual festival took place in the spring. Pilgrims probably wore white clothing when they came to the island. They brought gifts, ex-votos, incense (especially frankincense), and garlands of flowers, as well as animals needed for sacrifice. The goddess favored goats, geese, doves, and swans, all lusty animals, and perhaps preferred the female animals of the species. Pilgrims ritually purified themselves in the water and paid performing groups for the required music and singing. An eight- or nine-day mystery-initiation ceremony was led by the head priest of the Aphrodite temple. The Kinyras mysteries included games, ritual bathing, and bloodless sacrifices. During the middle portion of the mystery, initiates took part in lamenting the death of Adonis, a beautiful youth whom Aphrodite had loved, and then celebrating his resurrection.

Many offerings left at the goddess's shrine are large statues of Aphrodite on pedestals, with inscriptions referring to the circumstances surrounding the donation. Archaeologists have also found gold and silver items. Less affluent visitors left small terra-cotta images.

Even in the second and third centuries C.E. the pilgrimage held great popularity. The Christian Clement of Alexandria wrote that initiates gave the goddess coins (he likened it to paying for prostitution). In return they received phallus-shaped images and small salt cones. When an earthquake shook the island in the fourth century, it practically ruined Old Paphos, which was not rebuilt. The natural destruction coupled with the declaration of the decree by Emperor Theodosius (379–395 C.E.) to close pagan temples brought an end to the Aphrodite temple's importance.

See also

Greek Religion and Pilgrimage

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Pardons (Brittany, France)

Ancient; Roman Catholicism, Fifteenth Century; Secular Identity, Nineteenth Century

Pardon is the term applied since the fifteenth century to the popular local pilgrimages of Brittany.

One factor in the number and popularity of Breton pardons is the region's tradition—from long before Christian times—that certain sites tapped into natural power sources that could increase fertility, protect against harm, and cure maladies. The abundance in Brittany of megalithic menhirs (vertical shafts), dolmens (capped stones), and cromlechs (stone circles), whose sheer number and size suggested some sort of supernatural intervention in their creation, abetted these beliefs. The Christian Council of Arles in 451, hoping to stamp out the vestiges of Druid and Celtic worship, had prohibited the cult of stones, trees, and fountains. The solution, which occurred often in early Christianity, was a syncretism in which many of these sites acquired new stories: they were landmarks that had guided the missionary saints' boats, they were parts of saints' tombs, they were the sites of miraculous doings. Over 1,500 of Brittany's natural springs were considered to have healing power, and often they were embellished by rude stone oratories. The beliefs persist. The water of some springs is thought to foster fertility

among animals; others help women to conceive. Some fountains are sought out by lactating mothers, others by pregnant women anxious for an easy labor. Some curative fountains affect certain diseases preferentially: for example, diseases of the eyes are assuaged by the fountains of Saints Geneviève (in Argol), Jean (in St.-Nic), Primol-Lescobet (in Plomodiern), and John (in Landrévarzec).

Local pilgrimages flourished in Brittany in the late Middle Ages for several reasons. Breton churchmen began to endorse several popular legends that endowed local sites with holiness: that Saint Catherine of Alexandria was the daughter of a Breton king, that Saint Ursula had arrived by chance at the Rance Estuary, that Joseph of Arimathea had once preached in Brittany, that Saint Anne, the mother of Mary, had been born near Douarnenez, and that the relics of both Saint James and Saint Mathew had visited the peninsula. Churches associated with these and other saints were authorized to grant indulgences. This practice swelled in the mid-fourteenth century to raise funds for the prosecution of the War of Succession, and from then on it was used as a standard fundraising technique, particularly for construction or reconstruction of churches (as at Quimper in 1291, 1371, and 1436; and at Vannes in 1451, 1455, 1478, and 1514). Shrine sponsors and local business communities recognized that pilgrimage itself was a lucrative proposition, and they lobbied clerical authorities to permit their local churches to grant indulgences. As wide-ranging wars in the late fifteenth century complicated international travel, these local pilgrimages were clearly viewed as a substitute for participation in the major international pilgrimages. A papal indulgence of 1514 authorized the bishop of Vannes, for example, to offer indulgences to pilgrims who swore that they were unable to journey to Jerusalem, Rome, or Santiago de Compostela.

Although the pardons waned after the French Revolution in the 1790s ruined many of the chapels and destroyed or dispersed the relics, the nineteenth-century resurgence of religious fervor brought them back into vogue. In modern times, Bretons participate in pardon pilgrimages both for religious reasons (to fulfill a vow or seek a divine favor) and as a way of expressing their Breton ethnic identity.

Typical of the pardons are the four annual pilgrimages to Notre-Dame-de-Rumengol, a church located in a tiny hamlet near Finisterre in western Brittany. Legend ascribes its founding to Breton king Gradlon, who Christianized a Druid site centered on a holy red rock. The church’s central icon is a fifteenth-century carved Virgin and Child, which is carried in procession through the village during the four annual festivals: the Annunciation, the Assumption, Christmas, and Trinity Sunday. Most pilgrims come from the surrounding area on foot, others by boat. Most of the women and many of the men dress in traditional Breton costume.

Pilgrimage activity at the church lasts two and a half days. On Friday afternoon, as the crowds begin to arrive, vespers are sung. Arriving pilgrims make three circuits of the church, and then seven trips inside the church to the main altar. They pray before the statue of Mary and Jesus, which is surrounded by candles and covered by an ornate baldachin. The church confessionals receive a steady stream of pilgrims confessing to the attendant priests. That evening, pilgrims sleep in tents or under the stars. Saturday morning they are awakened at 3:00 for prayers and then at 4:00 for the first of the day’s hourly masses. Many have brought souvenirs to be blessed—statues, scapulars, medals, and so forth—and they touch these to the altar or to Mary’s statue. At 10:00 there is a solemn mass. At 6:00 in the evening the holy image is taken out in procession, followed by singing pilgrims, many of them barefoot. On Sunday the activities are repeated, with the Bishop of Quimper presiding at the 10:00 mass. During their visit to Rumengol most pilgrims will wash themselves in the curative waters of the village spring, which has been encased in a small stone chapel. Ex-votos displayed in the church attest to their thanks for miraculous aid.

There are more than a hundred such events on the annual pardon calendar of Breton Catholicism, which runs from Easter until Christmas. The most important pilgrimages, classified as Grand Pardons and substantially more elaborate than the ones described above, are listed here.

Locronan, la Grande Troménie, the Second Sunday in July

The pilgrimage (every sixth year [e.g., 2001, 2007]) honors Saint Ronan, an Irish missionary who worked in Brittany in the ninth century. Pilgrims carrying their parish banners walk behind a silver processional cross and a statue and reliquary of Saint Ronan over a 13-kilometer circuit visiting twelve stations: the chapel of Saint Eutrope with its curative fountain, an Ecce Homo, the chapel of Saint Germain l'Auxerrois, the sanctuary of Sainte-Anne-la-Palud, the chapels of Notre Dame de Bonne Nouvelle and Saint John the Evangelist, and the fountains of Saints Mathurin, Guénolé, Ouen, Ronan, Théléau, and Maurice. At each station—decorated for the occasion with branches and flowers—pilgrims recite the appropriate litany. At the fifteenth-century flamboyant Gothic church of Saint Ronan, masses are celebrated every hour during the pilgrimage week.

Sainte-Anne-la-Palud, Grand Pardon of Saint Anne

The pilgrimage (last Sunday in August) to this alleged one-time home of Mary's mother venerates a 1548 statue of Saint Anne housed in a nineteenth-century stone chapel 4 kilometers west of the village of Plonévez-Porzay. A minor festival is held on July 26, and a three-day major pardon takes place the last weekend of August. One of this pilgrimage's features is a torchlight procession on Saturday evening.

Le Folgoët, Grand Pardon of Notre-Dame

The chapel was begun in 1364 to thank the Virgin Mary for assistance in a battle in the War of Succession. The pardons take place every Sunday in May and the first Sunday in September. Pilgrims hear mass in the afternoon and take holy water from the nearby fountain of Salaün. In September pilgrims attend the Saturday midnight mass and then an open-air solemn mass on Sunday morning. On Sunday afternoon there is a great procession.

Sainte-Anne-d'Auray, Grand Pardon of Saint Anne

(See separate entry for Sainte-Anne-d'Auray)

Saint-Jean-du-Doigt

In this pardon (on the last Sunday in June), the finger bone relic of Saint John the Evangelist is taken out in procession up a hill to the fountain of Saint John, next to an enormous granite cross. The officiating priest plunges the reliquary into the water, after which pilgrims suffering with eye problems wash their eyes with the water.

Fouesnant, Grand Pardon of Saint Anne

This pardon takes place on July 26 through the following weekend in a seventeenth-century chapel in a small forest 1 kilometer from the city of Quimper. On Saturday there is an evening mass and choral concert, and on Sunday a morning mass of forgiveness and an afternoon folk festival.

A few of the Brittany pardons are focused on particular purpose, such as the Blessing of the Horses (Saint Gildas Island, the weekend of Whitsunday); the Feast of the Birds of the Forest (Toulfouën, Monday after Pentecost); the Islamic-Christian unity pilgrimage at the Chapelle des Sept-Saints (Le Vieux Marché, fourth weekend in July); the pilgrimage to Our Lady of the Bikers (Porcaro, August 15); the blessing of the sea (Camaret, first Sunday in September); and the Bellringers' Pardon (Gourin, Sunday nearest September 29).

See also

Carnac; Lisieux; Sainte-Anne-d'Auray; Tro Breiz

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Parikrama

Hinduism; Buddhism; Jainism

Term used in southern Asia to refer to a pilgrim's circumambulation of a holy place, image, or person.

Pilgrims perform *parikrama* (sometimes called *pradaksina*) in imitation of the sun, beginning in the east, then walking clockwise around the sacred object. The object may be as small as a single Siva lingam or as large as a mountain (Mount Kailas), a city (Varanasi), or the entire Indian subcontinent. During the parikrama, the pilgrim focuses his or her attention on the holiness of the central object, hoping to produce an altered religious state or to influence the course of events.

Pre-Vedic texts from before 2700 B.C.E. describe pradaksina and its objective of being able to understand the totality of the sacredness by circumnavigating the entire figure. Buddhists believe that by walking around the statue or image one awakens the divine power within. Many stupas throughout southern Asia are constructed as a series of round platforms from ground level to the highest part of the image, each level smaller than the previous one. When devotees reach the summit, they have reached symbolic unity with the divine.

Counterclockwise circumambulation *(prasavya)* is performed at funeral ceremonies.

See also
Borobudur; Hinduism and Pilgrimage; Lingam; Mount Kailas; Varanasi

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Parsi

See Zoroastrianism and Pilgrimage.

Passover

Judaism

During the period of the Temples (950 B.C.E.–70 C.E.), Passover (Pesach) was one of the three times each year when Jews were commanded to make pilgrimage to Jerusalem (Exod. 23:17, Deut.16:16). Passover celebrated both the birthing of the first lambs (related to the wandering tribes' pastoral traditions) and the harvest of the first ripe barley (a product of the agricultural identity they developed after settling in Palestine). In later years Passover was deemed to commemorate the Jews' escape from slavery in Egypt, as described in the biblical book of Exodus.

See also
Jerusalem: Jewish Pilgrimage; Judaism and Pilgrimage; Shalosh Regalim

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Patmos (Dodecanese, Greece)

Eastern Orthodoxy, Eleventh Century

The Greek island of Patmos, the smallest island in the Dodecanese Archipelago just off the coast of Turkey, has been a pilgrimage center in the Greek Orthodox Church since the eleventh century.

Patmos is best known as the place to which the apostle John was exiled by the Roman emperor Domitian in 96 C.E. for preaching the new Christian religion at Ephesus. According to tradition, it is there that John wrote his Apocalypse, the Book of Revelation, which ends the New Testament.

The monastery dedicated to Saint John the Theologian (Hagios Ioannis Theologos) was erected over an ancient temple of Artemis in 1088. From its commanding position on top of the island's central hill, its walls and battlements dominate the landscape.

Pilgrims have come here since the monastery's founding, especially during its two annual festivals on May 8 and September 26. Pilgrims also come to participate in the Easter celebrations. Art enthusiasts come today to view the monastery's rich artistic treasures. Scholars and bibliophiles come to see the monastery's 900 ancient manuscripts, including thirty-three leaves of a sixth-century codex of the Gospel of Saint Mark.

Saint Anne's Cave, the grotto where Saint John is believed to have lived for sixteen

months and dictated his revelations to his disciple Prohoros, is on the road from the dock to the monastery. There pilgrims are shown the stone where John laid his head to sleep. A small eleventh-century church of Saint Anne stands next to the grotto.

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Patna (Bihar, India)

Sikhism, Eighteenth Century

Capital of the Indian state of Bihar, the ancient city of Patna was the birthplace and early childhood home of the tenth Sikh guru, Gobind Singh, born on December 22, 1666. Guru Nanak and Guru Tegh Bahādur also visited here. These historical occurrences make Patna a destination for Sikh pilgrims.

The white marble Har Mandir Takht (temple), also called Takht Janamsthan and Takht Sri Harmandirji, is one of the four most sacred Sikh shrines and commemorates Gobind Singh's birthplace. Located in the old part of the city, the original construction dates from the eighteenth century, but the shrine has been remodeled and rebuilt several times since. The most recent structure was built between 1954 and 1957. Several Sikh trustee foundations are responsible for its maintenance.

The shrine's main entrance is placed near a well where Gobind Singh is said to have played as a child. The shrine contains some of his personal belongings, including his cradle and some holy texts. Next to the shrine are the communal kitchen and sleeping quarters for pilgrims.

In the 1970s, estimates indicated that perhaps 40,000 to 45,000 pilgrims came to Patna each year. The numbers have increased over the last two decades, in great part because of more accessible transportation. In the 1980s as many as 90,000 pilgrims visited Patna yearly. Sample studies in 1980 indicated that the majority of pilgrims to Patna came from a relatively upwardly mobile, urban society and had not made a pilgrimage to Patna previously (P. Karan 264, 267).

See also

Sikhism and Pilgrimage

Reference

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Paucartambo (Cuzco, Peru)

Roman Catholicism, 1780

Site of a late-eighteenth-century statue of the Virgin Mary, which is the focus of a popular pilgrimage.

Two legends narrate how the statue of the Virgen del Carmen came to Paucartambo, some 50 kilometers east of Cuzco. According to the first, the image was the only one of the several in the Asunción hacienda that survived an attack by jungle Indians (called *Ch'unchos*). The Virgin's statue was thrown into a river (now called the Madre de Dios), then later miraculously discovered on an island in the river and brought to Paucartambo. The second legend relates that it was being carried to Paucartambo one year on Corpus Christi when the procession was attacked by Ch'unchos and the image was tossed into the river. Despite these legendary aggressions, the image is said to prefer the Ch'uncho dancers above all others, which is why they are so prevalent in celebrations of her annual feast day, on July 16.

The Virgin's feast day has in recent years become almost more a civic event and regional tourist festival than a religious celebration. Pilgrims, merchants, and tourists come from the surrounding area. There is a large fair and around-the-clock feasting, drinking, and dancing. Until recently three banquet tables were laid out: one for "whites" (called *decentes,* respectable ones), another for mestizos, and a third for Indians, divisions that reflect the region's rigid class structures.

The Virgen del Carmen of Paucartambo also plays a role in the complex Qoyllur Rit'i pilgrimage rites.

See also

Qoyllur Rit'i

Reference

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Pawapuri (Bihar, India)

Jainism

A small shrine, 90 kilometers from Patna in the Indian state of Bihar, dedicated to Mahāvīra, the last Tirthankara and founder of Jainism. Many Jains believe that a pilgrimage here will put an end to their state of earthly sinfulness.

There are two important temples at Pawapuri. The first, called Samosharan, stands where it is believed that Mahāvīra achieved *moksa* (enlightenment). The second is where he died, circa 527 B.C.E., and was cremated. This temple, a large marble edifice called the Jalmandir, stands on an island at the center of Pawapuri's large lotus-filled bathing pool. Pilgrims reach it along a causeway. The pool is said to have been formed over the centuries by devotees who removed fragments of soil from Mahāvīra's funeral pyre to mark their foreheads.

Pilgrims visit Pawapuri year-round, but especially on the festival of Diwali, commemorating Mahāvīra's achievement of nirvana.

See also

Jainism and Pilgrimage

Reference

http://www.jainworld.com.

Penitential Pilgrimage

Penance is punishment to purge sin, and penitential pilgrimages are those journeys to holy places that are believed to help in the process of purgation.

Muhammad is thought to have held pilgrimage to be a sort of punishment that helps efface human sins. In medieval Roman Catholicism, priests had the power after hearing confessions to impose penances on the sinner, which might include performing a pilgrimage. Medieval religious courts sometimes imposed pilgrimage as a punishment as well, particularly the early Inquisition courts, which sent convicted heretics, such as the Albigensians, to major and minor European sites and to the Holy Land.

For Catholics, the sins that living souls purged through penance would lessen those that the deceased would have to purge in Purgatory. The penances might include courses of prayer, fasting, giving charity, self-mortification, and pilgrimage. Many penitential pilgrims were required to wear special identifying clothing as well. Both the rigor of the penitential exercises and their humbling—and sometimes humiliating—nature were seen as beneficial to the spirit. A convicted murder, for example, might be sentenced to walk to Jerusalem barefoot, wrapped in chains, or wearing a hair shirt.

Penance requires that the pilgrimage be arduous. The more remote the site and the more difficult access to it might be, the greater its value to the penitent. For Hindus, Amarnath Cave, high in the Himalayas, is such a place. For Peruvian Roman Catholics and practitioners of the ancient Andean religions there is Mount Asungate's Qoyllur Rit'i pilgrimage. For Irish Catholics there is the ascent of Croagh Patrick. For Chinese Buddhists and Confucians there are the Five Mountains.

When the holy site's inherent difficulties are not sufficient, tradition may impose additional obstacles on the pilgrim. For the pilgrimage to Saint Patrick's Purgatory on the Island in Ireland's Lough Derg, for example, pilgrims are required to fast, to stand all-night vigils, and to walk barefoot across the rocks on circuits of the island's holy places. Shintō pilgrims who make the 40-kilometer circuit around Japan's Mount Hiei and visit its 250 holy stations are required to complete the circuit 1,000 times within seven years. Once they have finished, the second and truly arduous phase of their penitential pilgrimage begins: they must run 60 kilometers each day for 100 consecutive days, followed by 84 kilometers each day for another 100 days. In the last hundred years fewer than fifty individuals have completed the ordeal.

See also

Judicial Pilgrimage; Law and Pilgrimage

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Père Lachaise Cemetery (Paris, France)

Secular Popular, Nineteenth Century

Père Lachaise Cemetery has been attracting popular culture pilgrims to the graves of famous people since the early nineteenth century.

In the first decade of the 1800s Parisian cemeteries were severely overcrowded. In 1804 Napoleon's urban planner Nicholas Frochot bought an extensive plot of land to the east of the city to turn into a large burial ground. Because it was not popular (fewer than 2,000 people chose to be buried there during the first ten years), Frochot devised a marketing ploy to attract people to Père Lachaise. He first reinterred important French authors Jean de la Fontaine and Jean-Baptiste Molière on the grounds. In 1817 he reburied the famous medieval lovers Abélard and Heloïse as well. Frochot's gambit worked well: by 1833, 33,000 people were buried in Père Lachaise (http://www.jack-travel.com/Paris/ParisHtml/20th_arrPere_Lachaise2QuicVisit.htm).

The hordes of adoring fans who honored popular culture stars like Frédéric Chopin (died 1849) and Honoré de Balzac (died 1850) in life made pilgrimages to their tombs in Père Lachaise. With each passing year the galaxy of famous figures interred at Père Lachaise grew. Eventually it included such luminaries as:

Writers: Colette, Victor Hugo, Richard Wright, Marcel Proust, Gillaume Apollinaire, Miguel Angel Asturias.

Composers: Gioacchino Rossini, Luigi Cerubini, Vincenzo Bellini, Georges Bizet.

Painters: Jacques-Louis David, Jean-Baptiste Corot, Amedeo Modigliani, Eugène Delacroix.

Performers: Sarah Bernhardt, Simone Signoret, Yves Montand, Isadora Duncan, Edith Piaf, Jim Morrison.

Members of Europe's gay community pay homage at the graves of Oscar Wilde, Gertrude Stein, and Alice B. Toklas. Anarchists and socialists visit the graves of the 147 members of the last Paris Commune who were gunned down in the cemetery in 1871. Surviving Jews and other victims of the Holocaust visit the striking monuments to the martyrs who perished in the Nazi death camps during World War II.

See also

Holocaust Sites; Morrison, Jim

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Perón, Eva Duarte de (Argentina)

Secular Political, Twentieth Century

Argentine political figure whose rise to power through marriage to military leader, president, and dictator Juan Perón enabled her to effect changes for the underprivileged workers, who in return revered her as a living saint.

Born to a poor mistress of a middle-class Argentinean landholder, Eva Duarte de Perón (1919–1952) rose to become the most powerful woman in Argentinean government. Although she wielded no elected authority, she took full advantage of her status as wife of the Argentinean president and assumed powers that in the absence of effective challenge became hers to use as she chose. The role she assumed for herself was as defender of the workers, whom she called the *descamisados* (shirtless ones). She devoted herself to improving their living status, largely by mandate. She was also a champion of women, and partially through her efforts Argentine women gained the right to vote in 1949. Terming herself a martyr for Argentina,

for Perón, and for her descamisados, she worked extraordinary hours and literally made herself a martyr by ignoring her health and ultimately dying from a cancer that she did not take time to control.


Eva Perón addressing a crowd of women, August 24, 1951 (Hulton/Archive by Getty Images)

Although Evita (as she came to be known) was extremely popular among the working-class society of Argentine society, she was correspondingly unpopular with society's upper classes and with many elements of Perón's own power machine. It is probably true that in many instances she used illegal, coercive methods in her work; accusations that she imprisoned and even tortured those who opposed her can be assumed to have some basis in fact. She was also enamored of luxury and used her power to enrich herself. Stories and photographs point to her extensive wardrobe and jewelry. Some estimate that she and Perón deposited as much as $700 million dollars in Swiss banks during their brief rule.

The descamisados called her their Lady and clamored to see and speak with her. She garnered titles such as Saint Evita, Mother of the Poor, Madonna, Lady of Hope, and Spiritual Chief of the Nation. Although her personal excesses were outrageous, it is clear that much of what Eva did during those years was aimed toward bettering the lives of Argentine workers. On her orders and with money that she appropriated, apartment houses, hospitals, and orphanages were constructed. Like a monarch she held audiences to receive the common people, and she frequently responded to individual requests with grants of money. Argentine newspapers reported requests made by poor people who walked miles and days to wait in line to see her.

Her enshrinement and the rabid enthusiasm of her admirers lent significant strength to the Perón government. When she spoke, which was frequently, she addressed an overwhelmingly adoring audience crowding the plaza below the presidential balcony or thronging the theater or conference hall that she chose to grace with her presence. For the workers of Argentina, Evita was indeed their Lady of Hope.

When Eva Perón died, after barely six years in her powerful role, millions of Argentineans

filed past her body as it lay in state. Photographs show flowers piled high both around her bier and the entire building. Individuals constructed small altars in their homes and in the street and lit candles to the Mother. Although they made donations for the construction of a major monument to her, it was never finished. Shortly after her death, various groups sent letters to the pope requesting that she be named a saint.

Eva Perón was so loved and so powerful at the time of her death that many politicians feared that her memory, and her body, would be used as pawns in the country's political struggles. Juan Perón ordered that his wife's body be carefully embalmed. Anti-Peronists, aware of the power of a shrine, intrigued to move her body secretly from place to place to keep it from the public. To thwart the memorial campaign, five identical coffins were buried in various places in the world in 1957. By then Perón was in Europe in exile. In the late 1960s Perón gained control of Evita's body and kept it with him in Madrid. But when he returned to Argentina in 1972 with his third wife, he did not take the corpse with him. After his death, his widow Isabel, then ruling as president, brought the body back to Argentina for burial. But there was little interest in its arrival.

Eva Perón has not been forgotten, however, partially due to the popularity of the New York Broadway show *Evita* and movies depicting her life. There is also an effort to keep alive the fame of Eva Perón as a true martyr to the cause of the less fortunate. The dichotomy of her flamboyant and often immoral actions and her beneficial works has lessened her importance a half-century after her death. But during her lifetime she was a candle of hope for Argentina, and those who needed a focus for their longings for a better life flocked to her as the devout flock to a religious shrine.

See also
Pilgrimages to Living Beings

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http://www.evitaperon.org.

Pilgerfahrt

German term for pilgrimage, from *Pilger* (pilgrim) and *fahren* (to travel).

Medieval German commonly used *Pilgerfahrt* to designate local pilgrimages, while *Wallfahrt* indicated pilgrimages to far-away locations. The terms have been used more interchangeably in the twentieth and twenty-first centuries. It is common for Germans to speak of a Pilgerfahrt to Santiago de Compostela (Spain). Pilger spawned a host of related words referring to several aspects of pilgrimage, such as *Pilgerreise,* pilgrim trip; *Pilgerflasche,* pilgrim gourd (for drinking); *Pilgerhut,* pilgrim hat; *Pilgerkleid,* pilgrim's clothing; and *Pilgerschar,* pilgrim group.

See also
Wallfahrt

Reference
"Pilger." Grimm, Jacob, and Wilhelm Grimm. *Deutsches Wörterbuch.* Leipzig: Hirzel, 1889.

Pilgrim Fathers (New Plymouth Colony, Massachusetts)

Christianity, Seventeenth Century

The group of barely more than 100 individuals who sailed from England on the Mayflower in 1620 and founded the New Plymouth Colony, in present-day Massachusetts.

Although Henry VIII of England had broken with the Roman Catholic Church only in 1534, the resulting Church of England already had strong critics by the end of the sixteenth century. Some of those who wanted a reformed religion, called Puritans, sought to further purify the Church of England; others, called Separatists, broke away from the Church of England entirely to form their own religion based on their reading of the Bible. One Separatist group of approximately 125 individuals formed in Scrooby, England, in 1606 with Richard Clifton as their head minister.

Since the Church of England was the only religion tolerated in the realm, the Puritans and Separatists found themselves in legal peril. They were persecuted continuously. The Scrooby group decided to emigrate to Holland in order to practice their beliefs. In fall 1607, their plans were discovered by the English authorities, and they were jailed, most of them for only a

month. In 1608 the members again tried to leave, dividing into two groups, the men in one and the women and children in another. While they were boarding the ship, civil authorities arrested many of the men. Because of bad weather the women could not embark and were also caught. Those who did sail away got lost in a storm and were blown off course to the Norway coast, but finally landed two weeks later in Holland. Those who were caught were put in prison, then released, and finally some 100 (accounts of the numbers range from 60 to 125) made it to Holland to join the original group. From 1609 to 1617 they worked in Leiden in the cloth industry, but then for various reasons—among them fear of war between Holland and Spain, unhappiness with the cloth industry, and discomfort in the Dutch social structure—they began to talk of moving again. They knew of the settlement successes in the Americas and by 1617 had decided to look there for a place for their community. In July 1620, those who had decided to go to America returned to England and on September 6, 1620, they boarded the Mayflower for the journey. After six long weeks of storm-ridden journey, they reached Cape Cod, and after a three-week search, they founded Plymouth Plantation.


The Pilgrims landing at Plymouth Rock on December 21, 1620 (Library of Congress)

William Bradford, one of the original members of the group formed in 1606, served as governor of the Plymouth colony for many years. The terms *pilgrims* and *pilgrim fathers* stem from Bradford's memoirs of the formation of the group and the history of New Plymouth: "So they lefte ye goodly and pleasante citie [Leiden, Holland], which had been their resting place near 12 years: but they knew they were pilgrims, and looked not much on those things, but lift up their eyes to ye heavens, their fearest cuntrie, and quieted their spirits" (47).

Reminiscent of the phrase in the Bible's Hebrews 11:13–15, in which those who "seek a better country" are like ''strangers and pilgrims on the earth," the settlers of Plymouth Colony were not pilgrims in the sense of making

a journey to a specific shrine. Instead they saw their whole life as a pilgrimage, and heaven as their goal, looking for a place where they could focus only on heaven as they migrated from England to Holland, back to England, and then to North America.

See also

Life as Pilgrimage

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Pilgrimage

Pilgrimage is the journey to a site considered sacred or spiritual.

The modern English words *pilgrimage, peregrination,* and *pilgrim* ultimately derive from the Latin *peregrinum,* "stranger," and *peregre,* "from abroad," both from *per,* "through,'' and *ager,* "country, land." The Latin verb *peregrinari* means "to sojourn or travel abroad." The modern English words passed through French and Middle English before arriving at their present forms. Other Latin-based languages show the same root debt. In Spanish, *peregrinación, peregrinaje* for "pilgrimage," and *peregrino,* for "pilgrim"; French, *pèlerinage, pèlerin;* Italian, *pellegrinaggio, pellegrino;* and German, *Pilgerfahrt, Pilger.* Inherent in all of the terms are the concepts of strangeness, country, and travel.

Scholars have found the English word's appearance from as early as the end of the twelfth century in the *Ancrene Riwle* and Layamon's *Chronicle of Britain,* with the form *pilegrim* or *pelegrim.* By the end of the thirteenth century the form *pilgrim* was common, having been adapted from the French.

See also

Introduction; Aliyah; Ch'ao-shan-chin-hsiang; Hajj; Life as Pilgrimage; Tirthayatra

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Pilgrimage after Death

In religions that believe in an afterlife, pilgrimage to certain holy sites is held to positively affect the soul's prospects. If people are unable to complete such a pilgrimage during their lifetimes, their relatives or colleagues sometimes accept the obligation to take the deceased person's remains to the holy site.

Hindus believe that to have one's ashes scattered on the Ganges River ensures one a favorable reincarnation in the cycle of rebirth. Thus Hindu pilgrims from all over India bring the ashes of their deceased relatives to the Ganges, and especially to the holy city of Varanasi, said to be the most propitious location on the river. Some Orthodox Jews believe that when the Messiah comes, the first dead to be resurrected will be those buried on Jerusalem's Mount of Olives. Not only, therefore, do some aging Jews come to Jerusalem to die, but throughout the Diaspora Jews have shipped or brought the ashes of their loved ones to be reinterred in that cemetery. Similarly, many Muslims wish to be buried as close to sacred space as possible, in important pilgrimage centers like Karbala and An Najaf-e-Ashraf in Iraq, for example. Ethiopian Orthodox Christians believe that on Judgment Day

Saint Täklä will take the resurrected faithful to heaven with him, so people strive to bring the remains of their dead relatives to his church in Däbrä Libanos for reburial.

See also

Sacred Space

Pilgrimage as Motif

Pilgrimage is a popular motif in both the visual arts and literature. It tends to appear in two guises: as depictions of pilgrims or pilgrim activity in the context of literal pilgrimage and as a metaphor for the journey of the soul from unworthiness to worthiness or of the journey of human beings through time from birth to death.

Literal Pilgrimage

Religious cultures with an active pilgrimage tradition often adorn the shrine that is the pilgrim's goal and way stations along the route with sculptures or paintings that depict pilgrims. In the European Roman Catholic tradition, for example, church altar reredos or sculpted portals frequently contain images of pilgrims to Rome (wearing the crossed keys of Saint Peter), to Jerusalem (with palm branches), or to Santiago de Compostela (with their scallop shell insignia). These medieval Christian pilgrims are readily identified by their uniforms: in addition to their insignia they wear a floppy hat to keep off the sun and rain, sturdy shoes, and a cape or half-cape over their shoulders, and they carry a pouch for their belongings, a water bottle, and a sturdy walking stick. The sixteenth-century poet Sir Walter Raleigh gave an accurate description, finding an allegorical meaning in each element:

> Give me my scallop-shell of Quiet,
> My staff of faith to walk upon,
> My scrip of joy, immortal diet,
> My bottle of salvation,
> My crown of Glory, hope's true gage,
> And thus I'll take my pilgrimage. (43–44)

In the iconography of European saints, James himself is often depicted as a Santiago pilgrim. Saint Roche (Roque), who dedicated his life to helping leper-pilgrims and who himself contracted the disease, is also generally portrayed wearing pilgrim clothes. Famous miracles connected with pilgrimage, such as the story of the "hanged innocent" (a pilgrim who was falsely accused of theft, was hanged, but was maintained alive through the intercession of Jesus, Mary, or Saint James), are common in West European Catholic churches.

The pilgrim motif is likewise abundant in the pictorial art of other religious traditions. These may be paintings or statues of individual pilgrims, pilgrim processions at some particular shrine, or pilgrims in a symbolic landscape, such as a mandala. The pilgrim motif is often cued by depicting typical pilgrim dress. Japanese Buddhist pilgrims to Saikoku, for example, are depicted in white pilgrim dress with knee breeches, an over-shirt with a colored lapel, thong sandals, and a conical sedge-straw hat. They carry with them a walking stick, a small wooden pail, a ladle, and a bell. The principal dancers in Korean choreographer Hong Shin-cha's *Pilgrimage* are pilgrims dressed traditionally in white and carrying bamboo staffs. Indian Hindu pilgrims are identified by sect, for example with the trident that indicates devotion to Siva. Their clothing is generally black, and the men go naked to the waist. They are often depicted wearing a garland of flowers. Male Muslim pilgrims making the hajj are identified by their characteristic two-piece white garment.

Pilgrim routes, too, are often represented graphically. Early pilgrim maps in a variety of traditions are decorated with paintings of pilgrims, temples, shrines, and symbolic depictions of pilgrim routes. Sometimes routes are indicated symbolically, such as when the road to Santiago de Compostela or Walsingham or Mecca is shown as the band of stars known as the Milky Way.

Metaphoric Pilgrimage

The concepts of life as a journey through time, with the grave and more specifically the afterworld as its goal, and the human soul as on a spiritual journey from a state of sin to one of redemption are prevalent in many religions, especially in Christianity. As a result, it is one of the commonest literary motifs. Dante's fourteenth-century *Divine Comedy*

begins with the poet lost in the Forest of Error in the middle of our life's journey, and the motif of pilgrimage informs his whole allegorical journey through hell, purgatory, and heaven. Medieval Christianity saw the metaphorical pilgrimage road as an unambiguous moral path through a landscape of beguiling temptations. It was the individual's duty to find the strength to negotiate its many twists and turnings and to persevere to salvation. Medieval Christian souls stored up merit, often in the form of indulgences that might be granted to individuals who recited certain prayers, made significant contributions to a particular project, or went on pilgrimage. For the sixteenth-century Protestant reformers, the pilgrimage road of life was more problematical. Life's route branched at successive moral dilemmas, and the pilgrim's task was to choose appropriately at each crisis point. The figures of pilgrims in the sixteenth-century allegorical woodcuts of Pieter Breughel and paintings of Hieronymus Bosch are to be seen as making choices of this kind.

The concept could even extend to questions of group identity: for example, the subset of British Puritans who in the early seventeenth century preferred to practice their own particular form of worship in the relative isolation of the American colonies chose to call themselves Pilgrims in this metaphorical sense.

By the nineteenth-century romantic period, the pilgrim's goal had become not the shrine but the journey to the center of self and the discovery of personal identity. Byron's *Childe Harold's Pilgrimage* (1812–1818) was a seminal early example. For Spain's early-twentieth-century poet Antonio Machado, any human activity was an act of pilgrimage:

Romero, para ir a Roma
lo que importa es caminar;
a Roma por todas partes,
por todas partes se va.

(Pilgrim, to journey to Rome
all you have to do is walk; every route takes you to Rome,
you can go by every route).
(trans. David M. Gitlitz)

This theme of self-analysis as pilgrimage persists today among New Age seekers and pilgrims.

Such allegorical works as John Bunyan's *Pilgrim's Progress* (1678) and C. S. Lewis's *Pilgrim's Regress* (1933) are constructed around the concept of life as pilgrimage and the individual human's struggle to walk the righteous life's narrow path toward redemption. In travel literature and in quest literature the pilgrim is sometimes viewed as an archetypal wanderer, as in Luis de Góngora's Baroque poem *Solitudes* (1613) and Guillaume de Deguileville's *The Pilgrimage of the Life of Man* (early fourteenth century). Pilgrim costume also provides secular travelers with a ready disguise to mask their true purposes, as in Girolamo Bargagli's Renaissance comedy *The Female Pilgrim* (circa 1650) and Tirso de Molina's *La romera de Santiago* (1670). Renaissance romances of chivalry were adapted to make the knight-errant a symbol of Everyman searching for God. Mystics could be pilgrims on the road to the heavenly Jerusalem or to union with the deity.

See also

Cartography and Pilgrimage; Clothing and Pilgrimage; *Divine Comedy;* Literature and Pilgrimage; New Age Religions and Pilgrimage; *Pilgrim's Progress*

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Pilgrimage to Living Beings

Workers of miracles, healers of body and spirit, founts of wisdom, gurus, visionaries, ascetics, and other presumed conduits to the divine tend to function as magnets in popular religious culture. They confer holiness on places by their presence. Their prestige is often related to the company they attract. Pilgrims seek them out to be cured, or enlightened, or redeemed, and the more effective they are thought to be, the greater their draw. Their homes or caves or monasteries or mountain aeries become places of pilgrimage and, since powerful traces of their holiness are thought to linger long after their deaths, their former homes sometimes become a permanent locus of pilgrimage.

The tradition seems nearly universal. In fact, some of the present-day living religions stem from pilgrimages to holy beings during their own lifetimes. Devotees of the Buddha thronged around him as he traveled and gave sermons on how to attain enlightenment. Jesus himself may have set the pattern for Christian pilgrimage: wherever he went he attracted crowds, and after his death the sites associated with his life and Passion all became pilgrimage centers. More recently, the nineteenth century founder of Baha'i, Bahā Allāh, attracted pilgrims seeking his teaching while he lived in the Israeli city of Acre. Since his death in 1892, his home and gardens have continued to draw large numbers of pilgrims.

In Islam there is a long and venerable tradition of pilgrimage visits to Sufi saints and other holy men and women, such as the nineteenth-century Algerian holy woman Lalla Zainab. In the Sudan, in Morocco, in much of northern Africa, in countries such as Turkistan and Kazakhstan, pilgrims seek out living saints to be cured, to have negative spirits exorcised, to have their children blessed, and in general to receive a portion of their holiness *(barakah)*.

Some modern-day Hindus, both inside and outside of India, have the power to attract pilgrims. Meher Baba, who died in 1969, attracted a large following to his ashrams in India, the United States, and Australia. Pramukh Swami Maharaj drew substantial crowds during his visits to American New England Hindu communities in 2000. As one devotee told a reporter, '"Just to see him, the whole atmosphere is divine. People find peace in his facial expressions. And if you had questions, you wouldn't even have to ask him. Your answers would be there"' (M. Katz B2).

The Dalai Lama attracts an immense following among Tibetan Buddhists and New Age followers of the Buddha's teaching, who fill lecture halls in Cambridge, Massachusetts, or Bloomington, Indiana, or tent cities in Bodh Gayā, whenever he is in residence.

In the modern Jain tradition in India, some holy individuals attract pilgrims to their monasteries during the months of the year when they are in residence. During the rest of the time the holy figures themselves may be off on pilgrimage.

Among North African and Central European Jews, certain holy people have attracted enormous followings in life. For Hasidic Jews, such figures as Nachman of Breslov, the Baal Shem Tov, and Menachem Schneerson drew crowds in life, and sites associated with them continue to draw pilgrims after their deaths. A similar pattern is seen with sages such as Rabbi Ephraim Enquaua (Tlemcen, Algeria) and David u-Moshe (Timzerit, Morocco).

In the early centuries of Christianity a number of holy hermits were considered saints during their lifetimes, and their hermitages attracted steady streams of pilgrims to the deserts and mountains of the Middle East. Saint Simeon the Stylite, who dispensed holiness from high on a pillar along the road from Aleppo to Antioch, was such a man, as were the Egyptians Saint Macarius in Wadi Natrun and Saint Menas in Karm Abum. Medieval Christian saints by the dozens, and a few modern saints as well, attained this status, and the monasteries in which they lived—Assisi, Monte Cassino, Tours, Lisieux—continue to attract pilgrims. Popes, too, confer holiness with their mere presence. Pope John Paul II, who

has traveled the world as—in his words—a spiritual pilgrim, attracts hundreds of thousands of worshipers whenever he makes a public appearance outside of Italy.

In the Russian Orthodox Church, certain holy advisors *(starets),* such as Saint Tikhon of Zadonsk (1724–1783), counted commoners, nobles, and czars among their regular visitors, and their tombs draw pilgrims today. The tradition thrives in the Greek Orthodox Church as well, with several of the monks resident on Mount Athos attracting steady streams of believers who hope to profit from their spiritual guidance.

Many New Age adherents believe that Western rational minds can get in touch with the earth's powerful inner forces or with their own untapped spiritual or psychic potential only through the help of certain people who have been gifted—through insight, vision, study, or grace. Such people, who may fulfill some of the functions of shamans, gurus, or priests, have attracted substantial followings of adherents who travel to them on pilgrimage. Examples from the 1970s through the end of the century include Transcendental Meditation's Swami Maharishi Mahesh Yogi, Swami Muktananda, J. Z. Knight, est's Werner Erhard, Baghwan Shree Rajneesh, and Germany's Mother Meera.

Many superstars in popular culture have attracted a following during their lives that rivals (or in some cases exceeds) those of traditional religious holy figures. Masses of Argentine workers flocked to Eva Duarte de Perón while her husband ruled the country in the late 1940s and early 1950s. Believing that she understood their desperate situations and hoping she would help them, they called her Madonna of Hope and Spiritual Chief of Argentina, among other religious epithets. Young people swarmed at the concerts of the Beatles and the Rolling Stones in the 1960s and 1970s. The Grateful Dead attracted a peripatetic retinue, the Deadheads, some of whom followed the band from town to town for years. It is rarer that the tombs of such figures persist as shrines, but a few have done so. Elvis Presley, known as the King, was mobbed in life, and his home and tomb in Memphis, Tennessee, have become a popular culture shrine.

See also

Graceland; Grateful Dead; Hillula; Motives; New Age Religions and Pilgrimage; Perón, Eva Duarte de

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Pilgrim's Progress

John Bunyan's greatest work, his *Pilgrim's Progress from This World to That Which Is to Come* (1678), is the most complex and enduring English-language allegory on the theme of human life as pilgrimage.

Bunyan (1628–1688) was a lay Baptist preacher and later a minister of the nonconformist Baptist Church and published more than sixty religious works in the late seventeenth century. His refusal to conform to the official Church of England led him to be imprisoned several times, and during his confinement in 1675 he began composing *Pilgrim's Progress.* The popularity of his book is due to its originality of thought, its simple, vivid style, its fascinating detail, and its lively conversations. The book's great success led him to publish a second part in 1684 that details—in a much less fortunate style—the life pilgrimage of his main character's wife, Christina.

In the first part of the book, which is what the title generally refers to, the author recounts a detailed dream in which he sees the protagonist, Christian, counseled by Evangelist, set out on a long journey to secure salvation for himself and his family. Carrying a Burden of Sin on his back, Christian at first struggles to follow the path of salvation, but his path grows easier once he comes to a cross and a sepulchre, clearly meant to be Christ's, and his burden falls off. Nevertheless, he still has many challenges to meet on the way to his ultimate goal, the Celestial City. Each place he travels and each person he meets along the way is an abstract



Frontispiece and title page from John Bunyan's Pilgrim's Progress, 1684 (CORBIS)

quality, defect, or virtue named according to its allegorical significance. Thus the book's landscape includes the City of Destruction, the Slough of Despond, the Hill of Difficulty, the Paths of Danger and Destruction, the House Beautiful, the Delectable Mountains, the Valley of Humiliation, Vanity Fair, the Plain of Ease, the Hill of Lucre, and the Doubting Castle. He is tempted along the way by personified abstractions such as Simple, Sloth, Presumption, Hypocrisy, Timorous, Pliant, Obstinate, and Mistrust and threatened by monsters such as the Hobgoblins, the Dragons of the Pit, and the giant Despair. Fortunately, however, he is assisted in his travails by a number of virtuous and talented aides: Help; Goodwill; the young ladies Discretion, Prudence, Piety, and Charity; and the fellow-pilgrim Faithful. Although each of these characters is a personified abstraction, at the same time they behave and speak like real human beings. At the end of his journey Christian must cross the River of Death before the angels can guide him to the Heavenly City.

See also

Literature and Pilgrimage; Pilgrimage as Motif; Protestantism and Pilgrimage

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Pir

Islam

Literally, elder, a term used to refer to a spiritual guide, especially among the Muslim Sufi mystical groups of South Asia. The tombs of revered *pir*—similar to the tombs of *wali* and Muslim saints elsewhere in Muslim countries, especially in North Africa—are sites of popular pilgrimages.

See also

Islam and Pilgrimage; Saints and Pilgrimage; Ziyara

Pitha

Hinduism

Sanskrit word meaning seat of power or bench. *Pitha* is used to denote important pilgrimage sites, generally those related to female goddesses.

The use of pitha to mean a pilgrimage site developed from the Hindu tale about a young woman named Satī, daughter of the wise man Daksha. When it was time to marry, Satī's father arranged a party and invited all of the gods except Siva, whom he didn't like. But it was clear that Satī loved Siva, and during the party she threw her flower garland into the air as an offering to the absent Siva. Siva appeared, the garland fell around his neck, and he became her husband. Over time Daksha and Siva got along no better and once, when Daksha held an important dinner, he did not invite his son-in-law. Satī was so embarrassed that she threw herself into a sacrificial fire (whence the term *satī,* referring to women who immolate themselves on the funeral pyre of their husbands; in other words, who perform suttee).

Some versions continue the story differently: Satī was turned into a cuckoo; she was reborn as the goddess Umā; Siva restored her to life. The most popular version is that Siva picked up her body and wore it on his head as penance. Vishnu worried that this would make Siva too powerful, so he cut the corpse into pieces that fell to earth in a variety of places, the number of places being variously given as 5, 51, 52, 72, or 108. The exact places where the different body parts fell are contended: a thousand different Indian locations claim some portion. Some sites are generally agreed on (even if which part fell in each site is not always clear), such as Mount Abu (right breast); Varanasi (her earrings or her left hand); Jvālapur, near Haridwar (tongue, foot, or eye); Kashmir (neck, ear, toe, or knee); and Ujjain (an elbow). Other sites are in neighboring countries, such as Lake Manasarovar, where her right palm fell, and Muktinath (Nepal), where her regenerative organs are said to be. Each place where some part of Satī fell was regarded as a pitha, a seat of power.

All of the sites are considered important pilgrimage goals, but those connected with her feminine organs, especially her organs of birth, are the most important, since Satī refers to the energy aspect of Siva and is often considered the mother goddess, sometimes seen as one with Devi, the great goddess.

See also

Hinduism and Pilgrimage

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Plaine du Nord (Haiti)

Vodou; Roman Catholicism, Nineteenth Century

About 96 kilometers north of Saut d'Eau, on the north coast of Haiti, Plaine du Nord is the site of the important Vodou cult of the *lwa* (spirit) Ougou Feray, Yoruba god of war, conflated or assimilated with the Roman Catholic Saint James the Greater (Saint-Jacques in French).

A flood in 1909 created a large mud pond there. Every year during the summer rains the dirt roads become mud puddles. And if there is not enough rain, people bring water to make the mud: water and earth are the elements of life. Some consider these mud pits to be the most important shrine in Haiti. Named Trou Saint-Jacques (Saint James's Tub), it is considered a place of healing.

Saint James's feast day is July 25, and pilgrims arrive several days before, wearing blue suits and red scarves or multistriped garments to signify that they are penitents. The church is not open during this time, so pilgrims stand on the steps outside and place candles and money or rum bottles through the gratings to a niche where there used to be a statue of Saint James, which Catholic priests removed because of the decidedly Vodou nature of the celebrations. Drummers play continuously until July 25. On the feast day itself, women offer servings of beans and rice to the poor, and some is offered to the lwa by pouring it into the pond.

For pilgrims the focal point of the celebration is the curative mud. Pregnant women and those suffering with tuberculosis line up for baths and blessings.

Sometimes there are also sacrifices of bulls and goats. The animals first are scrubbed, perfumed, and powdered. The bulls are sometimes decorated with red ribbons around their necks and candles stuck on their horns. Live chickens are placed against the bodies of sick persons so that the animals can absorb the illness; then the birds are beheaded. The bulls' blood is used to anoint pilgrims or to pour into the pond, and to mark the four corners of the village.

See also

Santiago de Compostela; Saut d'Eau

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Po Lin Monastery (Hong Kong, China)

Buddhism, 1928

The enormous bronze Buddha at the Po Lin Monastery, on Hong Kong's Lan Tau Island, has become the most popular Hong Kong Buddhist pilgrimage site of the late twentieth century.

The monastery, which was founded by Buddhist monks fleeing the Manchu persecution of Buddhists in 1905, is positioned on the 520-meter-high Ngong Ping Plateau on Lan Tau Island, about halfway to the summit of Phoenix Mountain, Hong Kong's second highest. Most of the current buildings are from the 1920s. As Hong Kong's largest Buddhist center, since its founding it has attracted a small stream of pilgrims to worship in the presence of a relic of the Buddha brought to Po Lin from Sri Lanka. The pilgrim stream increased dramatically in 1993 when the newly cast 26-meter-high bronze Buddha was unveiled. Now many thousand pilgrims visit every day. The most important annual event is the celebration of the Buddha's birthday, which occurs at the end of April. Pilgrims come to the island by boat and take an hour-long bus ride to reach the monastery grounds.

The image tops an altar formed by three recessed platforms. The image has been promoted as the largest outdoor seated bronze Buddha in the world. As in other Buddhist temples, pilgrims burn incense or light candles before the altar as they pray for enlightenment or serenity or for a variety of personal favors. In addition to the giant Buddha, pilgrims visit several other temples and prayer halls on the Po Lin grounds. One of these contains 500 statues of followers of the Buddha.

Many pilgrims spend a day or two on the monastery grounds. There is a guest house and a kitchen, which prepares vegetarian meals for pilgrims and guests.

See also

Buddhism and Pilgrimage

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Politics and Pilgrimage

Because holy shrines are power centers, and because pilgrimages often involve mass movements of people, and because large numbers of pilgrims tend to spend money, pilgrimages are inherently political phenomena. Pilgrimages inflame passions, and masses of passionate people can be a potent tool. The control of shrines and of access to them is often a focal point of conflict. Thus every act involved in initiating, fomenting, supporting, protecting, denigrating, or participating in pilgrimage is in some way a political act.

One of the most common political acts connected with pilgrimage is the decision of ruling elites to build political support by investing in the physical shrines targeted for pilgrimage. Across the globe rulers have built cathedrals, mosques, monasteries, *viharas,* stupas, *chortens, torii,* pagodas, pyramids, and a hundred other types of ritual structures. Often the richly decorated structures are as much a monument to the monarch as they are an offering to the deity. Such structures proclaim, "Support me, for I support the gods; the gods endorse my rule; my authority comes from above; our state and our religion are one." Monarchs also curry popular favor by underwriting the infrastructure of pilgrimage: roads, bridges, hostelries, soup kitchens, and institutions such as rural police and certificates of safe conduct that make the pilgrim roads secure. These investments tend to have a secondary purpose as well: they build markets and increase a nation's wealth. Bearing this in mind, even a monarch's endorsement or composition of pilgrimage literature—hymns to the Virgin Mary, the epic myths of Hinduism, guides to the intricate ceremonies of tantric Buddhism—is a political act.

Moreover, politicians often attempt to bolster their personal support through pilgrimages that are identified with a nation's ethnic or religious heritage. Spain's dictator Francisco Franco (ruled 1939 to 1974) went frequently as a pilgrim to Santiago de Compostela, a practice that the current Spanish monarchs continue. France's François Mitterrand (president from 1981 to 1995) often found time while on state business to detour to visit a popular shrine. During the breakup of Soviet Communism, the leader of Poland's Solidarity Movement, Lech

Walesa, went on pilgrimage to Jasna Gora's Virgin of Czestochowa in 1995 and 1997.

It was the rule among most ancient peoples and continues to be the case among some modern nations that state and religion are inseparable. Group identity in such situations tends to be defined by the favored status that a deity or deities impart to the group. Frequently such deities, as determined and promulgated by the elites who translate divine policy, require periodic visits to their principal shrines. In ancient Greece, for example, each of the city-states held a periodic festival to honor its gods, replete with processions, ceremonies, athletic contests, civic oratory, and markets. The festivals of Zeus at Olympia, Artemis at Ephesus, and Hera at Argos solicited the deity's protection during the coming year, enhanced citizens' sense of civic identity, justified the actions and expenditures of the elites, and generated significant income for the city's merchant class. The great Panathenaea, which honored Athena in her sacred city of Athens, drew Greeks from all of the confederated city-states. It was a time of truce, of negotiation, of free exchange of ideas, of international commerce, and—for Athens at least—of exerting that city's primacy over her competing neighbors. The required thrice-yearly pilgrimage to Jerusalem detailed in the Jewish Bible served similarly as a way of focusing the attention of the twelve individual, traditionally nomadic and competing tribes on the emerging centralized Jewish monarchy. Presumably the regional pilgrimages to Tenochtitlán, Tula, and Chichén Itzá, and the Pan-Mesoamerican pilgrimage to Cholula served analogous purposes.

The late nineteenth-century Meiji restoration in Japan fostered a return to traditional Japanese Shintō values and simultaneously cultivated national commitment to an emperor who was both human and divine. One vehicle for this policy was to encourage pilgrimage to traditional Shintō shrines, particularly those that honored the protector of the royal family, the sun goddess Amaterasu. In modern times, the Zionist movement's designating the ancient Hebrew term for pilgrimage—*aliyah*—with the process of in-gathering the Jewish Diaspora to Israel also underscores the political importance of pilgrimage on both the literal and the symbolic plane.

Holy shrines and pilgrimages have frequently motivated or have been manipulated politically to justify a state's acts of adventurism. There are almost infinite examples of a dominant culture's suppression of pilgrimages to the shrines of foreign gods by destroying those shrines. When in turn the Babylonians, Assyrians, Greeks, and Romans fought to incorporate Palestine into their empires, they targeted the Jewish shrines in Jerusalem and suppressed the annual pilgrimages as dangerous rallying devices for ethnic identity. The Muslim warlord Aurangzeb exerted his control over the Indian subcontinent in the sixteenth century in part by destroying Hindu shrines in holy cities like Varanasi and Ajodhya and building mosques over their ruins. At Ajodhya, which is sacred to Hindus as the birthplace of Rama, the 1528 Mogul mosque was blown up in 1992, and a new Hindu temple erected in its place. On October 7, 2000, Palestinian Muslims razed the Jewish shrine at Joseph's tomb in the West Bank city of Nablus after a clash with Israeli troops. In March 2001 Muslim Taliban soldiers in Afghanistan eradicated two enormous standing stone Buddhas in the Bāmiyān cliffs.

Just as common are examples of a newly dominant religion's co-opting previous shrines, sometimes by destroying them, sometimes by redefining them, and sometimes by combining both strategies. The ancient Jews seem to have chosen Jerusalem for their temple in part because the site was already holy to native peoples in the region. Muhammad co-opted the pilgrimage traditions that were already bringing Arabian pilgrims to the Ka'ba in Mecca. Buddhists in Myanmar incorporated local animist traditions into Buddhist shrines such as at Pagan. The sixteenth-century Spanish conquistadors dominated the Aztecs and Incas in part by superimposing Christian churches over the principal Mesoamerican shrines and co-opting the native pilgrimage traditions to Mexican sites like Cholula, Chalma, Tepeyac (Virgin of Guadalupe), the Bolivian shrine of Copacabana, and the Peruvian centers of Cuzco and Pachacamac.

Pilgrimages to holy places can be a powerful tool for building or manipulating ethnic identity. Moroccan Jews in the 1950s, who felt marginalized in Israel's largely Ashkenazi culture,

established replica shrines of Moroccan saints' tombs in several Israeli cities and revived the annual *hillula* pilgrimage traditions as a way of building and focusing national attention on their cohesiveness as an ethnic minority. French Canadians are buttressed in their ethnic heritage by pilgrimages to the shrine of Sainte-Anne-de-Beaupré. Some Protestant leaders claim that Catholic religious processions to shrines in Northern Ireland were used by Catholic political leaders there to incite conflicts, hoping that such conflicts would lead to the unification of Ireland as a wholly Catholic nation. In such cases the line between ethno-religious pride and jingoism is fragile. The Catholic pilgrimage to Medjugorje has been a rallying point for Croats striving to "cleanse" their region of Muslims who are ethnic Albanians. Similarly, the need to protect the sanctity of certain Muslim holy cites has been used by certain Muslim fundamentalist groups to incite terrorist activities against Western nations they view as Jewish, Christian, or secular.

Shrines that are holy to more than one religious culture tend to find themselves at the vortex of especially intense political forces. Jerusalem is a classic example of conflict over the control of space that is holy to multiple religions. Over the last millennium the conflicts have had two poles: sovereignty and right of access for pilgrims. It was the alleged denial of access to Christian sites in Jerusalem that spurred Western Christians to launch the Crusades at the end of the eleventh century. Both Muslims and Christians felt that to cede sovereignty over Jerusalem to the other religion was an affront that their deity would not accept: that is, the divine favor on which their theocracy was dependent required that they exert temporal control over God's sacred place. All the while the Jews of the Diaspora, too, yearned for access to and control of Jerusalem. From Israel's founding in 1948, access to and control of Jerusalem's holy sites have been constant political flash points. For the next nineteen years the Old City was under Jordanian control and Jewish access to the Temple Mount was limited to the narrow street in front of the Western Wall. After the 1967 war, the slum area to the west of the Wall was torn down to create a large plaza to accommodate prayer. Excavations, always loudly and sometimes violently protested as desecration, revealed more of the historical structures on the western side of the Temple Mount. Israel ceded to Islamic authorities control of the stone plaza and the two mosques—the Dome of the Rock and Al-Aqsa—on the Mount's top. As we write, a third of a century after the 1967 war, the battle for access to and control of the Temple Mount continues to rage.

The hajj to Mecca also has political ramifications of many sorts. The Saudi Arabian government exercises supervisory control over the shrines and access to them. It requires prospective pilgrims to obtain visas, to give proof of sufficiency of funds, and to engage the services of Saudi-licensed religious guides. Many neighboring Islamic states, such as Egypt, rigorously control the participation of their citizens in the hajj. Egypt selects by lottery some pilgrims to be financed by the government; it supervises medical examinations and vaccinations; it issues visas and pilgrim passports; it negotiates with the Saudi government for lodgings and guides for Egyptian pilgrims; and it regulates travel agencies organizing private-sector pilgrimage tours. All these procedures augment the power of the centralized state. Countries in the region that are in political or military conflict with Saudi Arabia often attempt to use the hajj to foster political aims. In 1999, for example, Iraq launched 18,000 pilgrims toward Mecca in an effort to pressure the Saudis into releasing embargoed Iraqi assets to support their pilgrimage. When the Saudis refused, the enraged pilgrims had to return to Iraq without having reached their goal, creating a reservoir of anti-Saudi resentment on which Iraq will presumably draw in some future stage of the conflict.

Travelers can make authorities nervous. Thus throughout history the police who ensure pilgrims' safety also tend to keep close tabs on then. Pilgrims can be good sources of political, military, and economic intelligence, and more than one spy has traveled disguised as a pilgrim. Moreover, mass movements of people may be perceived as politically dangerous for numerous reasons, which is one reason that ruling elites have frequently tried to suppress, or at least control, pilgrimages to shrines

within their territory. The Saudi government not only regulates pilgrimage, it keeps it under tight control. Hindu politicians have been unsuccessful in suppressing the annual Sikh New Year's (April 13) pilgrimages to the Golden Temple in Amritsar, which are a rallying point for Sikh nationalism. The British government has been similarly unsuccessful in suppressing Catholic pilgrimages in Northern Ireland. Communist governments in Eastern Europe, despite their campaigns to discourage religious activity, also failed to entirely suppress Roman Catholic and Eastern Orthodox pilgrimages within their nations or the hajj to Mecca. The government of czarist Russia, fearing that the mass travel of pilgrims from the Central Asian Muslim regions was subversive, at various moments tried to suppress or at least control the hajj. The Israeli government has had somewhat more success. In late December 1999, in accord with legislation prohibiting the erection of monuments to terrorists, the Israeli Army dismantled a right-wing shrine to the "martyr" Baruch Goldstein, who in 1994 gunned down twenty-nine Muslims at prayer at Hebron's Mosque of the Patriarchs and was then beaten to death, because pilgrimage to his tomb was thought to encourage similar acts of terror. Israeli authorities also seem to have deliberately refrained from encouraging Christian pilgrimage to Jerusalem during the 2000 Jubilee Year, much to the annoyance of the Israeli tourist industry, for fear that it might complicate the question of Israel's commitment to the city as its sole, undivided capital, and that it might inflame religious passions that would prove difficult or embarrassing to control.

Some secular pilgrimages may also have overtly political purposes. Some pilgrims visit war memorials such as Gallipoli (Turkey), Sainte-Anne-d'Auray (France), and the Vietnam Veterans Memorial (United States) to mourn the dead and others to make a political statement against using war as a means of settling disputes, deploying weapons of mass destruction, or engaging in genocide. This is particularly true of the Peace Memorial in Hiroshima (Japan) and the numerous Holocaust memorials. Visits to war memorials have the potential to convey all sorts of political messages. The 2001 pilgrimage of the Japanese prime minister to the Yasukuni memorial in Tokyo, for example, raised a storm of protest among Chinese and Koreans because the memorial honors among others several officers who were convicted of war crimes against those countries.

See also

Ajodhya; Cholula; Economics and Pilgrimage; Ethnicity and Pilgrimage; Greek Religion and Pilgrimage; Guadalupe (Tepeyac, Mexico City, Mexico); Hillula; Jubilee Year; Medjugorje; Pagan; Shalosh Regalim; Shintō and Pilgrimage; Tourism and Pilgrimage; Varanasi; Yasukuni

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Pontmain (Mayenne, France)

Roman Catholicism, 1871

Village near the northern French town of Laval where in 1871, in the midst of the Franco-Prussian War, the Virgin Mary is said to have appeared to four children.

In January of that year villagers were afraid that Pontmain would soon be overrun by Prussian troops. Late in the afternoon of January 17 Eugène Barbedette and his brother Joseph saw an apparition of a beautiful woman dressed in blue suspended in the air above their barn. Before long a crowd had gathered, including the village priest, who led the villagers in reciting the rosary. The children reported that the image grew in size and that a long white banner unfurled at her feet with a message admonishing the children to pray and assuring them that God would answer their prayers, and that Jesus would be touched by their fervor. The next day the Prussians withdrew,

and by the end of the month an armistice had been signed. Eventually Eugène became a priest and Joseph a monk.



Pilgrims at the shrine of the Black Christ, 1998 (David M. Gitlitz)

Before long the barn was adapted to use as a chapel. In 1872 it was replaced by a large neo-Gothic church, now with the rank of a basilica. In front of the church, a statue of Mary marks the site of the children's vision.

A third of a million pilgrims visit the shrine each year, with the largest groups arriving on January 17, the anniversary of the apparition. Other popular dates are Easter, the Feast of the Ascension, Pentecost, the Feast of the Assumption, and the first Sunday of September.

See also

Apparitions

Reference

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Portobelo (Colón, Panama)

Roman Catholicism, Seventeenth Century

Site of the Church of San Felipe, where a statue of the Cristo Negro (Black Christ) is located, the focus of an important pilgrimage in Panama.

The village of Portobelo was named by Christopher Columbus on his fourth voyage in 1502. In the sixteenth century Spaniards constructed several forts to help maintain control of Spain's new territories and to warehouse the gold that was brought there from Spain's Andean colonies until ships from the mother country arrived with goods to trade for the ore. The entire coast was targeted by Spain's enemies. From the sixteenth through the eighteenth century the forts were pillaged by English pirates such as Francis Drake and Henry Morgan; the fort at Portobelo was demolished by British admiral Edward Vernon in 1739. Although it was rebuilt in 1751, Portobelo became just another small fishing village along the bay coast.

The exact origin of Portobelo's Black Christ is unknown. According to one version of local history, an Indian found the statue floating in the bay in the wreckage of a pirate ship. Apparently the salt water had turned the statue black. Others believe that it was carved

in Europe and destined for Colombia or Peru, but that the ship that carried it to Portobelo in 1658 found itself unable to leave the harbor until the statue was unloaded. Another legend recounts that whenever anyone tried to steal the Cristo Negro, the bay waves rose up to prevent the theft.

The current church of San Felipe was built in 1771. It is a modest white stucco New World baroque structure with twin bell towers. Its high wood roof gives the inside a light, airy feeling. The Cristo Negro is located on the left nave altar. The glass-enclosed life-size statue is clothed in purple robes, carries a cross, and has a crown of thorns on its head. To the robes are pinned ex-votos left by thankful pilgrims.

Although Portobelo's Cristo Negro has always attracted pilgrims, its popularity soared in 1975 when the popular singer Ismael Rivera attributed his recovery from drug addiction to the intervention of the statue. In fulfillment of his vow each year thereafter, until he was incapacitated by illness in 1985, Rivera walked on pilgrimage for three days from Panama City over the central mountains of Panama to Portobelo, arriving on the statue's feast day, October 21. By the second year of his pilgrimage hundreds of fans accompanied him on the arduous walk, singing the songs that he had made famous.

Today the pilgrimage to Portobelo attracts thousands of participants, many of whom dress in purple, which is the color of the statue's robes. A substantial number of the pilgrims fulfill vows they have made by walking barefoot or on their knees, carrying heavy loads, burning themselves with candle wax, or beating themselves with whips during the three-day march. The Catholic Church and the Panamanian government have attempted, without much success, to temper the pilgrims' enthusiasm for self-mortification.

See also

Motives; Sacrifices

Reference

http://www.oei.org.co/sii/enrega26/art03.htm.

Prambanan (Java, Indonesia)

Hinduism, Ninth Century

This large temple complex, 16 kilometers east northeast of Yogyakarta on the Indonesian island of Java, was built in the ninth century by the Hindu Sanjayan kingdom. The Sanjayas had just conquered the Buddhist Sailendras and wanted to erect a Hindu temple complex to rival the mammoth Buddhist stupa at Borobudur, only 40 kilometers distant. Early inscriptions suggest that Prambanan may have served initially as a royal burial monument. Though the Prambanan complex lay in ruins during most of the last millennium, it was rediscovered in the 1880s, has been extensively reconstructed, and is today an active pilgrimage site for Indonesia's Hindu minority.

In its heyday the complex was immense. It was built on three man-made terraces. The second, and best preserved, supported 244 temples, 16 of which still stand. The largest and most visited by pilgrims are the 48-meter-high central temple to four-armed Siva the Destroyer and flanking temples to Vishnu and Brahma. Traces of their original paint remain (Siva, red; Brahma, white; Vishnu, gray). To their east are smaller temples to their three vehicles, Siva's bull Nandi (which is still in place), Vishnu's man-bird Garuda, and Brahma's goose Hamsa.

In the ninth century Prambanan was inextricably twined with the ruling monarchy, which was responsible for its building and its maintenance. Siva, conceived in Java as the ruler of the gods, was also the god of the Javanese monarchy. Pilgrimage to the temple was both an act of worship and an affirmation of obeisance and loyalty to the king. Lesser princes commissioned subsidiary temples that grouped around the main Siva temple as courtiers cluster around their king.

Today most pilgrim attention is centered on the Siva temple, which was restored in the mid-twentieth century and dedicated to the god in 1953 by President Sukarno. Near the entrance, statues of Kali and of the serpent Naga protect against the evil spirits of the land and sea. Pilgrims circumambulate the temple clockwise along a long balustrade displaying carved scenes from the Hindu epic *Ramayana.* At the bottom is a realistic parade of the animals of the world; at the top are the hybrid, miraculous animals of the Hindu heavens. Four chambers at the top of the temple contain images of Siva's character as destroyer, creator, and


Hindu temples at Prambanan (Arvind Garg/CORBIS)

divine teacher; of Siva's son, the elephant-headed Ganesha; and of Siva's consort, Durgā, slaying the buffalo-demon.

See also
Borobudur; Hinduism and Pilgrimage

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Prasad

Hinduism

Hindu term indicating the offerings a pilgrim makes at a shrine.

Pilgrims at Hindu shrines offer *prasad* (or *prasada*) of food to the deity as part of an act of worship *(pūjā).* After its presentation and the removal of a small portion by the priest, the prasad is returned to the worshiper, who consumes it or shares it with other pilgrims or with his family for spiritual effect. Food in India is not generally shared among people of different castes, but in most cases prasad is free of this restriction. An offering of flowers is also considered prasad. So, too, are incense, camphor, and even burning lamps or candles, because as pilgrims smell the incense and pass their hands over the flames, they receive a transfer of the grace from the offerings, just as when they eat the food that they have presented to the deities.

Prasad has two additional interrelated meanings. In the first, it is roughly equivalent to the Christian term grace: favor freely emanating from the deity that facilitates the salvation that in Hinduism is called *moksa,* the release from the cycle of birth, death, and reincarnation. By extension prasad can mean peace of mind.

See also
Hinduism and Pilgrimage; Pūjā; Puri

Reference
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Protestantism and Pilgrimage

One of the common threads of the diverse sixteenth-century religious movements known as Protestantism was their rejection of what they considered the external, ostentatious, and largely irrelevant practices of Roman Catholicism. High on their list of targets was pilgrimage. To them it typified a theology that implied that salvation was something to be achieved, that it lay within the power of the individual, who through specific acts—quantitative prayer, the purchasing or earning of indulgences, or pilgrimage—could accrue units of spiritual currency that would be cashed in at Judgment Day for a lessening of one's sentence to purgatory. To this the Protestants opposed the view that sin could only be forgiven through God's grace and that human beings are justified before God by faith alone. In addition, they labeled the cult of relics and belief in their miraculous power as superstitious. They disparaged pilgrimage as mere religious tourism and as an invitation to licentious behavior. In many countries—England is a prime example—traditional Catholic pilgrimage shrines were despoiled, their relics burned, their reliquaries stripped of gold and jewels for the monarch's coffers, and in some cases the churches themselves turned into quarries for building stone. Catholic dissenters, forced to express their religious convictions clandestinely, continued to visit many shrines, sometimes under the guise of tourism or of business concerns.

Although rejecting the age-old Roman Catholic emphasis on physical pilgrimage, the Protestant movements did not throw out the term. Rather, they redefined it to mean a human being's spiritual journey from sin to grace, or from the cradle to the grave. In this guise it becomes a major motif in Protestant spiritual literature and in Western fiction in general, from John Bunyan's *Pilgrim's Progress* and George Herbert's ''The Pilgrimage" to Conrad Aiken's "The Pilgrimage of Festus" and Ellen Veblin's *The Goosenbury Pilgrims.*

Despite these trends, since the very beginning of the movement Protestants of all persuasions have been drawn to visit historical sites in the Middle East related to Jesus' biography and other sites related to the history of their particular movement: Martin Luther's home in Wittenberg and the castle church where he posted his theses, John Calvin's church in Geneva, John Knox's haunts in Scotland, John Wesley–related sites in Bath, England, Mary Baker Eddy's home church in Boston, and so forth. The commercial viability of such pilgrimages moved entrepreneurs like the Baptist preacher Thomas Cook to package religious travel for spiritually motivated or intellectually curious Protestants: to temperance meetings in 1842 and to the Middle East by the 1870s.

At the same time, pilgrimage survives among many American and Canadian Protestants in a form that reverses the pattern found in its medieval Catholic origins, in which pilgrims left home to visit a powerful shrine and then reintegrated into their familiar home environment. The industrial revolution and then the rapid postwar expansion of America's urban centers have broken up the Protestant enclaves of small-town America. Modern Protestant Americans, therefore, are inclined to make pilgrimages back to the center of their traditional culture, gathering periodically with their far-flung relatives and friends at family reunions, rural churches, camp meeting grounds, and denominational conference centers. In Gwen Kennedy Neville's words, these meetings "provide a repeated set of communal rituals for the cyclical resocialization of the participants and for the recruitment of the next generations of children into the culture" (4). Since 1949 an annual Protestant Church meeting in Germany has drawn up to 100,000 people to a four-day spiritual event.

It stands to reason, then, that Protestant pilgrimage centers are also the antitheses of their Catholic counterparts. The Catholic shrine has always accrued material evidence of facilitated miracles: Thankful donations spur awesome building campaigns; holy relics are displayed; the tangible evidence of petitions and cures are amassed and put out to view. Souvenirs are manufactured and sold. The shrine's powers are broadcast through poems, songs, paintings, and folktales. Networks of replica shrines (miniature Lourdes grottos or Fátima chapels) radiate the holiness outward. In stark and consistent contrast, American Protestant holy centers tend to be rural and seasonal. The camp meeting

grounds and the rural churches and cemeteries in which Protestant communities periodically gather are non-sacred space the rest of the year. With the exception of the bare-bones facilities of the established camp meeting grounds, there is no persistent material infrastructure. People who gather at these sites bring their necessities—tents, food, Bibles—with them.

See also

Home; Literature and Pilgrimage; Reformation and Pilgrimage; Wittenberg

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Proxy Pilgrimage

Proxy pilgrimages, sometimes termed surrogate pilgrimages, are those performed by one individual for another who is unwilling or unable to go. Some religious traditions give official approval to this practice, and in others it is only tacitly accepted.

Among European Christians proxy pilgrimage was common until modern times. The most common occurrence was when someone was prevented from going by illness or death. They might make provision in their wills for someone to make the pilgrimage in their stead, bequeathing sufficient money to make this possible. The family, too, could take on this obligation. In 1604 the surviving relatives of a Frenchman bankrupted themselves in providing a proxy to go to Santiago de Compostela to pray for the dead man's soul. Those proxying for ailing clients might bring back mementos, such as a cloth dipped in holy water, to apply to the sick person's body. Proxies might also be employed in cases of judicial pilgrimage, where someone convicted of a crime, even a crime as serious as murder, might be sentenced to go on pilgrimage. In times of communal crisis, such as drought, plague, or impending war, a town might hire someone to make a pilgrimage to pray for divine aid. These practices were common enough that some people made a living as pilgrims-for-hire.

Paid proxy pilgrimage has been relatively common in many other religious traditions as well. In Islam it applies in cases where a man is too ill to travel. The proxy must have already made the hajj for himself before taking on the proxy duties. Buddhists in Nepal permit proxies if a person is physically unable to withstand the rigors of the mountain hiking. There are examples of proxy pilgrims in Baha'i as well, where the Banyān (a Baha'i sacred text of revealed truth) requires males who are capable of doing so to visit the Bāb's tomb in Shīrāz (Iran). If they live too far away to make this practical, they are asked to pay trustees *(awliya')* to make the journey on their behalf. If the proxy pilgrimage was planned, but the principal dies before it is undertaken, then it is appropriate that the family pay the proxy to make the journey.

In Japan, Buddhists who cannot make a pilgrimage may offer lodging to a special ascetic, a *sanjūsando gyōja,* one who has performed the Saikoku pilgrimage thirty-three times, and have him perform rites using replicas of the thirty-three temples that he carries with him.

In any religious tradition, on an individual basis, a proxy pilgrimage may be self-imposed. One pilgrim wrote: "The day my father was diagnosed with inoperable lung cancer, I decided to go and find him a miracle" (A. Hood 62).

See also

Judicial Pilgrimage; Motives

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Pūjā

Hinduism

Pūjā, which literally means respect or homage, is the Hindu term applied to ritual worship. It is often characterized as the sequence of treatment one performs to honor a guest: an invitation, a welcome, a libation, food, gifts, a farewell with a repeat invitation. Hindus perform pūjā at their home shrines and in their home temples, offering prasad, lighting lamps or sticks of incense, or helping to bathe an image. At the culmination of almost every Hindu pilgrimage is an act of pūjā.

See also

Hinduism and Pilgrimage; Prasad

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Puri (Orissa, India)

Hinduism, Tenth Century; Buddhism

This seaside city contains an important pilgrimage center, the Jagannath Temple, and is

the eastern cardinal point *(dham)* of the Hindu world. Puri is sacred to the gods Jagannath (Lord of the Universe), his sister Subhadra, and his brother Balabhadra. More than 1.5 million Hindu pilgrims flood into Puri every year.

Situated some 60 kilometers south of Bhubaneswar, the shrine at Puri to Jagannath, an incarnation of Vishnu, was attracting pilgrims from a wide area by the tenth century. The great Jagannath Temple, which rises 66 meters on the summit of Nilgiri Hill, was begun in 1174 by Chodaganga. The enormous structure is surrounded by a 6-meter-high wall into which are set several other minor shrines. At its entrance, the Lion's Gate, pilgrims are greeted by an image of Vishnu's vehicle, the man-bird Garuda. Like most temples in the region, the Jagannath Temple has four parts arranged in a straight line. From the Lion's Gate and the inner courtyard, pilgrims enter the Hall of Offerings, where they deposit their principal gifts of holy food (*prasad*), bangles, vermilion, sacred photographs, and money. Next they enter a pillared hall where temple musicians and dancers perform. They proceed to the audience hall, from which they can see the god, and from which the priests carry their small food offerings to the deity. Last is the holy sanctuary that contains the images of Jagannath and his siblings, and which only the priests are allowed to enter. Unlike the majority of Indian temple shrines, where the titular images are finely carved stone or exquisitely molded statues, these three images are hewn from rough logs as human busts, armless and legless, for the powerful god has no need of these human appendages. Nonetheless, they are bathed several times each day and dressed in elaborate, jewel-bedecked clothing.

Each day the statues in this temple are wakened at 5:00 A.M. and given a breakfast of water, sugar, and ghee, the first of their six daily meals. These are prepared by an army of cooks, and consist of some eighty separate ingredients. After the deities have symbolically eaten, the food that remains, now called *mahaprasad* (great food offering), is sold to the pilgrims. Only Hindus are allowed to enter this temple, but, somewhat unusually, at this temple no distinction is made among castes. Thus the tens of thousands of pilgrims who pass the mahaprasad to each other in the forecourt of the temple outside of the Lion Gate are likely to include members of the highest and lowest castes.

The temple is so huge that it requires an enormous infrastructure to provide services to worshipers and pilgrims. A late-nineteenth-century study reported that Jagannath's immediate attendants numbered in the thousands and were categorized into thirty-six orders and ninety-seven classes. These included cooks and bakers, guards and sweepers, decorators of images, strewers of flowers, torchbearers, grooms, musicians, and elephant keepers.

The enormous expense means that the temple is continually seeking funds. Pilgrims are encouraged to pay their guides, to make donations to support the temple charities, and to support the cult of a particular deity by depositing at its image whatever cash, jewelry, silks, and so forth they have brought with them. Any pilgrim may experience a *darshan* (viewing of the sacred image) for free during regular temple hours, but a donation secures a special viewing at another time. Donors may pay to have a flag flown over the shrine. Major donors have their gifts recorded on plaques embedded in the floor of the temple compound. In addition to these sources of income, the Jagannath is a large landholder and at one time was one of India's largest. It still receives produce from its many farms and fisheries and cash rents from the leases. It also licenses the sale of religious memorabilia and of prasad. At some of the subsidiary temples, such as Gundicha, pilgrims are charged a small entrance fee.

After visiting the Jagannath Temple, pilgrims to Puri generally bathe in one of the city's many holy water tanks. They might honor the ancient gods of the forest by sticking red flowers into crevices in the trunk of an ancient banyan tree or by tying red ribbons to its branches. Many go on to Puri's white sandy beach, called the Swarga-Dwara (Gate of Heaven), to bathe in the purifying ocean, to cremate the bodies of their loved ones, or to scatter their deceased's ashes in the waves.

By far the most significant annual event at the Jagannath Temple is the great *rath yatra* (car festival) in June/July, which attracts half a million pilgrims. For the procession of Lord Jagannath

a gigantic cart *(rath)* is constructed, 14 meters high, with eight 2-meter-high wooden wheels on each side. This cart, called the Nandighosh, is built anew each year from 865 logs from the sacred *phasi* trees that are cultivated for this purpose. The cart is decorated with elaborately carved images of gods and goddesses and is lavishly painted. The cart is so massive that it takes 4,000 men to get it moving, and once it moves it is almost impossible to stop (whence the English word *juggernaut*). Jagannath's sister and brother are hauled along on slightly smaller carts, called Taladhawaja and Evi Dalan. Tens of thousands of pilgrims and tourists throng the 2-kilometer roadway, at the end of which lies Lord Jagannath's summer temple, Gundicha Mandir. There the image rests for seven days before being remounted on the cart and taken back to the main temple. When the festival is over, the cart is chopped up for firewood, and the construction of a new cart begins. Similar, but smaller, car festivals are held annually at Ramnagar, near Varanasi, Serampore, near Calcutta, and Jagannathpur, near Ranchi.

The second major festival that draws thousands of pilgrims is the Nava Kalebara, during which the images of the temple's three principal deities—Jagannath, Balabhadra, and Subhadra—are given new external forms in accordance with strictly prescribed ancient rituals. Trees are selected, felled, carved, painted, and clothed by artisan temple servants, whose roles are hereditary. At the temple the new statues receive the divine substance *(brahma-padartha)* of the old images and are duly enshrined. The old images are burned. This festival occurs approximately once every twelve years.

Among the sixty-one other annual festivals are several that draw large numbers of pilgrims to the temple. One is the Hindu New Year of Chandan Yatra in April/May, when the movable images are taken in procession to nearby Narendra Tank, where they are floated on barges. Another is the Snana Yatra, at the full moon in June, when the Jagannath image is ritually bathed with 108 pitchers of water and then retired for fifteen days to be repainted for the Car Festival. During the weeklong Jhulana Yatra in July/August pilgrims watch the deities being swung back and forth on a large suspended platform. Krishna's birthday (Srikrishna Janmashtami) is celebrated at the temple in August/September. Sri Rama Chandra's conquest of the island kingdom of Lanka is celebrated in September/October with ceremonies to Siva's wife Durgā and the sacrifice of two male goats to the goddess Bimla.

Although the greatest numbers of pilgrims come for the Car Festival, Hindu pilgrims stream into Puri at all times of the year, as they have for centuries. In his 1872 analysis of the pilgrim traffic, William Wilson Hunter noted that for 450 kilometers along the road to Puri every village had its pilgrim encampment and dozens of guest houses to accommodate the transients. Since pilgrimage—then, as now—was big business, the temple itself sent out emissaries to every state on the subcontinent to encourage pilgrim traffic by playing on the variety of reasons that move people to become pilgrims: to gain remission for their sins, to garner religious merit, to request or give thanks for some particular favor, and to relieve the tedium of village existence. A prime attraction was the belief that a pilgrim who stays three days and nights in Puri receives *moksa* (interpreted variously as spiritual cleansing or salvation) in the Hindu cycle of death and rebirth. Another was that the berries of a particular banyan tree on the temple premises would alleviate infertility. In former times these guides would then accompany the pilgrim band on the long journey to Puri. Now, with train travel common, guides await their charges at the important railway junctions and at the Puri station, from which they conduct them to the proper lodgings.

Puri is part of an extensive Hindu sacred zone encompassing much of the state of Orissa. The banks of the Baitarani River are lined with temples to Siva and to Yama, king of the dead. In the southeastern part of the state are many sites consecrated to worship of the sun. The city of Jajpur is sacred to Pārvati. The southwestern part of the state is dedicated to Siva, as the area around Puri is to Vishnu.

The city of Puri is sacred to Buddhists as well as Hindus. It was because of his experiences in a battle in 216 B.C.E. in the state of Orissa that the emperor Aśoka eschewed violence and began actively promoting Buddhism.

Eventually there must have been several important Buddhist buildings in the state, including a large university. The seventh-century Chinese pilgrim Hsuan Tsang mentions visiting some of these sites during his travels. Apparently one of the Buddha's teeth was honored in a shrine in Puri for some time before it was taken (or stolen away) to Kandy (Sri Lanka). None of the Buddhist buildings remain intact, although some of the ruins are being excavated by archaeologists.

See also

Darshan; Dham; Kandy; Prasad

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Putuo Shan (Zhejiang Province, China)

Buddhism, Daoism (Taoism), Tenth Century

Putuo Shan, on an island off the coast of Zhejiang in the Zhoushan archipelago, is thought to be home of the female bodhisattva Guanyin (Kuan-yin), called Avalokitesvara in the Indian tradition and Kannon in Japan. Daoists (Taoists) had venerated the island, whose central peak is 289 meters high, for centuries, but it gradually became an important Buddhist center as well. By the tenth century it was firmly fixed as the principal shrine of Guanyin, and its popularity continued unabated through the eighteenth century. In recent years the pilgrimage to Putuo Shan has surged again.

The ancient Chinese Buddhist sutra Hua-yen ching speaks of the bodhisattva Guanyin's home being on Potalaka, a mythical island of perfection that Chinese tradition has identified with Putuo Shan. Guanyin is the most important female bodhisattva, the name given to those humans who are Buddhas-to-be, who have attained the perfection of enlightenment but who choose to remain on earth in order to help humans in their own struggles toward enlightenment and perfection. The several stories about her origins all portray her as a maiden of uncommon virtue. Guanyin was a confidant and advisor of the Buddhist pilgrim Sudhana. She is said to have preached the Dharma to him on Putuo Shan Island. More important, as a bodhisattva Guanyin is believed to embody compassion and benevolence, to answer any reasonable request brought to her with devotion, to protect her worshipers against spiritual and physical harm, and to overcome barrenness in women.

Chinese Buddhists believe that Guanyin often appears to pilgrims who visit her island, and the hope of being granted such a vision is a prime motivation for pilgrims to Putuo Shan. Over the years, a number of sites on the 14-by-6-kilometer island have become associated with these visions: the Diamond Boulder and the Purple Grove (where Guanyin preached), the Cave of the Tidal Sound, the Cave of Brahma's Voice, the Dragon Princess's Cave, and Sudhana's Rock.

As befits such sacred ground, the island of Putuo Shan is home to several temples and monasteries. The red-walled, yellow-tiled Southern, or Front, Monastery of Qian Si (Ch'ien Ssu) dates from the sixteenth century. A bridge across a lotus-choked pond leads pilgrims to a series of inner courtyards where they pass the Imperial Tablet House, the monastery gate hall protected by figures of the laughing Buddha Mi-lo-fo and the warrior guardian Weituo. Lateral halls hold statues of eighteen Lohans, or Buddhist saints, each with his attribute. In the great hall pilgrims worship a statue of Guanyin, surrounded by seven incarnations of the Buddha. The Northern, or Back, Monastery is slightly smaller. One of its most popular halls is dedicated to Tian Hou, the Daoist queen of heaven who protects sailors. The largest is the Nine Dragon Hall, Jiulong Dian (Chiu-lung Tien), which also holds a statue of Guanyin. More than a dozen other

temples, most dedicated to Guanyin, are found in other parts of the island.

Pilgrims to sacred mountains such as Putuo Shan often practice austerity as a way of increasing their religious merit. Most abstain from eating meat or from sexual activity. Some go to extreme lengths. In 1882, for example, the Zen master Xu Yun walked the 1,500 kilometers from Putuo Shan to Wutai Shan prostrating himself every third step: the pilgrimage took two years. Some pilgrims mortify their flesh in other ways, by pinning talismans or amulets to their skin or hanging an incense burner from a hook thrust into their chest. Most carry a yellow cotton pilgrim bag, which they have stamped—in return for an appropriate donation—at each of the temples they visit.

See also

Buddhism and Pilgrimage; Five Mountains

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Puy-en-Velay, Le (Haute Loire, France)

Roman Catholicism, Fifth Century

Small city in the Auvergne region of France, high in the Massif Central, which has been a Marian pilgrimage center since at least the fifth century.

The region's most prominent features are its jagged volcanic needles rising as high as 80 meters above the valley floor. On the highest one, Corneille Peak, stands a 16-meter-high cast-iron statue of Our Lady of France, erected in 1860 with iron from cannons captured at the Battle of Sebastopol. A vent from the same volcano, 400 meters to the northwest, is the region's most spectacular volcanic needle, a narrow spike rising 82 meters. At its top clings Saint-Michel-d'Aiguilhe (Saint Michael's Church), a tiny pre-Romanesque chapel built in the tenth and eleventh centuries. On another, 5 kilometers further northwest, is a third, this one capped with the imposing Polignac Castle, which dominated the region's politics all through the Middle Ages.



Saint Michael's Church, circa 1910 (Collection of Linda K. Davidson and David M. Gitlitz)

According to legend, Jesus' mother, Mary, appeared to a sick Christian widow at Le Puy-en-Velay around the year 46, when a Roman temple to Jupiter occupied the site at the foot of Corneille Peak. By the early fifth century the temple had been replaced by a sanctuary dedicated to Mary, which was already attracting a stream of pilgrims. Le Puy-en-Velay's remote location in an area surrounded by imposing volcanic peaks made it a secure refuge for Christians fleeing Muslim invaders in the early eighth century, and that security increased its

reputation as a place protected by the Christian deity. In Charlemagne's time in the late eighth century it was a favored pilgrimage place as well. Charlemagne himself visited twice. Later monarchs who came as pilgrims included Charles the Bald and Eudes (ninth century), Robert (eleventh century), Philip Augustus (twelfth century), Louis IX and Philip the Fair (thirteenth century), Charles VI (fourteenth century), Charles VII, Louis XI, and Charles VIII (fifteenth century), and Francis I (sixteenth century). Among the saints who visited Le Puy as pilgrims were Mayeul, Odilon, Robert, Hugh of Grenoble, Anthony of Padua, Dominic, Vincent Ferrer, and John Francis Regis.

Le Puy's great eleventh-century bishop, Adhémar of Monteil, was one of the leaders of the First Crusade. He is also reputed to be the author of the popular Marian hymn "Salve Regina." The current Romanesque Cathedral of Our Lady, with its cupolas and decorative motifs that show the influence of Byzantine artists, dates from his time. By then Le Puy had also become an important stop on the international pilgrimage route to the Spanish shrine of Santiago de Compostela, so much so that the route south from Le Puy was known as the Via Podensis (the Puy Route). Le Puy's attractiveness as a pilgrim center increased when in the late thirteenth century Saint Louis IX donated to the shrine a thorn from Jesus' crown of thorns, as well as a walnut statue of the Virgin Mary that is one of France's most celebrated black Virgins. The original statue was given a mock trial in 1793 during the French Revolution and then burned at the stake; the current statue is a marble copy from 1802, when the pilgrimages, in abeyance since the Revolution, were resumed. The world famous Hospital of Our Lady in Le Puy was supported by taxes levied with papal permission across most of Europe.

The archangel Saint Michael, by Christian tradition captain of the heavenly armies, is often honored by chapels erected on high, rocky, defensible positions, as with the famous Norman island shrine of Mont-Saint-Michel. Saint-Michel-d'Aiguilhe (Saint Michael of the Eagle's Nest) is such a place. It was built by Le Puy's Bishop Gotescalc on his return from a pilgrimage to Santiago de Compostela in 962. Pilgrims climb to the tiny structure up 268 winding steps.

The pilgrimage to Le Puy-en-Velay (or through Le Puy on the way to Compostela) logged large numbers of pilgrims all through the Middle Ages and even into modern times. In 1407 200,000 came; the gathering in 1502 required 3,000 priests to minister to the crush of pilgrims who came from France, Spain, Italy, and England. An 1853 count recorded more than 300,000 visits that year. Each year pilgrims flock to the August 15 Feast of the Assumption, when the statue of the Virgin is taken in procession through the city. A second popular feast is the Annunciation, on March 25. Since 1065, whenever the date of the Annunciation coincides with Good Friday a jubilee is declared, and pilgrims are eligible to receive plenary indulgence. Joan of Arc's mother and two brothers came to the 1429 Jubilee to pray for her victory against the English. The next jubilee is 2005.

See also

Indulgences; Mont-Saint-Michel; Relics; Santiago de Compostela

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Pyramids (Giza, Egypt)

New Age

Three enormous pyramids on the Giza plateau near Cairo in Egypt have attracted curious travelers since the beginnings of recorded history. In recent years they have attracted New Age pilgrims, who see in their extraordinary size, shape, alignment, and mystery-shrouded past connections with cosmic forces.

Most archaeologists believe, along with the fifth century B.C.E. historian Herodotus, that the three major pyramids at Giza were funerary monuments to individual pharaohs of the Fourth Dynasty, who ruled Egypt from 2575 to

2465 B.C.E. The Great Pyramid of Cheops (Khufu), which is 146 meters tall and measures 230 meters along its sides, covers 5.25 hectares. It was originally sheathed in polished white limestone, which has long since been mined by later builders for a variety of mosques and fortresses. Of somewhat lesser size are the pyramid of Cheops's son Chephren (Khafra) and grandson Menkaura (Mycerinus). Other nearby pyramids and flat-topped truncated pyramids held the bodies of their wives, other children, and court notables. The Great Pyramid is flanked by the Sphinx, a gargantuan statue of a human-headed lion, carved in situ from an outcropping of rock.



Pyramids, Giza, Egypt (Corel)

New Age devotees doubt the funerary monument hypothesis, alleging that the pyramids exceeded the engineering capacity of builders of the third millennium B.C.E. They assert that the blocks were too big for contemporary quarrying techniques, too large to be transported, and too heavy to be hoisted into place, and that their level base exceeds the sophistication of ancient surveying. They also point out that pyramids are aligned with the cardinal points of the compass, and that their shadows accurately mark both the solstices and the equinoxes. The southern air vent of the King's Chamber of the Great Pyramid is said to point directly at the constellation Orion, while that of the Queen's Chamber points to Sirius. Some even allege that the pyramids' dimensions encode the exact dimensions of the earth, even accounting for the flattening at the poles. Others find in the ratios between the various dimensions of the pyramids numerical clues for predicting the future. All this often leads to a conclusion that the pyramids' builders were a sophisticated race (perhaps extraterrestrial), predating the Egyptian pharaohs by several millennia.

Some people believe that the pyramidal shape and the enormous size of the Giza structures serve to focus and concentrate various energies emanating from the earth and heavens, especially at certain astronomically propitious times of the year. At those times the energies converging on the pyramids' burial chambers

can preserve foods, sharpen blades, cause plants to germinate, and facilitate healing.

These beliefs draw New Age pilgrims in unending streams to visit the pyramids. Several companies offer tours, promising clients the opportunity to perform ancient spiritual practices in and around the monuments with the hope of being transformed by the cosmic and spiritual energies concentrated on the site. New Age adherents find in the sheer size and mathematical perfection of the pyramids' simplified forms a sense of order, harmony, awe, and mystery that they do not find in traditional religions.

See also

New Age Religions and Pilgrimage

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Q

Qom (Markazi, Iran)

Islam, Ninth Century

City in northwest Iran that boasts shrines of more than 400 Muslim saints and rulers, the most important of which is the shrine tomb of Fātimah bint Musa, sister of the eighth imam, ʻAlī ben Musa al-Riza, making Qom the second most important pilgrimage center in Iran for Shīʾite Muslims after Mashhad.

Qom (also spelled Qum, Kum, Ghom), about 120 kilometers southwest of Tehran, was a center of Zoroastrianism when, in 685, the surviving followers of the slain Shīʾite leader Husayn (Muhammad's grandson) arrived there. The city became a center of Shīʾism. Over the next centuries it was frequently sacked and rebuilt. Because Sunnism became the dominant form of Islam, Qom declined in importance until the late twentieth century, when it became a nucleus of agitation against the shah's Western-style political policies. In the 1980s the Ayatollah Ruhollah Khomeini ruled Iran from Qom, and the city is again a center of religious training and a spiritual retreat. The city is highly revered: no airplanes are allowed to fly over its airspace, something that not even Mashhad can boast. The town lives chiefly from religious students and pilgrim trade: dozens of restaurants and inns surround the shrine.

The principal shrine, holding the tomb of Fātimah, is a gold-domed structure. Fātimah died in the ninth century; the shrine's first dome was constructed in the twelfth century. Already in the medieval period, the shrine served as a *bast* (a place of refuge) where people could stay until a legal issue got resolved. But it wasn't until the sixteenth century that her shrine became famous, largely due to the efforts of the Safavid dynasty, which promoted the importance of the shrine, partially from a desire to undermine the importance of An Najaf and Karbala, shrines in present-day Iraq, which were then under Ottoman control. According to the Shīʾites, making a pilgrimage to Qom or Mashhad is considered equivalent to making the hajj to Mecca.



The main courtyard of the shrine of Fātimah. The mirrored entrance to the Shrine of Hazrat Masumeh with golden dome in the background. (Roger Wood/CORBIS)

Little is known of the life of Fātimah (also called Hazrat Masumeh). It is said that she was a wise and virtuous person. She apparently died in Qom in 817 while traveling to meet her brother al-Riza and was buried in the city.

The shrine's most compelling feature is its tall gold dome. As at most other important religious shrines in Islam, pilgrims enter through a large doorway (built in 1883) to a large courtyard. The sanctuary is opened and closed daily by state-appointed guards. The mosque is located inside the courtyard. Only Muslims are allowed to enter.

See also
Islam and Pilgrimage; Mashhad; Zoroastrianism and Pilgrimage

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Qoyllur Rit'i (Cuzco, Peru)

Andean; Roman Catholicism, 1780

Each year on June 1 and again on September 14, some 25,000 pilgrims make the arduous trek to the Qoyllur Rit'i shrine in a 4,750-meter-high Peruvian Andean valley 60 kilometers east of Cuzco. A cement chapel with a corrugated roof at Qoyllur Rit'i houses a black rock, called the Sinakara, on which an image of the crucified Christ has been painted. However, the painted rock is just one site in this composite shrine, which covers some 30 kilometers of mountain trails, with several chapels, springs, cairns, images, and crosses, to be visited in a prescribed order over a three-week period. During the pilgrimage festival several of the images themselves are taken in procession from one site to another.

According to legend, circa 1780 an Indian boy named Mariano Mayta was tending his father's flocks of llamas and alpacas near the snow-covered slopes of Mount Sinakara. He met a fair-skinned mestizo boy named Manuel, from Tayankani. They rapidly became friends. The flocks increased. When Mariano saw that his friend's clothes were in rags, he took a bit of material to Cuzco to have new clothes made. The fragment turned out to be ecclesiastical cloth, and the bishop ordered a local curate to investigate. On June 23, 1783, the priest's party found Mariano standing by a rock, with the child next to him radiating light. He reached for the child, and instead found himself grasping a tayanka tree, from which hung the body of the dying Christ. When the astounded adults recovered their senses, Manuel had been absorbed into the tree and they found only a carved cross and the body of Mariano, who had died from shock, thinking that his friend was being tortured. The priests sent the cross to the king of Spain, and when he did not return it, they carved a replica, now called the Señor de Tayankani, for the church in nearby Ocongate.

As with many Andean pilgrimage traditions, pre-Hispanic holy places and officially sanctioned Catholic sites are syncretized in ways that keep both traditions flourishing in a kind of dynamic tension. It seems clear that the painted image was a device to bring a popular pre-Christian sacred site into the ambit of the colonial church. In the pilgrimage today, the Catholic tradition emphasizes the cross made from the tayanka branch, while the pre-Columbian tradition stresses the Sinakara rock, into which the painted crucifix with the image of the *taytacha* (little father) entered miraculously. The rock is conceptually linked to the 6,371-meter-high Mount Ausankati (or Ausangate), home of the most powerful mountain spirit *(apu)* in the south central Andes, 26 kilometers north of Qoyllur Rit'i. Villagers believe that a visit to the painted Sinakara rock is also a visit to the mountain and that the two sites are equally efficacious in facilitating fertility, health, and prosperity to their devotees. The date of the Christian pilgrimage, June 21, is also the summer solstice, sacred to the pre-Hispanic Andean civilizations.

Today, pilgrims are brought by bus to the village of Mawallani, where the glacier melt joins the Mapacho River. From there pilgrims climb for several hours to the sacred area just below the glaciers. At Mawallani many of the pilgrims load heavy stones—symbolizing their sins—into their knapsacks in order to place them at Sinakara.

Two broad groups of people participate in the Qoyllur Rit'i pilgrimage. One group, the Paucartambos, tend to be Quechua- or Spanish-speaking agriculturists from Cuzco and the regions to the northwest of the shrine. The second, the Quispicanchis, are for the most part Aymara-speaking pastoralists from the high tundra regions to the southeast. Village groups from each area, called *naciones,* are accompanied by elaborately costumed dance groups. The most numerous dancers are *Ch'unchos,* feathered caricatures of Indians

from the Amazonian lowlands. Dancers and pilgrims are kept in a semblance of order by *ukukus,* or bear-costumed dancers. The dual nature of this pilgrimage is manifest by the tensions between the Catholic masses and sermons broadcast over the loudspeakers from the shrines and the raucous dancing and singing outside in direct competition with the Catholic ceremonies.

Inside the concrete shrine hundreds of candles illuminate the painted image of the Christ of Qoyllur Rit'i, flanked by an image of the Virgin and of another of Peru's mestizo saints, Martín de Porres. Each *nación* presents its *lámina* to the shrine's warden, who places it next to the Christ to assume some of its power.

Nearby is a secondary shrine to the Virgin of Fátima, thought by local girls to foster skill in weaving. Outside the sanctuary precinct is a spring, whose healing water, the *agua del Señor* (water of the Lord), is channeled into a large basin in which pilgrims half immerse themselves. The glaciers above the rock shrine are also holy. Prior to the mass pilgrimage, villagers have placed wooden crosses high in the snows, symbolizing the Christianization of the mountain's apus. On the day of the pilgrimage, before first light, ukukus and other male pilgrims ascend to the snows to light candles, retrieve crosses placed there by earlier pilgrims, and hew blocks of ice that will be melted to supply their villages with holy water for the coming year, thus, as Adrian Locke argues, symbolically de-Christianizing the glaciers and leaving the apu in charge of the mountain for the ensuing year.

As with many Andean pilgrimage festivals, the Qoyllur Rit'i has evolved rapidly in the last half-century. The enormous popularity of the pilgrimage seems to have begun with the image's restoration in 1935, the improvement of access roads beginning in 1938, and the image's formal blessing by the archbishop of Cuzco in 1944. In part because of its picturesque qualities, the Qoyllur Rit'i pilgrimage has been much written about and frequently filmed. One result is that it has been affected by modern consumerism. The temporary buildings erected on the site, the dances, and the music, once intended primarily to ensure agricultural fertility and spiritual well-being, are now to an extent driven by capitalist concerns and the lucrative tourist market.

See also

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Qubbah

Islam

Arabic term designating a tomb with a dome on top; often used to refer to the tomb shrine of a revered person (*wali, pir,* marabout). These are often the focus of pilgrimages.

A qubbah (also spelled *kubba*) may be a small edifice or a great mausoleum, simple or elaborate. The styles vary from country to country. They are fairly common in rural Islamic lands. In Egypt a saint's tomb is generally a rectangular structure, usually whitewashed, with a turban in its center. Many tombs' domes are painted green, a color associated with the prophet Muhammad.

See also

Islam and Pilgrimage; Shrine Architecture and Pilgrimage; Ziyara

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Qufu (Shandong Province, China)

Confucianism, Fifth Century B.C.E.

When the great Chinese philosopher Confucius (Latinized version of Kong Fuzi, also spelled K'ung Ch'iu, K'ung Fu-tzu; 551–479 B.C.E.) died, he was buried in his home city of Qufu (Kufow, Ch'ü-fu), 110 kilometers south of Jinan (Chi-nan). Although temples were erected to him throughout China, Qufu remained his principal shrine.

The first temple to Confucius at Qufu was built the year after his death. Succeeding temples incorporate the huts that the sage's followers had built to live near his relics. Eventually the compound, referred to as the Confucius Mansion, encompassed 20 hectares. Today its red wall encloses nine courts and a number of temples, shrines, and monuments, some of which are 2,000 years old. The major part of the structure, however, was built during the Ming and Qing dynasties (1368–1911).

The main Confucian temple, the massive Dacheng Hall (Hall of Great Achievements), dates from 1724. Carved dragons guard the entrance to its enormous central hall, 54 meters wide and over 30 meters high. In ancient times only Chinese emperors were permitted to enter through the main gateway. The highlights of the temple are the statues of Confucius and his twelve principal disciples, which were carved in 1984 to replace the originals, destroyed during the Chinese Cultural Revolution. In the subsequent restorations, a section of the compound wall was sacrificed in the construction of a Confucius theme park.

Pilgrims to the shrine can sit under a tree that Confucius himself is said to have planted, visit a house built over the foundations of his ancient home, or take water from the well at which he drank. Until 1948, members of the Kong (K'ung) family, who are considered lineal descendants of Confucius, maintained the temple grounds. With the arrival of the Communist regime, they fled to Taiwan. Many pilgrims visit the nearby Kong family cemetery, with over 200,000 family tombs, including that of Confucius. Pilgrims from various parts of China bring seedling trees to plant in the cemetery, which is today a botanical forest of great diversity. The major pilgrim festival commemorates Confucius's birthday on September 28.

In the late 1990s various private firms, with the support of the Chinese government, began developing Qufu's potential for tourism. In addition to several small museums, restaurants featuring international cuisine, and organized day trips to the mountain shrines of nearby Tai-Shan, a 200,000-square-meter theme park, called Confucius Six Arts City, has been built adjacent to the Confucius mansion. Various areas in the park highlight the six arts that Confucius is said to have mastered: archery, calligraphy, charioteering, mathematics, music, and rituals. The park includes a cultural center for music and dance performances.

See also

Ancestor Worship and Pilgrimage

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Quillacollo (Cochabamba, Bolivia)

Roman Catholicism, 1700

According to legend, around 1700 a shepherd girl from near Quillacollo, in Bolivia, amazed her parents with stories of a beautiful lady who came down from the clouds to befriend her and to let her play with her baby. When on August 15 the credulous villagers came to see the lady, who had since vanished, and asked where she had gone, the girl cried out, "Orccopiña," which in Quechua means "Now she's on the hilltop." The name stuck: the image is known as the Virgen de Urkupiña. The villagers climbed to the place where the Virgin had ascended and found the small statue that has become the pilgrimage shrine in Quillacollo.

The Virgin's festival on August 15 draws pilgrims from the entire country. At dawn pilgrims gather to pray the rosary. In the afternoon they hear mass. Early in the evening they

take the image through the streets of Quillacollo in procession, singing hymns and dancing. The next morning pilgrims accompany the image in another procession to the hill on which the miraculous visions occurred. Two days later there are further processions and dances, wrapping up early in the morning of August 18 with a closing mass.

During the festivities, pilgrims take turns breaking pieces off of a large rock on the hillside where the Virgin appeared. The size of the piece shows how much favor the Virgin will grant. Others refer to the rock as a kind of ‘‘capital,’’ which they promise to return, with interest, over the next three years. They also buy miniatures of the things they want to own, such as cars, a house, a plane ticket. In the following years, the pilgrims return to the hill where they chipped off the rocks and leave offerings—the payment—in the form of candles, flowers, or even money.

Dancing is a long-standing tradition in the celebrations, both in Quillacollo and in cities abroad with large populations of Bolivians (such as Providence, Rhode Island). Devotees promise the Virgin to dance on her feast days for three consecutive years. Some say this custom, in addition to honoring the Virgen de Urkupiña, is a kind of tribute to all the Indians and Africans who were used as slave labor during the Spanish exploitation of the Bolivian mines.

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Quinché (Pichincha, Ecuador)

Roman Catholicism, 1585

Site of the shrine of Nuestra Señora de la Presentación (Our Lady of the Presentation), Patroness of Ecuador.

According to Ecuadorian tradition, in the early 1580s some Oyacachi Indian children who were threatened by a bear were saved by a beautiful lady who appeared to them in a cave. When the tribe was converted to Catholicism around 1585, they commissioned a small sculpted image of the Virgin Mary from the noted sculptor Diego de Robles (who also carved the Virgin of Guápulo). To their surprise, the image was an exact representation of the lady in the cave. They set the statue in a niche in a rock cliff. Fifteen years later, when its fame as a worker of miracles began to spread, the bishop had the statue transferred to a church in the nearby village of Quinché, some 25 kilometers northeast of Quito.

As Patroness of Ecuador, Nuestra Señora de la Presentación has attracted innumerable gifts of gold, silver, and jewels, many of which are incorporated into the base of the statue and the Virgin’s dress and crown. Because the child Jesus whom she holds in her arms has mestizo features, the image is especially appealing to the country’s large mestizo and Indian population. The image still attracts 300,000 to 400,000 pilgrims a year, especially during its festival on November 21, when it is paraded on a silver platform through Quinché’s narrow streets. Many pilgrims come on group visits, called *romerías,* organized by their village or parish. Frequently they walk—sometimes many days—to reach the shrine. They are very likely to arrive singing one of the innumerable hymns to Nuestra Señora de la Presentación in Spanish, Quechua, or Jíbaro.

See also

Guápulo

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Rabin, Yitzhak (Israel)

Secular Political, Twentieth Century

The Israeli prime minister who was gunned down as he left a Pro-Peace Rally in Tel Aviv, Israel, on November 4, 1995. Sites related to his death attract pilgrims.

Yitzhak Rabin (1922–1995) was born in Jerusalem and grew up in a socially active family. He was recruited by the underground military group Palmach in early 1941. During his military career he led attacks along the route from Jerusalem to Tel Aviv during the 1948 War of Independence; became chief of staff of the Israeli army in 1964; and, with Moshe Dayan, spearheaded the successful Six-Day War in 1967. Sometimes controversial as prime minister (1974–1977), he signed a peace agreement with Egypt and authorized the raid on Entebbe, Uganda, to free Jewish captives on an airliner hijacked by Palestinians (1976). Even when he was not serving as prime minister, he continued to work in the Israeli government.

Rabin was re-elected prime minister in 1992. He promised to work for peace with the surrounding Arab nations. His credentials as a victorious warrior gave him credibility in the peace process. In 1993 and again in 1994 he signed agreements with Palestinian leader Yassir Arafat, paving the way for Palestinian autonomy along the Gaza Strip and the West Bank, incurring the wrath of Zionist organizations worldwide and among many Orthodox Jews living in Israel. Efforts for peace in the Middle East earned Rabin, Simon Peres, and Yasser Arafat the Nobel Prize for Peace in 1994.

Within Israel itself, however, the efforts drove a bitter wedge between those who defended, often on religious principles, an Israel that included land captured during the Six-Day War and those who saw the return of some of the land as a means of ending the ongoing violence between Israelis and Palestinians. Rabin's policies were severely maligned by the former, even to visual and verbal propaganda likening him to Adolf Hitler. The November 1995 Pro-Peace Rally itself took place without incident. Some estimate that nearly 100,000 people attended, and the event was for Rabin and others a sign of citizen support of his policies. As he left the rally, however, Yigal Amir, a twenty-five-year-old law student and strong opponent of the peace process, shot him. Amir was immediately taken into custody and charged with murder. In March 1996 he was convicted and sentenced to life in prison.

Rabin's funeral was attended by many world leaders. During the ceremony and later, the outpouring of emotion and visible grief about the death of the prime minister indicated a strong public affirmation and support for the peace process and a sense of loss for the individuals, the nation, and the initiative he had spearheaded. His death crystallized in human form the sacrifices and price of the search for peace in the Middle East.

Rabin was buried in Mount Herzl Cemetery alongside Israel's other prime ministers. In a culture not given to shrines or idolatry of modern heroes, Rabin is the exception. Both his grave and the site where he was mortally wounded are conspicuous places of sincere and serious contemplation. The cemetery's entrance, a multiroom gatehouse, contains several posters detailing Rabin's life and death. All the prime ministers' tombs are the same size and shape, save Rabin's, which juts up above all the others. Candles, flowers, and handwritten notes cover the tomb.

Although thousands of others have died in the creation of the state of Israel and its struggle to remain free, the site of Rabin's assassination outside City Hall in Tel Aviv has also become



Rachel's Tomb, circa 1906 (Collection of Linda K. Davidson and David M. Gitlitz)

a uniquely hallowed space. A black marble marker shows the exact site of his murder. Candles burn there constantly. Along the walls of the stairway to the auditorium stage poems, handwritten thoughts, and posters lamenting the useless murder speak to the profound impact of his death on the nation, and graphically remind all who pass by of the conflict between the desire for peace and religious convictions about the nature of the homeland that pulses through Israel.

See also

Judaism and Pilgrimage; Secular Pilgrimage

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Rachel's Tomb (Bethlehem, Palestinian Authority)

Judaism, Islam

Traditional site of the burial of Rachel, wife of Jacob (given by God the name Israel) and mother of Joseph and Benjamin, two of the founders of the Biblical twelve tribes of Israel.

As told in Genesis, Rachel and Jacob were traveling when she gave birth to Benjamin and died "and was buried on the way to Ephrath, [that is, at Bethlehem] and Jacob set up a pillar upon her grave; it is the pillar of Rachel's tomb, which is there to this day" (35:19–20). Later, the prophet Jeremiah speaks of Rachel as watching the children of Israel and crying when the Babylonians exiled them (Jer. 31:15). In the New Testament, Matthew invoked this image when he recounted the massacre of the innocents (Matt. 2:17–18). Thus Rachel became a prime image of motherhood, and her tomb has long been the site of pilgrimages, generally private ones, especially for purposes related to fertility and childhood. A picture of her tomb is a common decoration in many Jewish homes.

According to tradition, each of Rachel's eleven sons placed a stone at her gravesite, and Jacob covered them with one large stone. According to the *Encyclopaedia Judaica,* these twelve stones were what visitors would have seen through the eighteenth century. The earliest known structure associated with the tomb was a small pyramid. According to other sources, a square with open arches topped with a dome structure was built over the gravesite by the Christian Crusaders in the twelfth century. In 1788, walls were built to enclose the arches.

Muslims also consider Rachel holy, as she was the wife of one of the Biblical patriarchs. They call the site Qubbat Rahil. After they took control of the Holy Land, they did not allow others to visit the tomb until 1615, when the pasha of Jerusalem made repairs to the structure and gave Jews the right to its exclusive use. In 1841 the English Jewish pilgrim Sir Moses Montefiore bought the site, made repairs, and added a vestibule, which included a prayer niche, a *mihrab,* facing Mecca for Muslim use.

Before the growth of urban Bethlehem during the late twentieth century, Rachel's tomb was easily accessible along the road from Jerusalem to Bethlehem. Now it lies in the middle of a congested and politically contested area. During Jordanian occupation of the region, the area around the tomb was made into a Muslim cemetery. Jews could apply for and receive special permission to visit the tomb. After 1967, when Israel gained control of the area, the building was renovated. Although it is now in the area administered by the Palestinian Authority, Rachel's tomb is considered Jewish property. During the last few years Israelis have constructed a fortress-like perimeter around the structure, topped with barbed wire and guard posts.

Pilgrims visit the tomb throughout the year, but especially on new moons and on the traditional anniversary of Rachel's death, Heshvan 14 (October/November). After passing through the guarded entrance, pilgrims enter the diminutive vestibule. A small doorway connects to the larger room, where a dark velvet cloth covers a large stone marking the site of the tomb. Women pass to one side and men to the other to pray and light candles. As with tombs of Jewish saints, it is a longstanding tradition for some to measure the tomb with a string, in this case a red one, and then to cut a length of the string and tie it around the wrist for good luck and health.

See also

Cave of Machpelah; Hillula; Judaism and Pilgrimage; Tzaddik

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Rajgir (Bihar, India)

Jainism; Hinduism; Buddhism, Sixth Century B.C.E.

Town near Bodh Gayā; an important pilgrimage destination for both Jains and Buddhists, because leaders of the two religions each spent time here.

According to tradition, after having reached enlightenment, the Buddha traveled with a thousand monks to Rajgir, the capital of King Bimbasar's realm, called Magadha. When the Buddha arrived in Rajgir, the king gave him a bamboo grove, which became the site of Buddhism's first monastery. Three centuries later, the emperor Aśoka built a stupa at the site of the monastery. The Buddha may have stayed there twelve years before moving on. He converted two men, Sariputra and Maudgalyagana, there, and they became two of his most important disciples. Near Rajgir on Gridhakuta Hill (Vulture Peak) he preached the Wisdom Sutras to a crowd of 5,000, thus turning the wheel of the Dharma for a second time.

Rajgir is popular in Buddhist lore. One story is that a king once plotted to kill the Buddha there by attacking with a fierce elephant. Instead, the elephant fell to its knees in reverence. At many of the sites associated with these stories Buddhist pilgrims have erected stupas.

One of the most recent was put up by Japanese Buddhists in the late twentieth century.

Rajgir is important to Jains because Mahāvīra, the founder of Jainism, is said to have lived there for a while, also in the sixth century B.C.E. Digambara shrines can be seen on several of the hills. Pawapuri, where Mahāvīra was cremated, lies a few kilometers east.

Because the town is mentioned in the great Hindu epic the *Mahabharata,* Hindus often visit as well.

See also

Aśoka; Buddhism and Pilgrimage; Jainism and Pilgrimage

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Rameswaram (Tamil Nadu, India)

Hinduism, Twelfth Century

The small island city of Rameswaram, 152 kilometers south of Madurai in the southeastern Indian state of Tamil Nadu, is sacred to both Saivite and Vaishnava Hindus because, as is reported in the epic *Ramayana,* here Vishnu in his guise as Rama offered thanks to Siva after his victory in Sri Lanka, which is only 20 kilometers distant across the Palk Strait.

The monument most important to pilgrims is the Ramanathaswamy Temple, whose double lingam is one of twelve Jyotir-Lingams ("lingams of light," natural formations not carved by human beings) in India that represent both Siva and Vishnu. The Cōla (Chola) kings built the temple in the twelfth century. According to legend, Rama sent the monkey-god Hanuman to the Himalayas to bring a lingam for the temple, but when he was late returning Rama made another, from sand, dedicated to Vishnu. Now both are worshiped together. Another version of the temple's origin says that Rama built it in penance for having killed the Brahman Ravana.

The temple is enclosed by a high wall, with a massive pyramid-shaped entrance gate *(gopuram)* on each side. Pilgrims who enter the inner recesses of the temple are expected to have first bathed in one of the temple's twenty-two *tirthas* (water tanks), with the result that they—and the temple—are continually adrip. The two lingams are housed in the central sanctum to which only Hindus are admitted for the sacred viewing *(darshan).* Each day the lingams are bathed with water from the Ganges.

Tourists appreciate the temple for its 1,212 columns elaborately carved in the Dravidian style and its entrance corridor; at 205 meters it is one of the longest in India.

Pilgrims come year-round, but especially during the temple's three major festivals: Mahashivaratri (February/March), Bhramotsavam (March/April), and Tirukalyanam (July/August). Since 1988 the island has been connected to the mainland by bridge; prior to that pilgrims had to arrive in boats, which they contracted in Mandapam.

Several other temples in the immediate area commemorate episodes in the *Ramayana* epic and are attractive to pilgrims. Gandamadana Parvatham, on the island some 3 kilometers north of Rameswaram city, contains Rama's footprints. It is also noted for its stepped, pillared pavilion. The eastern end of the island is marked by the temple of Kothandaraswamy, where Sita's kidnapper Ravana gave himself up to Rama, and the Kali temple of Dhanushkodi, where Rama bathed at the confluence of the Indian Ocean and the Bay of Bengal, and which is noted as a purveyor of cures.

See also

Darshan; Hinduism and Pilgrimage; Lingam

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Rath Yatra

Hinduism

The annual car festival that takes place at several south Indian temples; among India's most important pilgrim events.

The largest and by far the most spectacular *rath yatra* is the Jagannath Festival in Puri in July/August, which draws upwards of 1.5 million



Crowd of pilgrims celebrating rath yatra *by the Jagannath Temple (Lindsay Hebberd/CORBIS)*

pilgrims yearly. For this kind of festival an elaborately carved, gigantic wooden chariot is constructed: Puri's measures 14 meters high. For the festival the titular images of the temple are mounted on the cart, which is pulled through the streets of the city by large numbers of devotees: it requires 4,000 men to get the Puri Jagannath cart moving. Pilgrims throng the procession route for a viewing of the sacred image. At Puri and at some of the other temples where car festivals are held, after the procession the cart is destroyed, and the following year a new one is constructed. Every step of the operation—growing the trees, cutting them down, transporting them to the carving site, designing and carving the images, painting the assemblage, and so forth—is an act of worship, and each is carried out by a specific group of people, who often inherit the position from their ancestors.

In addition to the festivals at the Jagannath temple at Puri, annual rath yatras are held in India at Jagannathpur, Kanchipuram, Ramnagar, Serampore, and Yediyur, among other sites.

See also

Hinduism and Pilgrimage; Puri

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Reformation and Pilgrimage

Christianity, Sixteenth Century

Even while medieval Christianity encouraged pilgrimages to holy shrines, the fact that pilgrimages opened the door to a variety of abuses was widely acknowledged by Christian theologians and politicians. For as long as Christians have been going on pilgrimage, moralists and theologians have found fault with the practice. In the eighth century Saint Boniface descried the moral licentiousness of pilgrims and warned the English church not to permit women to go on pilgrimage lest they become prostitutes. Eleventh- and twelfth-century reformers railed against the tourist aspects of pilgrimage, claiming that it encouraged laziness, dereliction of duty, and the desire for worldly possessions. Fourteenth-century Lollards expressed skepticism about the genuineness of the thousands of relics that flooded European churches; they also considered the veneration of images and relics as a kind of idolatry. Hussites, a century later, saw pilgrimage as redundant: since pilgrims begin their journey by confessing their sins and receiving absolution, why go?

Martin Luther (1483–1546), the German monk whose protests against various abuses of the church launched the Protestant revolution, incorporated all of these medieval concerns into his attacks. As a young man in 1510 he himself had journeyed to Rome, which left him convinced of both the abuses of the papacy and the inefficacy of external signs of devotion such as pilgrimage. In his understanding, true pilgrimage was not a physical journey, but rather the spiritual journey of the human soul toward faith in the promises of the Bible, in the salvation offered through God's grace. Good works, he insisted, were such things as caring for the poor and for children; resources diverted to the enrichment of churches and to religious tourism were precisely the opposite. He scoffed at the way that bishops competed with each other in the embellishment of their

revenue-producing shrines. Luther believed that life itself was a pilgrimage through time, a pilgrimage from infancy to death, in which the goal was not a physical place but rather to retain one's faith and commitment in the face of all manner of satanic temptations.

These feelings were echoed by many of the other key reformers. John Calvin (1509–1564) considered pilgrimage an expression of superstition and its elimination one of the principal goals of the Reformation. He frequently heaped scorn on the cult of saints, the worship of images and of relics, and their cynical manipulation by temporal and spiritual powers as a way of raising money. At the same time, he echoed Luther's theme that Christ urged his followers to travel like pilgrims in the world. Menno Simons (1496–1561), one of the early leaders of the Anabaptists, also descried the abuses of pilgrimage, as did Huldrych Zwingli (1484–1531), the leader of the Swiss reform.

English reformers took a slightly different tack. William Tyndale (1494–1536) accepted the practice of pilgrimage, but only after a person had met all of his or her spiritual and temporal duties at home. Salvation for Tyndale, as for his European counterparts, depended on grace, not on travel to shrines. Yet he was impressed by the shrines of Walsingham and Canterbury and thought that the wealth displayed there was potentially useful in moving Christians to love their God. These sentiments were echoed by other English reformers like Thomas Cranmer (1489–1556) and Hugh Latimer (1485–1555). Several of these reformers found inspiration in the writings of the Dutch Augustinian humanist Desiderius Erasmus (1466–1536), whose satire "A Pilgrimage for Religion's Sake"—written in Latin after his visits to Walsingham and Canterbury—was the equivalent of a sixteenth-century best seller. Erasmus, unlike the more radical reformers, recognized that pilgrimages could be spiritually beneficial to some people (as could splendid church decoration and the pomp of religious ceremony). But he consistently minimized their importance when compared to sincere, simple religious devotion and suggested that the money spent on such things could better be spent assisting the poor. And he put no faith in the miraculous power of relics.

Still, old habits die hard. Even though the Protestant preachers lambasted their parishioners' visits to the ancient shrines as popish superstition, they only diminished and never eliminated the pilgrim traffic. Although the stream of pilgrims to great international shrines like Rome and Santiago de Compostela and national shrines like Britain's Walsingham and Canterbury lessened dramatically, especially from Protestant countries, many local Protestants and clandestine Catholics continued to trek to their holy wells and healing crosses in search of comfort, cures, fertility, and good fortune.

The Protestant Reformation in northern Europe was opposed with vigor by Europe's Roman Catholic states, in a movement today known as the Counter-Reformation. The Vatican-sponsored Council of Trent (1545–1563) advocated pilgrimage while acknowledging, and warning against, the abuses catalogued by the reformers. Among its many pronouncements, the Council of Trent warned that "the visitation of relics must not be by any perverted into revellings and drunkenness" and insisted that "in the invocation of saints the veneration of relics and the sacred use of images, every superstition shall be removed and all filthy lucre abolished" ("Relics,'' *Catholic Encyclopedia Online*). In France, Spain, Italy, southern Germany, Belgium, and the Catholic states of Eastern Europe, the practice of pilgrimage was encouraged by the local Roman establishment, and in many countries—Italy and Germany are good examples—the number of active shrines in the mid-sixteenth century actually increased. Among the notable shrines founded during this period were Kevelaer (Germany), Sainte-Anne-d'Auray (France), the shrine of the Holy Shroud in Turin (Italy), Guadalupe (Mexico), and Copacabana (Peru).

Ironically, many Protestants today make pilgrimages to sites that played a key role in their denomination's history. In Wittenberg, Lutherans and other Protestants visit Luther's home and the reconstructed castle church's door where he nailed the ninety-five theses that began the Reformation. Latter-day Saints from all over the world go on pilgrimage to Nauvoo,

Salt Lake City, and other sites connected with the founding of Mormonism.

See also

Protestantism and Pilgrimage; Saint Winefride's Well; Wittenberg

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Regensburg (Bavaria, Germany)

Roman Catholicism, 1519

Site of the Neupfarrkirche (New Parish Church) Chapel, one of Bavaria's most popular Marian pigrimage shrines from 1519 to 1542.

When a mob destroyed Regensburg's synagogue in 1519, word spread that Mary had saved some of the rioters from injury during the demolition. The Neupfarrkirche Chapel was erected over the ruins of the synagogue within a month of its demolition. It rapidly attracted crowds of pilgrims. A contemporary report tells the story thus:

> On the place of their synagogue a church dedicated to the Virgin Mary was built. A spontaneous pilgrimage began. All sorts of people came, some with musical instruments, some with pitchforks and rakes; women came with their milk cans, spindles and cooking pots. Artisans came with their tools: a weaver with his shuttle, a carpenter with his square, a cooper with his measuring tape. They walked many miles, but did not tire from the long journey. They all walked in silence. If asked why they were going, they answered: "My spirit drives me there.'' . . . The pilgrimage continued for six or seven years, until Dr. Martin Luther preached against it. (http://www.tasc.ac.uk/histcourse/reformat/eng4/txt447.htm)

The popularity of the pilgrimage can be seen in the records that indicate that during the four years between 1519 and 1522, 52,412 pilgrim medals in the form of ersatz shekel coins were minted and sold in Regensburg.

In the wake of the Reformation, in 1542 the Neupfarrkirche Chapel became Regensburg's first Protestant church.

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http://www.tasc.ac.uk/histcourse/reformat/eng4/txt447.htm.

Relics

Relics are tangible remains of significant historical persons or of objects associated with them. Many religions consider the relics of their saints or of their deities who have been manifest in human form to be worthy of veneration. In many religions, relics confer holiness and thus are at the heart of many of the great pilgrimage sites. They are often believed to be points where this world touches the divine, and therefore to be channels for healing, for the granting of petitions, or for the conferring of religious merit.

The holiest relics of all are the bodies of sacred persons, and the tombs that contain them are favored sites of pilgrimage. Also revered are the partial tangible remains of the holy person's body: a hair from Muhammad's beard (Jerusalem), the head of Saint Foy (Conques, France), or one of the Buddha's teeth (Kandy, Sri Lanka). But objects at several degrees of remove from the holy persons themselves can be thought to partake of the holy persons' special qualities as well. Things touched by the holy person, particularly objects related to key events in the holy person's biography, may be thought to be holy: a sliver of Jesus' cross (Aachen) or one of Muhammad's sandals (in New Delhi's Jama Masjid). Even objects that have touched objects that were touched by a



Jama Masjid in Delhi, India. Pilgrims at reliquary holding Muhammad's sandal, 1998. (David M. Gitlitz)

holy person may be thought of as relics, such as nails that touched the nails that fastened Jesus to the cross or cloths that touched the tomb of Muslim ruler Aurangzeb in Khuldabad. Souvenirs from visits to famous shrines, like the collection of Palestinian ampullae enshrined in the cathedral in Bobbio (Italy), may themselves become relics. In addition, places visited by a holy person may retain the imprint of holiness in their stones, trees, and even their air, which individually and collectively may be venerated as though they were relics: Jerusalem (for Jews because of David, for Christians because of Jesus, for Muslims because of Muhammad), and Mathura (for Hindu devotees of Krishna), Bodh Gayā (for Buddhists).

One consequence of the religious importance of relics is that they also have great symbolic value. The possession of relics confers prestige. Because important relics attract large numbers of pilgrims and because pilgrims spend money and powerful shrines attract donations, relics have great material importance as well. Monarchs in many religious traditions have sought relics for their capital cities. Charlemagne piled up Christian relics in Aachen, even while he railed against those who "transfer bones and relics of saints' bodies from place to place and construct new basilicas and strongly urge whomever they can that they give their belongings to it" (P. Geary 12). 'Abdar-Rahmān III brought relics of Muhammad to Córdoba (Spain).

Because they have value, relics routinely have become commodified. A thriving trade in the transportation and sale of relics has been a common feature of many religious traditions. Demand for relics, of course, puts pressure on supply. One solution is to divide the holy person's relics into smaller and smaller pieces, with the belief that each part is equivalent to the whole. The Indian monarch Aśoka is said to have divided the bits of bone and ashes left after the Buddha's cremation into 84,000 portions. The physical remains of Christian saints were divided and subdivided so that every church might have something to put in its cornerstone or on its altar. Another consequence of high demand is the falsification of relics. Any finger bone might be ascribed to Saint Sebastian or

any sliver of wood to Jesus' cross. One result of proliferation is competing claims for possession of relics. The body of the Imam Husayn is venerated in Karbala (Iraq), but both Damascus and Cairo claim to have his head. Compostela claims the complete body of Saint James the Greater, but his head is also venerated in Jerusalem, and his desiccated hand is claimed by a parish church in Marlow, England. In France, both Vézelay and La Sainte-Baume claim the body of Saint Mary Magdalene. Still another problem is theft. In 1078 Italian sailors stole Saint Nicholas's bones from Turkey and installed them in Bari, where soon a splendid new basilica accommodated the burgeoning pilgrim traffic. In July 1999 a piece of cloth from Saint Theresa of Lisieux's veil was stolen from a Catholic church in Burrillville, Rhode Island. In August 2000 the skull of Pope Benedict XIII was abducted from a village church in Spain and held for $5,400 ransom.

The veneration of relics is a near universal phenomenon. Various African peoples make pilgrimages to the tombs of their ancestors. The ashes of Asclepius were venerated at Epidaurus in ancient Greece, as were the bones of the hero Pelops at Olympia. The phenomenon is manifest in modern secular culture as well, in the demand for relics of important political and popular cultural figures. Collectors of autographs and other souvenirs flock to auctions and flea markets. Abraham Lincoln memorabilia, Princess Diana's clothes, Jacqueline Kennedy's hats, the effluvia of rock stars, and the pens used by American presidents to sign bills into law, all are valued as relics. Bill Yenne documents a thriving trade in vials allegedly containing Elvis Presley's sweat.

Buddhism

According to the Mahaparinibbana Sutta (the Pali word for Sutra), the Buddha himself spoke about the importance of pilgrimages to relics. With regard to his own burial, he instructed that "a stupa should be erected at the crossroads . . . , and whoever lays wreaths or puts sweet perfumes and colors there with a devout heart, will reap benefit and happiness for a long time" (cited in S. Coleman and J. Elsner 173). The sutra extends the principle to relics of the followers of the Buddha or of any enlightened person worthy of veneration. Buddhists believe that after the Buddha's death and cremation, the majority of his corporeal relics *(sarira)* were divided and placed in various memorial stupas. As was mentioned above, in the third century B.C.E. the emperor Aśoka opened seven of these stupas, collected their relics, and divided them into 84,000 portions to be placed in stupas around the Indian subcontinent as vehicles for the expansion of the Buddhist religion. Although this number has symbolic rather than literal value, many of Aśoka's reliquary stupas and the inscribed pillars he had erected to educate people about the tenets of Buddhism have survived and become important pilgrimage sites. Objects touched by the Buddha, such as his begging bowl (thought to be in either Peshawar or Sri Lanka), or even the imprint of his foot (Adam's Peak in Sri Lanka, the Khao Sakae Krang Temple in Thailand, and many others) are also revered as relics.

During his life the Buddha attained enlightenment at Bodh Gayā while seated under a bo tree (*ficus religiosa*). Leaves from what is believed to be the very tree under which he sat are among the most revered relics of Buddhism. Cuttings from this tree have been carried throughout the Buddhist world to start new trees, many of which in turn have become objects of pilgrimage.

Stupas (in some places called *chortens* or pagodas) are in theory large reliquaries. They may contain relics of the Buddha (Chogyesa in Korea, Wat Phra Keo in Thailand, Pagan in Mayanmar, and countless others) or of any human person who has attained Buddhahood in the past.

Relics associated with important religious figures may also be venerated. On Japan's Shikoku pilgrimage circuit, for example, pilgrims are shown scrolls brought from China by Kūkai, the founder of Japanese Buddhism. In Thailand, the ashes of Phra Acharn Mun, a Buddhist pilgrim and teacher who died in 1949, are treated by his followers as precious relics.

Christianity

Already by the second century the veneration of saints' and martyrs' relics was widespread in the fledgling Christian communities. When

Saint Helena journeyed to the Holy Land in 318, she identified the sites connected with Jesus' life and Passion, discovered the cross on which he was crucified, and shipped back to Constantinople many pieces of the tangible remains she had discovered. From that point on the trade in relics boomed. Rome's catacombs were rummaged for the bones of martyrs. No Crusader could return to his local parish without some relics brought from the Holy Land. Medieval pilgrims to Rome were also expected to bring something home with them. Pilgrimages to relics in Western churches were thought to be nearly as potent as journeys to the distant holy places and in a way were believed to replicate them. Great sums were invested in embellishing reliquaries, and their display on church altars was an advertisement for pilgrimage.

All of the earliest and medieval Catholic theologians endorsed belief in relics and the pilgrimages to venerate them, citing the Bible as evidence of the power of the shadow of saints and of items touched by the saints to cure the sick (Acts 5:15, 19:12). Since Jesus and the saints were believed to reside in the court of heaven, praying through a relic channeled a believer's request to an effective divine advocate and served as a conduit through which God's power could be made manifest on earth. A fifth-century inscription on the tomb of Saint Martin of Tours put it succinctly: "Here lies Bishop Martin of holy memory, whose soul is in the hand of God, but who is completely present here, manifesting through the power of miracles his every grace'' (T. Head 816).

The Council of Trent (1545–1563), convened by the Catholic Church to devise strategy for countering the Protestant Reformation, paid considerable attention to the Reformers' attacks on the veneration of relics. In an attempt to deflect the charge that the cult of relics was idolatrous, they stressed that pilgrims should not adore the relic itself but rather the power of God manifest in his saints and symbolized by the relic. They insisted that "the visitation of relics must not be by any perverted into revellings and drunkenness" and reminded the faithful that "in the invocation of saints the veneration of relics and the sacred use of images, every superstition shall be removed and all filthy lucre abolished" ("Relics," *Catholic Encyclopedia Online*). At the same time they promoted belief in the power of relics as one of the defining differences between Rome and the Reformers, decreeing that all churches were required to have holy relics in their cornerstones and on their altars.

The Orthodox Christian churches for the most part de-emphasize the cult of relics, substituting the veneration of icons, some of which are held to be miraculous and thus are the object of pilgrimages. Some icons of Mary, such as the one in the Christ of the Hills Monastery in Texas, are thought to weep real tears, and these, gathered on cotton, are venerated as relics.

Hinduism

Because Hinduism has no historical founder to leave behind relics (unlike Buddhism, Christianity, or Islam), and because Hinduism tends to regard physical reality as illusory, it has not developed a significant cult of relics. Instead, Hindu pilgrimage tends to focus on places associated with significant events from the stories of the gods (such as the water tank in Mathura where Krishna's mother washed his diapers or the 108 places where the physical remains of Satī [Siva's wife] fell to earth), and sometimes on a physical alteration of the environment caused by a god such as a footprint (such as Rama's at Rama Pada Kshetram in Andhra Pradesh).

Islam

Islam's holiest relic, which is the central focus of the hajj pilgrimage to Mecca, is a rock (in the side of the black stone cube known as the Ka'ba) that is believed to be part of the altar Abraham built when God commanded him to sacrifice his son Ishmael. As they circumambulate the Ka'ba as part of the hajj ritual, pilgrims kiss this stone.

Officially Islam, and particularly the Sunni branch of Islam, discourages the adoration of relics. Nevertheless, the few physical remains of Muhammad are revered. Hairs from the Prophet's head or beard are particularly popular and are displayed to pilgrims in Jerusalem's Dome of the Rock, the Zaouia of Sidi Amor Abbada in Tunisia's Kairouan, the Tekke Monastery in Turkey's Konya, and the Topkapi Museum's relic room in Istanbul, among others.

Topkapi also displays some of his teeth, his bow, his battle flag, and some dirt from his grave. The imprint of Muhammad's feet left in stone are treated as relics (Istanbul's Topkapi Museum), as are those of Muhammad's steed al-Burak (Jerusalem's Dome of the Rock). The emphasis placed on such relics varies. In some mosques relics are likely to be treated as of secondary importance: the sandal of Muhammad in India's Jama Masjid in Delhi is housed in a small pavilion in a back corner of the mosque's immense courtyard and displayed to pilgrims only on request.

Similarly, although Islam, especially the Sunni, considers the adoration of saints to be dangerously near idolatry, shrines of saints have proliferated and continue to be popular. The tombs that hold the relics of almost all of Muhammad's direct followers have become shrines. In Iraq, for example, the tombs of the first imam, 'Alī (in An Najaf); the third imam, Husayn (Karbala); the sixth, Ja'far al-Sādiq (Al-Kufa); the seventh, Mūsā al-Kāzim (Karbala); the ninth, Muhammad al-Jawād (Kadhmayn); the tenth, 'Alī al-Hādī (Samarra); and the eleventh imam, Hasan al-Askarī (Samarra) are all pilgrimage centers. In addition, all across the Muslim world the tombs of Sufi masters and other holy men (and a few women) have become important pilgrimage sites. Unlike Christianity, which commonly venerates as relics any objects touched by or associated with a saint, Islam—with a few exceptions such as the swords of the first four Caliphs, which are displayed in Topkapi's chamber of relics in Istanbul—focuses principally on the holy person's actual tomb.

Judaism

Although relics per se are not highlighted in the Jewish pilgrimage tradition, pilgrimages to the tombs of holy persons such as the biblical patriarchs and matriarchs are common. Among North African Sephardic Jews, pilgrimage visits to the tombs of holy men (and a few women) are an important tradition.

In Holocaust museums around the world the yellow stars that Nazis required the Jews to wear and the shoes and other bits of clothing left behind at the extermination camps are treasured as grim relics of the attempted genocide during World War II.

Shintō

Although relics are not an important part of Shintō worship, some Japanese temples hold holy objects that receive considerable attention from pilgrims. The inner shrine at Ise, for example, treasures a mirror that the sun goddess Amaterasu gave to her son.

See also

An Najaf-e-Ashraf and al-Kufa; Aśoka; Helena, Saint; Hillula; Holocaust Sites; Jama Masjid; Jewish Sephardic Saints in Israel; Pitha; Rachel's Tomb; Rome; Topkapi Relics; Tzaddik

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Religious Tourism

See Tourism and Pilgrimage.

Replica Pilgrimages

Replica pilgrimages are those that re-create, literally or symbolically, key features of a major pilgrimage site to enable would-be pilgrims who cannot journey to the parent site to participate nonetheless in the pilgrimage experience.

The replica shrines may be large or small, distant or near, unique or formulary. What they have in common is that each derives its holiness not from its own nature, but from its parent shrine.

Many religious traditions recognize that for reasons of health or economic means not everyone can make pilgrimage to the religion's most important shrines. In addition, geopolitical considerations beyond an individual's control, such as wars or legal prohibitions, may render a visit to a particular shrine impossible. For example, during some epochs of the Middle Ages Christian pilgrims were denied access to Jerusalem, and from 1948 until 1967 Jews were denied access to holy sites in East Jerusalem.

Buddhist Replica Shrines

As Hinduism and later Islam supplanted Buddhism in India, some of the lands to which Buddhism had spread re-created for their local pilgrims the distant Indian Buddhist shrines that were now difficult to access. Perhaps the most imitated was Bodh Gayā, with its great temple and the sacred bodhi tree, under which the Buddha found enlightenment. A slip from that tree was planted in Anuradhapura, in Sri Lanka, perhaps as early as the third century B.C.E., and is still venerated as a replica of the original. A replica of the Bodh Gayā's Mahabodhi temple was erected at Pagan, in Myanmar (Burma), in the thirteenth century. Another, complete with bodhi tree, was constructed at Chiang Mai, in Thailand, in the fifteenth century.

Japan's great Buddhist circular pilgrimage routes, the thirty-three-temple circuit of Saikoku and the eighty-eight temples of the 1,400-kilometer Shikoku route, have spawned many replicas. Some involve a series of shrines along a circuit that the pilgrim can complete in a few days rather than the many weeks required by the parent circuit. Many of the Shikoku replicas contain some soil from the grounds of each of the eighty-eight temples. Others are symbolic representations of the circuit temples arrayed around the external wall of a temple courtyard so that devotees can replicate the long pilgrimages in a matter of minutes.

Wealthy or powerful Japanese Buddhists from the twelfth through the fourteenth century collected schematic drawings, or mandala-like maps, of Japan's principal Buddhist shrines. These maps were considered surrogates of reality, and religious services were conducted in front of them as if the worshiper had journeyed to the shrine itself.

Christian Replica Shrines

Two types of replica pilgrimages are common in the Christian tradition. One is based on the re-creation and miniaturization of Jerusalem's Via Crucis (Way of the Cross), with places for each of the events leading to Jesus' Crucifixion and death on the cross in the form of the fourteen Stations (or Ways) of the Cross placed on the walls of the nave of Roman Catholic and some other churches. This tradition permits worshipers to pray at the sites of Jesus' Passion without leaving their home church. As early as the fifth century the monastery of San Stefano in Bologna had built a series of connected chapels to allow local pilgrims to visit replicas of the sites connected with Christ's Passion. But the tradition did not become widespread in European churches until the end of the seventeenth century, when Pope Innocent XI gave the Franciscan Order license to erect Stations of the Cross in all of its churches and to offer indulgences to pilgrims who completed a prescribed set of prayers before each station. In 1731 Pope Clement XII fixed the number of stations at fourteen and standardized the liturgy.

Similar in some respects to the Way of the Cross is the tradition of placing a labyrinth in medieval churches as an emblem of pilgrimage. Worshipers who traced its meandering route, often on their knees, believed they were symbolically replicating a pilgrimage to Jerusalem.

Other pilgrimage sites may be replicated temporarily for a specific purpose. When Pope John Paul II wanted to begin his millennial pilgrimage to holy places in the Middle East at Abraham's home city of Ur, he was denied access by Iraqi authorities. His aides symbolically replicated the site in a room at the Vatican. The pope was seated on a decorated throne in front of three blazing copper pots intended to give the room a Middle Eastern look. A large stone symbolized the altar where Isaac was to have

been sacrificed; on it was placed a fifteenth-century Russian icon depicting the scene. A video monitor played images of the Iraqi site of Ur.

The second tradition is the replication or evocation in the Western and Southern Hemispheres of European Roman Catholic shrines. Thus, among the replica shrines in the United States alone, pilgrims can visit the following:

Lourdes grottoes in Litchfield, Connecticut; Lourdes, Illinois; Dayton, Ohio; Euclid, Ohio; Leicester, Massachusetts; Emmitsburg, Maryland; Detroit, Michigan; Belmont, North Carolina; Brooklyn, New York; New Lebanon, New York; Philadelphia, Pennsylvania; San Antonio, Texas.

Fátima shrines in Laton, California; Brighton, Massachusetts; Holliston, Massachusetts; Lewiston, New York; Russells Point, Ohio; Youngstown, Ohio; Loretto, Pennsylvania; Alexandria, South Dakota.

Czestochowa shrines in Merrillville, Indiana; Garfield Heights, Ohio; Eureka, Missouri; Doylestown, Pennsylvania; San Antonio, Texas.

La Salette shrines in Attleboro, Massachusetts; Ipswich, Massachusetts; Enfield, New Hampshire; Altamont, New York; Twin Lakes, Wisconsin.

Holy Infant Child of Prague shrines in New Haven, Connecticut; Traverse City, Michigan; Williamsville, New York; Prague, Oklahoma; Shawnee, Oklahoma; Wakefield, Virginia.

Our Lady of Máriapócs shrines in Perth Amboy, New Jersey; Matawan, New Jersey; Burton, Ohio; Bethlehem, Pennsylvania; Brownsville, Pennsylvania.

Members of the Mexican immigrant community can make pilgrimage to the Texas shrine of San Juan de los Lagos or the several replicas of Guadalupe (Sacramento, California; Miami, Florida; Carlisle, Kentucky; Mesilla Park, New Mexico; Allentown, Pennsylvania; Kittanning, Pennsylvania; Midland, Texas; Saragosa, Texas). Cuban-Americans in Miami are drawn to Our Lady of Charity. On the whole these shrines were founded by and are funded by the ethnic groups to which they are related. In addition to these shrines, specifically named for and centered on their distant models, in American Catholic churches there are many dozens of chapels dedicated to the most popular shrines of their immigrant parishioners. Sometimes these American replicas contain a relic from the parent shrine. More often, devotion at these shrines focuses on a copy of the holy image in the parent shrine, with by far the greatest number of images being statues of Mary holding the infant Jesus.

A few American Catholic churches attract pilgrims by replicating multiple foreign shrines in a single building. This is the case, for example, with both the National Shrine of the Immaculate Conception and the principal Franciscan monastery in Washington, D.C. The attractiveness of replica shrines to religious tourists has also had an effect on the private sector. In Orlando, Florida, the 6-hectare Holy Land Experience, established in 2001, re-creates key pilgrimage sites in Jerusalem in a kind of Christian theme park. As we write, a similar agglomeration of Marian sites called Marianland is under development in Sugar Land, Texas. It advertises plans to include replicas of Lourdes, Fátima, Guadalupe, Medjugorje, Knock, and the Vatican, as well as the Holy Land. A similar shrine theme park has recently been inaugurated in Aparecida, Brazil.

Hindu Replica Shrines

One of Hinduism's holiest sites is the Sangam, the confluence of the Ganges and Yamuna Rivers with the mythical Saraswati River at Prayag (modern Allahabad). By extension, almost any major river confluence in the Hindu world is considered to replicate Prayag's prototype of holiness. Important examples are the five places in northern India where tributary streams join the Alakananda River. The rites performed by pilgrims on visits to these sites in many ways replicate pilgrimages to the parent shrine. (Some Buddhist pilgrimage sites in Southeast Asia also incorporate the tradition of the replica Sangam. The most important is Borobudur in Indonesia.) In the United States, the confluence of the Allegheny, Monongahela, and Ohio Rivers at Pittsburgh is considered a Sangam. Its hilltop temple to Sri Venkateswara is designed to emulate the pilgrimage temple of Tirumala in southern India. Other replica temples have been built to Krishna in Pennsylvania (Vraj), to Rādhā in Texas (near Austin), and to

both Siva and Vishnu in Washington, D.C.

Jain Replica Shrines

In Leicester, England, a Jain temple honoring the Tirthankaras Parsva, Mahāvīra, and Shantinatha is under construction to provide a pilgrimage center for those Jains who are unable to travel to India.

Jewish Replica Shrines

The emigration of most of North Africa's Jewish community to Israel in the 1950s meant that they could no longer visit the tombs of their most important saints for the annual *hillula,* or pilgrimage ceremony. The shrines of several of these saints were replicated in Israel so as to permit the tradition to continue. Examples are the relocation of the cult of the Moroccan saint David u-Moshe to Safed and of the Tunisian Chayim Chouri to Beersheba.

Secular Replica Shrines

The replication of secular shrines is relatively rare. One good example is the American Vietnam Veterans Memorial Wall, a miniaturized version of which has toured the United States to permit veterans and the relatives of deceased soldiers to pay homage to their dead in a variety of American locales.

Shintō Replica Shrine

In Japan's Shintō tradition, the imperial Meiji shrine in Tokyo was in the late nineteenth century replicated in every one of Japan's prefectures. In addition, loyal subjects were expected to include a *taima* amulet associated with the Meiji *kami* (spirit) in their home altars, thus ensuring that the emperor cult inspired loyalty in every corner of the nation. Similarly, when the emperor in 1869 declared the goddess Amaterasu, enshrined at Ise, to be a direct ancestor of Japan's ruling family, replica Ise shrines became a common feature of Shintō home altars.

Japan's Mount Fuji is sacred to Shintō and Buddhist traditions. Many Shintō temples contain a miniaturized conical replica of Mount Fuji, fashioned to scale with switchback paths and tiny model temples. Sometimes worshipers climb these miniatures before tackling the mountain itself.

See also

Allahabad; Anuradhapura; Baba Sali; Buddhism and Pilgrimage; Chartres; Chouri, Chayim; Fátima; Guadalupe; Hinduism and Pilgrimage; Ise; Jainism and Pilgrimage; Jewish Sephardic Saints in Israel; Judaism and Pilgrimage; Labyrinth; Lourdes; Meiji Shrine; National Shrine of the Immaculate Conception; Our Lady of Charity; Our Lady of Czestochowa; Pagan; San Juan de los Lagos; Thai Twelve-Year Pilgrimage Cycle

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Reverse Pilgrimage

A journey by a revered object of pilgrimage from its normal setting to the locales of its devotees. Instead of pilgrims visiting the shrine, the shrine visits the pilgrims.

In Roman Catholicism, holy images sometimes are taken out of the home church and paraded through the town on an important feast day, much as on the feast of Corpus Christi the consecrated host is taken from the church and paraded through the streets of the parish. Images or relics are sometimes sent on more extensive tours as well. In Costa Rica, for example, the image of the nation's patron, La Virgen de los Angeles (the Virgin of the Angels),

is taken by truck from Cartago throughout the country; she is greeted in each town by a small festival, with bands and informal altars set up along the streets. From June to October the Mexican statue of the Virgin of Zapopan visits the 140 parishes of the diocese of Guadalajara. Some images or their replicas also leave their home country, as did the 2-meter image of the Virgin of Guadalupe (Mexico) when it was taken on tour in the northeastern part of the United States during fall 2001.

A special 1-meter statue of Our Lady of Fátima, made of cedar and blessed by Pope Pius XII in 1947, has been on a continuous pilgrimage throughout the world since that year. The image is called the International Pilgrim Virgin; it is revered not only because it makes pilgrimages to devotees around the world, but also because it has a reputation for crying tears, making it a miraculous image in its own right. Under the care of the World Apostolate of Fátima (also known as the Blue Army), the image has traveled through Europe, Africa, and Asia. The first of its several trips to the United States was in 1974.

The reverse pilgrimage is not limited to images. Beginning in 1995 the 140-meter reliquary containing the remains of Saint Thérèse of Lisieux (France) went on a pilgrimage around the world, stopping in Russia, Brazil, Argentina, and the United States, where she was transported to several cities over the course of 117 days.

Reverse pilgrimage is not limited to Catholicism. Most religions take holy objects out of their temples for procession through local streets. Some Hindu priests in Prayag (Allahabad), India, take the holy water from the confluence of the sacred Ganges, Jumna, and Saraswati Rivers to devotees who, because of illness or age, cannot make the pilgrimage to the site.

The phrase "reverse pilgrimage" can extend to secular icons as well, as when, in May 1996, several hundred treasured American objects were taken out of the Smithsonian Institution's Museum of Natural History to travel across the United States to twelve cities in celebration of the Smithsonian's 150th anniversary. Replicas of the Vietnam Veterans Memorial Wall have made similar journeys, as has the national AIDS memorial quilt.

See also

Allahabad; Fátima; Guadalupe; Home; Lisieux; Replica Pilgrimages

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Rila (Bulgaria)

Eastern Orthodoxy, Tenth Century

Monastery that is Bulgaria's most sacred site. It is located in the Rhodope Mountains, 119 kilometers south of Sofia, Bulgaria's capital.

Rila was founded by the hermit Ivan Rilski (Saint John of Rila) in the early tenth century, shortly after Bulgaria converted to Eastern Orthodox Christianity. From his mountainous retreat he advised Bulgarian monarchs, encouraged monasticism, and counseled and cured afflicted believers, who beat a path to his hermitage. After his death in 916, his relics continued to effect cures and attract pilgrims, so much so that they were highly prized and, depending on the various outcomes of the power struggles of the Bulgarian Middle Ages, were transferred from one church to another before finally being returned to Rila in 1469. The monastery itself went through several cycles of destruction and reconstruction. From the fifteenth to the nineteenth century, under Turkish Muslim rule, the monastery was sacked several times. It was also extensively damaged by fire in 1833, but was soon rebuilt. Some of the basic structures that exist today date from the thirteenth and fourteenth centuries, though most took their present shape in the nineteenth.

Rila has been viewed as a symbol of Bulgarian identity since at least the eighteenth century. As such, it functioned as the spiritual and intellectual mainspring of the eighteenth- and nineteenth-century "National Revival" of Bulgaria. Rila's publishing program helped foster a Bulgarian literary renaissance. It built a library and organized important historic archives. During the period of Communist control following World War II, Rila was secularized



Monastery of Rila. The Church of the Assumption. (Paul Almasy/CORBIS)

into a museum of art and history. Unlike many religious buildings it was not simply destroyed; instead, in 1961 it was granted special protected status by the Bulgarian government and in 1983 joined the World Heritage list of protected sites.

Through all this period Rila continued to attract modest numbers of pilgrims. Since the fall of Communism in 1989, it has again flourished as both a religious pilgrimage center and a focal point of national identity: Bulgarian czar Boris III died following a visit to Berlin in 1944; after 1945, Bulgarian Communists threw his remains into the nearby gorge so that they couldn't become a focus of anti-Communist dissent. His heart was saved and in 1993 was formally reburied in Rila.

In addition to pilgrims, art lovers beat a path to the Rila Monastery to view its spectacular frescos, some of the best in the Eastern Orthodox world. Painted in the fourteenth century, the twelve hundred scenes relate episodes from the history of the Bible, the nation, and the Rila Monastery. Equally unique is Rila's sixteen-thousand-volume library, which includes many medieval manuscripts and illuminations.

Rila Monastery is shaped like an enormous, irregular, five-story polygon. Its warren of rooms contains dormitories, assembly halls, archives, and rooms dedicated to its museum functions. The ancient large cooking pots that were used to prepare food for medieval pilgrims still stand in the monastery's kitchen. Pilgrims, however, come principally to view the relics of Saint John of Rila on display near the painted iconostasis in the five-domed church that occupies the center of the interior courtyard. Some of them touch the reliquary with a cloth that they then take home with them. Visitors also admire the fourteenth-century Tower of Khrelio, a 23-meter tall tower next to the church, and some climb to pray in the vaulted chapel at its top. Pilgrims come year-round, but the largest number gather for the monastery's major festival, the October 19 Feast of Saint John of Rila.

Once they have finished in the monastery, pilgrims and tourists generally visit one or another of the small chapels that dot the hills around the monastery. The most famous, and the most visited, is the eighteenth-century Hermitage of Saint John of Rila, built next to the cave (sometimes referred to as the miracle hole) where he lived. It is said that in earlier centuries pilgrims entered the cave before going on to the monastery. Unrepentant pilgrims who attempted to enter the cave were unable to do so and had to return home and wait a year before returning to the monastery.

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Rites of Passage as Pilgrimage

Rites of passage involve a metaphorical journey from one state of being to another. Initiation rites, for example, typically mark the passage from child to adult, from apprentice to full participating member, from a state of innocence

to one of responsibility. Marriage rites typically involve passage from a unit of one to a unit of two. As Arnold van Gennep pointed out, the process of passage involves three phases: the initiates are separated from their former existence, they undergo a period of transition between their two states, and they are incorporated into their new existence. In most cultures young people pass from a state of adolescence into marriage through an intermediate, or liminal, state of betrothal whose beginning and end are marked by special rites: the engagement, the posting of the bans, the wedding ceremony. These are the same conceptual tools Victor Turner and Edith Turner used to analyze pilgrimages, which they considered similar in many ways to rites of passage. In both cases, the first stage is a separation from past life. The second, marked by the rite itself, is a liminal experience, a crossing of the threshold from one state to another, generally marked by a feeling of joining the community of people who are sharing that experience. The third stage is rejoining one's everyday life, but now with the special status conferred by having been through the transformational experience.

In addition to the analogy suggested by this theoretical framework, some societies clothe their rites of passage in the language of pilgrimage. A Jewish male child becoming bar mitzvah at age thirteen, for example, is called up to read from the Torah scroll for the first time publicly. The term for the calling up is *aliyah,* which originally meant going to Jerusalem for one of the three annual pilgrimage festivals.

The analogy with pilgrimage is even closer when the initiation rites involve a literal journey. Judaism provides several examples. In modern Judaism in the Diaspora, at least among people of means, children are sometimes taken to Israel for the first time so that they may perform the bar or bat mitzvah ceremony before the Western Wall of the Temple in Jerusalem. A summer in Israel is a rite of passage for many Jewish teens, and is marketed as such in packages such as the Teen Israel Pilgrimage Program (TIPP). Young boys are often given their first haircut on the pilgrimage to Meron. Certain Israeli soldiers are inducted into the army in a ceremony on Masada, requiring them to journey to the mesa by the Dead Sea that is one of Israel's historical pilgrimage sites.

Muslims often mark rites of passage by pilgrimages to regional or national shrines. Babies are taken to a saint's tomb to be exposed to the saint's *barakah* (grace). It is common to take young boys to a saint's tomb for circumcision. For Azerbaijani Muslims, especially women, any watershed moment in their lives, such as inaugurating a new home or sending a son off to serve in the army, may be marked by such a visit.

Many Indian Hindus go to shrines for similar reasons, and among the throngs at major shrines like Haridwar are pilgrims who have come for initiation rites, head-tonsuring rites, or the disposal of the ashes of their cremated loved ones. Modern Buddhist pilgrims in China often preserve their pilgrim dress and insignia for when they die so that they may be cremated as pilgrims en route to the afterlife. Many young Australians mark the transition between adolescence and adulthood by taking off a year to wander the world, a process they sometimes term a "walkabout," likening it to the Aborigines' tracing of long, circuitous routes through the center of the Australian continent. Certain Japanese Buddhist members of the Shugendō sect undertake annual pilgrimages to Mount Ōmine and Mount Haguro in which they practice specified ritual austerities in order to symbolically reenact a human's passage from conception, gestation, and birth and at the same time the Buddhist's spiritual passage through the Ten Realms of Existence. In Japan's Awa Prefecture, teenagers are expected to walk from Temple 1 to Temple 17 on the Shikoku circuit before they are considered eligible for marriage. Among young Roman Catholics, going on pilgrimage with a youth group to an important shrine is often viewed as a rite of passage into the religious responsibilities of adulthood.

The incorporation of pilgrimage into one's early life experiences, particularly in the context of family activities or special formative events, serves as an enculturation device. Participation in pilgrimage becomes part of one's expectations and may well form part of the key

rites of passage in one's life. This, in turn, helps sustain the culture of pilgrimage.

See also

Japanese Buddhism and Pilgrimage; Masada; Pilgrimage after Death; Shalosh Regalim; Shikoku; Tribal Religions and Pilgrimage

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Roads and Pilgrimage

Access to holy places requires roadways. Prior to the modern world with its nearly ubiquitous networks of highways, access to holy places was often problematical.

One reason was the deliberate remoteness of many shrines. Often the deities or natural forces that drew pilgrims were deemed to inhabit mountaintops or sacred groves in the midst of dense forests. The discomfort, risk, and sacrifice required to visit such places were part of the pilgrims' offerings to the gods. Pilgrims who still climb the steep paths to the summits of China's Five Mountains, Japan's Mount Fuji, Peru's Mount Ausangate, or Tibet's Mount Kailas, for example, derive religious merit from negotiating the rigors of the trail. In the early history of some religions, such as Buddhism, Shintō, and Christianity, holy individuals withdrew to remote locales to distance themselves from the distractions of human interactions and to embrace the solitude conducive to focused contemplation of the deity. The pilgrims who went to visit these hermits and gurus or, once the holy individuals had died, traveled to venerate the places where they had lived, perceived value in the difficulty of the journey. In these cases, good roads might well diminish a holy site's attractiveness to pilgrims.



Route signs in the Pyrenees for the Santiago de Compostela pilgrimage, 1993 (David M. Gitlitz)

In other cases the existence of major commercial roads was a key factor in the establishment of holy places, as preachers, ascetics, or religious authorities sought access to the throngs of people using the roads for secular purposes. The location of Corinth's shrines of Demeter and Kore on the main commercial road across the isthmus connecting mainland Greece with the Peloponnese was a factor in its popularity as a pilgrimage center. When Saint Simeon the Stylite chose to spend the rest of his life sitting on top of a high pillar, he selected one on the busy commercial road from Aleppo to Antioch. Promoters of Buddhism carved enormous

standing Buddhas into Afghanistan's Bāmiyān cliffs to impress merchant caravans on the Silk Road to China. The Buddhist, Hindu, and Jain cave shrines at Ellora, near the modern Indian city of Aurangabad, were located at the junction of two important trade routes. Spain's shrine of the Virgen del Pilar (Virgin of the Pillar) is in Zaragoza, where Mary is said to have appeared to Saint James as he traveled along the main Roman road that would lead him back to Jerusalem.

Even where a shrine's founding was not directly affected by the existence of a major road, pilgrim traffic frequently took advantage of existing highway systems, and these in turn might well affect the speed with which or the degree to which a shrine developed. Ancient and medieval pilgrims to Rome utilized the Via Francigena or the Via Emilia, two of the best ancient Roman highways. Medieval pilgrims to Santiago de Compostela walked the well-paved Roman Via Traiana across northern Spain. Pre-Columbian pilgrims to Copacabana accessed the shrine by the major commercial route along the western shore of Lake Titicaca, as did Peruvian and Bolivian Christians after the Hispanic conquest.

Sometimes roads were built as extensions of the sacred area of the shrine. The Hopewell (the name archaeologists give to the early Native American inhabitants of the Ohio River basin, circa 100 B.C.E. to circa 400 C.E.) constructed two large earthworks, which may have functioned as astronomical and spiritual centers, and connected them with a road that ran about 100 kilometers. Access to spiritual activities in Chaco Canyon, New Mexico, was facilitated for the Native American Anasazi pilgrims from about 900 to 1130 C.E. by a series of straight roads running a total of about 1,600 kilometers. The ceremonial entranceway to Stonehenge may be such a construction; the causeway leading to the Mexican Mayan *cenote* at Chichén Itzá almost certainly is.

The fact that roads to shrines were so important and generally so costly to build and difficult to maintain conferred merit or prestige on people who devoted their resources to such efforts. Juan de Ortega, who in the eleventh century built sections of the Compostela road in Spain's Rioja region, was made a Catholic saint (and is today the patron saint of Spain's Department of Public Works). His disciple, Domingo de la Calzada, also built roads, bridges, and hospices, and he likewise was canonized for his efforts. Further west, villagers who kept mountain passes used by Santiago pilgrims cleared of snow in the winter were exempted by the monarchs of León from paying taxes.

Before modern times few pilgrims carried guidebooks. Instead, word of mouth and the sight of people on their homeward journey from the shrine kept pilgrims on the right road. In a few cases the pilgrimage road itself was marked. For example, stone lanterns were placed along the roads leading to the Japanese shrine of Ise. Some modern pilgrimage routes, such as the road to Santiago de Compostela, are similarly well signed.

In many religions, pilgrim roads to shrines are believed to partake in some way of the shrine's holiness. This is sometimes explicit, as in Islam where certain roads in and around Mecca are the locus of rites that are an essential part of the hajj. It is also true in Buddhism, where pilgrim circuits around holy regions like Mount Kailas are thought to be mandalas, symbolic cosmographic representations of the Buddhist universe. Christianity's Via Dolorosa, the road in Jerusalem leading to Mount Calvary where Jesus was crucified, is itself a holy shrine.

See also
Hajj; Infrastructure of Pilgrimage; Mecca (Hejaz, Saudi Arabia)

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Rocamadour (Quercy, France)

Roman Catholicism, Twelfth Century

Cliffside shrine in the heart of France's Dordogne region that has attracted pilgrims from the twelfth century until today.

Rocamadour's origins are truly mysterious, and in fact no one is quite certain precisely whose relics are enshrined there. A small chapel dedicated to Mary at the edge of the Rocamadour

canyon is mentioned in an eleventh-century document. That it functioned as a penitential pilgrimage site is evident in the replica chains, or *catenulae,* deposited there by wrongdoers who were sentenced to go on pilgrimage. By the mid-twelfth century the chapel was attracting substantial numbers of pilgrims. A chapel registry for the years 1140–1172 records testimonies of 126 pilgrims from England, Germany, Italy, Belgium, Spain, and various regions of France who attribute miracles to the site.

The pilgrimage tradition was already well established when the famous relics seem to have been discovered in the cliff by accident by a gravedigger around 1166. They were placed near the altar of the local church, and soon they, too, had acquired a reputation for miracle working. Some claimed the bones to be those of an Egyptian hermit. Others believed them to belong to Saint Sylvanus (an interpreter who served Saint Peter). In the fifteenth century the theory was put forth that they belonged to Zaccheus, reformed publican and husband of the Veronica who had wiped Jesus' face on his way to Calvary. After the Crucifixion the couple fled Palestine and, at his wife's death, Zaccheus became a preaching hermit in the chasms of the Alzou River. The most popular medieval legend, however, postulated that the bones were those of Saint Amadour, Mary's loyal and beloved page, or servant, who, after her assumption to heaven, retired as a hermit to the rugged hills of the Dordogne. The site is named either for him or for the fact that the cave's ancient inhabitant loved his rocky home, and that the local folk referred to him as rock-lover (*roc amator*).

In the age of chivalry, from the twelfth to the fifteenth century, the legend of the Virgin's faithful page appealed to the imagination. This, plus Rocamadour's fame as a cure-working center and its unflagging royal patronage, ensured its reputation as one of Europe's major shrines. The English King Henry II Plantagenet was cured here. Other famous pilgrims to Rocamadour included Saints Dominic, Bernard, Anthony of Padua, and Louis XI, and monarchs such as Philip IV, Philip VI, and Louis XI, from France; Blanche of Castile; and King Alfonso III of Portugal. On those days when special indulgences were offered, crowds numbering tens of thousands of pilgrims would throng on the valley floor, pitching their tents along the river and purchasing overpriced commodities from the local villagers.

Besides the relics of the shadowy saint, Rocamadour was home to a famous early medieval statue of Mary, known as the Black Virgin, which has survived until today (it is dated, variously, from the ninth to the twelfth century). Each September 8 it is paraded through the streets of the town and up the 223 stairs to her church, followed by pilgrims, many of them climbing on their knees. Despite the fact that Saint Amadour is the probable reason for the name of the site, it has always been clear that the pilgrimage site's powers come through Mary's intercession. The pilgrim badges issued at the shrine carried the likeness of her statue and sometimes those of Zaccheus and Saint Veronica as well. In the Middle Ages Rocamadour's Black Virgin was known for her ability to free captives, promote fertility, and calm storms at sea: the bells of the church would ring by themselves whenever a sailor in danger invoked Mary's aid.

The discovery of the bones in the twelfth century led to a building campaign, and over the next few years seven churches and a monastery were constructed against the face of the limestone cliff. Eventually a walkway extended all the way from the staging area on the chasm floor up the 150 meters to the rim, where the whole assemblage was defended by a castle. The largest of the seven churches is the Basilica of Saint Saviour, half carved from the living rock. Below it is Saint Amadour's crypt, where the body of the saint used to be venerated. Four small chapels are dedicated to Saints Michael, John the Baptist, Blaise, and Anne. The most important church is the Chapel of Our Lady, where the miraculous statue of the Black Virgin is venerated.

Pilgrimage to Rocamadour was one of the penances assigned to the Albigensian heretics in the early thirteenth century. Since the Albigensians, or Cathars, disapproved of the Roman Catholic emphasis on Mary as the mother of God, a journey to the Black Virgin of Rocamadour was deemed to be an inspiring (or humiliating) act of repentance. The Albigensian pilgrims were required to strip off their

clothes, bind themselves with chains, and then climb the stairs to the shrine on their knees. The priest who absolved them removed the chains and gave them a certificate of pilgrimage and a lead image of Mary, called a *sportelle.*

Another of Rocamadour's relics was an ancient sword that the monks claimed was Durandel, the weapon carried by the French hero Roland in the medieval epic poem *Chanson de Roland.* This, too, was attractive to French knights and to the young men who yearned to be like them. Roland enthusiasts journeying to Santiago de Compostela frequently routed themselves through Rocamadour and then through Roncesvalles, just south of the Pyrenees divide, where Roland fought his last battle.

Rocamadour was so popular among the French in the Middle Ages that subsidiary shrines were established wherever large numbers of Frenchmen traveled. Some are in major commercial centers like Lisbon and Oporto (Portugal) and Seville (Spain). Others sprung up along the pilgrimage routes to other shrines, as in Estella and Burgos on the road to Santiago de Compostela. A network of confraternities supported these shrines.

In the later Middle Ages the wealth of Rocamadour was much coveted. The monastery was pillaged during the civil wars of the late twelfth century, the fourteenth-century's Hundred Years' War, and the sixteenth century's wars of religion, when a Protestant captain hacked to pieces the alleged remains of Saint Amadour. Even so, the Rocamadour pilgrimage continued to flourish. It received a boost in 1701 when Pope Clement XI authorized granting the same indulgences for a visit to Rocamadour's seven chapels as for a visit to Saint Peter's in Rome. This phase came to an end during the French Revolution, when the site was secularized. Its modern history begins with the attempts of the bishop of Cahors to restore the shrine and revive the pilgrimage in the late nineteenth century.

Today a large stream of tourists and a smaller stream of pilgrims flow through Rocamadour every day of the year. Many pilgrims still climb the long staircase on their knees, beginning early in the morning so as to be ready for the 11:00 mass. Those who believe they have received favors through the intercession of the Black Virgin inscribe their names and their stories in the shrine's *Book of Miracles* or donate an ex-voto to hang on the chapel walls. On August 14 and September 8 a torchlight procession accompanies the statue of Mary from the valley floor to her chapel. In recent years Rocamadour has also been adopted by New Age women pilgrims, who interpret the image of the Black Virgin as a manifestation of ancient goddess worship. Their rites may include meditation, chanting with rattles and drums, and prayers focused on facilitating the flow of earth's energies into their bodies.

See also

Santiago de Compostela

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Rock of Cashel (Tipperary, Ireland)

Roman Catholicism, Fifth Century

The great rock of Cashel, capped by a tall round tower, Cormac's Chapel, a bishop's castle, and the now roofless thirteenth-century cathedral, is an important Irish Catholic pilgrimage site connected with Saint Patrick.

From the fourth to the twelfth century the rock was the seat of the kings of Munster, and as such it was one of the places where Saint Patrick exercised his mission to the Celtic

tribes in the fifth century. The most popular story among medieval pilgrims was how here Patrick first used the three-leafed shamrock to explain to his pagan audience the mystery of the Catholic Trinity.

The rocky fortress played a central role in early medieval Irish history, serving as the base of power for the Welsh Eoghanachta clan (fourth century), and subsequently the O'Briens (tenth century) and the McCarthys (twelfth century). It was Cormac McCarthy who, in 1169, built the chapel that bears his name. The 28-meter-tall round sandstone tower dates from about the same time. There has been a cathedral on the rock since at least the sixth century. Here Irish kings like the heroic BrianBorú were crowned, and from here the kings and bishops (often one and the same person) led Irish troops into battle. The massive church ruins seen today are from a thirteenth-century cathedral constructed in such a fashion that its towers could also serve as fortifications. Cromwell's Puritan army captured and sacked it in 1647, slaying some 2,000 people in the effort. In the eighteenth century it was again held for twenty years by Protestant armies, and since 1748 the structures on the rock have lain in ruin.

The rock of Cashel is not a shrine per se, but its association with Saint Patrick has drawn pilgrims from at least the early Middle Ages. Toward the end of the medieval period it was one of the sites where priests sent their wayward parishioners to do penance and atone for their sins.

Visitors to the site today are more likely to be tourists or history buffs than Catholic pilgrims. The few who come to do homage to Saint Patrick may also visit Cashel's Dominican and Benedictine abbeys.

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Roman Catholicism and Pilgrimage

The traditions of pilgrimage in Christianity developed soon after Jesus' death and well before Christianity's split in the late fourth century into an Eastern, or Orthodox, Church centered in Constantinople, and a Western Church centered in Rome. The Roman Catholic Church's role has been less to innovate than to intensify the commitment to well-established pilgrimage practices.

At least a thousand years before the Christian era, Jerusalem had been established as the principal holy site of Judaism and the locus of a thrice annual pilgrimage to the Temple to pray, to give thanks for the harvest, to offer sacrifices, and to pay one's taxes. Because so many of the events of Jesus' life and Crucifixion took place in Jerusalem and its environs, the continuity of Jerusalem's holiness into the new religion was a natural consequence. Jesus' immediate followers held the places where he had lived, died, and worked his miracles in special reverence. By early extension, the sites connected to the biographies of his apostles, who were venerated almost immediately as saints, also attracted adulation. So, too, did the places considered sanctified by the sacrifice of the early Christian martyrs during the three centuries in which the Romans held the new religion to be illegal.

No one knows precisely when the first pilgrimages to the Holy Land began. But by the early fourth century numerous documents speak of the practice in a way that suggests that even though Christianity was still illegal under Roman law, pilgrimages to the Holy Land were long established, common, and therefore unremarkable. With Constantine's conversion, the legalization of Christianity in 313, his mother Saint Helena's visit to Jerusalem to identify the holy sites, and the endorsement of pilgrimages by the Council of Nicaea, pilgrimages burgeoned. When Saint Jerome established himself in Bethlehem in 386, his enthusiasm for pilgrimage popularized the custom even further.

Rome quickly became established as the second most important pilgrimage destination in Christendom. It was the focus of activity of Peter and Paul. It was the site of the death and

burial of many of the early martyrs, whose tombs in the catacombs underneath the city were visited by a steady stream of pilgrims even before the legalization of Christianity. Rome was the seat of empire and drew a steady stream of officials, soldiers, and merchants, who were able to combine pilgrimage with business concerns. The church organized itself along the imperial model, and the pope's residency in the city attracted (and still attracts) pilgrims who wish to be in his holy presence.

Because early Christians had been slain in every part of the Roman Empire, there was no region in Europe, North Africa, or the Middle East that did not have its portion of martyrs. Before long many of these were venerated in ways that mirrored the practices in the Roman capital. Churches were built where they met their deaths or at their gravesites; their relics were portioned out and enshrined on altars throughout the diocese. As worshipers directed their prayers through their local advocates, and some of these prayers were answered, the reputation of certain shrines for working miracles led to their becoming active centers of pilgrimage.

The apex of the Roman Catholic pilgrimage movement occurred between the eleventh and the fifteenth century. There were many reasons for this. Improvements in physical infrastructure in medieval Europe facilitated travel and made it safer. The internationalization of the major religious orders, such as the Benedictines, Cistercians, Franciscans, and Dominicans, created networks of monasteries along Europe's principal roads. Improving economic conditions meant that at least some people were freed from the relentless pressure of struggling to subsist and had the time to travel. As cities grew, and bled off resources from the agricultural countryside, municipalities competed with each other in building churches and in promoting their shrines. The clever marketing of shrines made pilgrimage seem both attractive and possible. The Vatican instituted special jubilee years and offered indulgences to remit the sins of Catholics who made pilgrimage to Rome at those times. The largest shrine churches on the major routes, places like Toulouse, Vézelay, Santiago de Compostela, and Conques, pioneered new building styles to handle the crowds of pilgrims.

Moreover, as kingdoms became nation-states with aggressive foreign policies, the protection of holy places provided a legitimate excuse for adventurism. The most important of these movements comprised the eight expeditions known as the Crusades (1096–1270), whose ostensible purpose was to protect pilgrims and to bring the holy places in the Middle East under Christian control.

Perhaps the most important development in medieval Europe was the spectacular growth of the cult of the Virgin Mary beginning in the twelfth century. Although the majority of Romanesque shrines (from the tenth through the twelfth century) are dedicated to Jesus or one or another of the saints, most of the soaring Gothic cathedrals of the next period are dedicated to Mary. Churches fortunate enough to possess relics associated with Jesus' mother became major pilgrimage centers. Chartres (France) had Mary's chemise; Messina (Italy), a letter she supposedly dictated; Zaragoza (Spain), the pillar of Jesus' flagellation, which Mary brought to Saint James; Walsingham (England), a vial of her milk. The numbers of miraculous statues and icons of Mary are too numerous to mention. The veneration of many saints focuses on a single annual feast day, which also became the most important time for pilgrimage to their shrines; Mary has six feasts celebrating important events of her life.

The sixteenth-century Protestant Reformation attacked pilgrimage on many fronts: it was unnecessary for salvation of the soul; it facilitated scandalous behavior; it played on people's credulity and superstition; it verged on idolatry; it wasted resources that might better be spent on the poor. Reformation monarchs like England's King Henry VIII expropriated Church property, despoiled shrines, and destroyed relics. The Roman Catholic Counter-Reformation in southern and eastern Europe, while it did not attempt to refute all the Reformers' criticisms, responded with the argument that pilgrimage helped foster spirituality and intensified allegiance to the church. What is more, the legion of miracles documented as having been wrought at these shrines were irrefutable proof of God's choosing to dispense grace through the shrines. Catholics should not pray to the relics or statues in their shrine; they should use

the material objects to direct their prayers to the deity behind them. Hundreds of new shrines sprang up in Catholic Europe and the American colonies, and pilgrimage to them became one of the defining traditions of Roman Catholicism as opposed to Protestantism.

At the heart of most Roman Catholic shrines is a relic of Jesus, Mary, or one of the saints; a statue or painting of one of the holy figures that is believed to facilitate the working of miracles; or a place where some miraculous event is believed to have occurred. Aside from places directly related to Jesus' life and Passion, the most prevalent are the sites of apparitions, and particularly apparitions of Mary. Many Catholic believe that Mary has appeared materially to deliver some particular holy message, beginning in the first century (Le Puy-en-Velay, Zaragoza) and continuing right up to the present. In the last 150 years, the sites of these apparitions have kindled the largest and most fervent pilgrimages in the Roman Catholic world, at sites such as Beauraing (Belgium), Medjugorje (Bosnia), Saripiquí (Costa Rica), Zeitun (Egypt), La Salette and Lourdes (France), Akita (Japan), Czestochowa (Poland), Fátima (Portugal), Garabandal (Spain), and Betania (Venezuela).

In contrast to Islam, which mandates pilgrimage to Mecca, Roman Catholicism encourages pilgrimage by acknowledging pilgrims' multiple reasons for going. From early on in its history the church granted to dying martyrs the privilege of granting remission of certain penances prescribed by the canonical authorities. By extension, pilgrims to the saint's relics received the same benefit. From this evolved the theory of indulgences, by which certain acts could earn an individual remission of some portion of their sins and thus shorten the length of time their soul would be required to spend in purgatory after their death. Others became pilgrims to cure an infirmity or disease. Municipalities with problems such as drought or plague might seek relief by funding emissary pilgrimages to a famous shrine. Judges sometimes sentenced people to go on pilgrimage.

In the United States and Canada, Roman Catholic pilgrimage shrines can be categorized into five broad groups:

Replica Shrines

Since so much of American Roman Catholicism was brought to the United States by successive waves of immigrants, many North American shrines hearken back explicitly to images and forms of worship from the immigrants' countries of origin, such as Lourdes, Fátima, Czestochowa, La Salette, and the Holy Infant of Prague in Europe and Guadalupe, San Juan de los Lagos, and Our Lady of Charity in Latin America.

American Commemorative Shrines

A much smaller number of shrines commemorate New World historical religious figures such as the North American Martyrs (Auriesville, New York).

National Shrines by Decree

These shrines were established by the Roman Catholic Church hierarchy to serve national needs. Most are dedicated to Mary in one of her manifestations. The most important example is the National Shrine of the Immaculate Conception in Washington, D.C.

Syncretic Shrines

These shrines superimpose Catholic modes on pre-Columbian Native American pilgrimage traditions. A prime example is in Chimayó, New Mexico.

Vision shrines

These tend to spring up spontaneously wherever worshipers report a vision of Jesus or, much more typically, of Mary. Most are not sanctioned by the church hierarchy, but exist on the margins of mainstream Catholicism. Recent examples are the vision of Mary on a bank building of a strip mall in Clearwater, Florida, and Flushing Meadows, New York.

See also

Apparitions; Crusades and Pilgrimage; Helena, Saint; Jerusalem; Jubilee Year; Judicial Pilgrimages; Motives; National Shrine of the Immaculate Conception; Penitential Pilgrimage; Reformation and Pilgrimage; Relics; Replica Pilgrimage; Rome

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Rome (Italy)

Roman Catholicism, First Century

Burial place of two apostles and countless saints, as well as home of the Catholic papacy. After Jerusalem, Rome is the most sacred site in Roman Catholicism.

As the capital of an ancient empire in which religion was intimately bound up with matters of state, the pagan city of Rome assumed the mantle of religious authority. Because it was the empire's capital, it was a fertile ground for early Christian missionaries, who included two of its most illustrious apostles, Peter and Paul. From the reign of the emperor Nero (mid-first century) through Constantine's conversion (312), Christianity was illegal and actively persecuted. Many of its early practitioners were martyred. By the early third century, even before legalization, both the Coliseum, where many Christians met their deaths, and the catacombs, where they were buried, became popular, if clandestine, pilgrimage sites. When Christianity became legal in 313, churches were built at the sites of their martyrdom, or their tombs, and these became Rome's earliest and most prestigious official pilgrimage sites. The fourth-century *Depositio Martyrum* lists thirty-two Roman martyrs whose shrines were worth visiting.

Unlike visitors to the scenes of Jesus' life in Palestine or to remote shrines honoring hermits or miracles, who tended to be galvanized wholly by religious motives, early pilgrims to Rome often came to do business and to see the sights, as well as to visit their religion's holy places. The best-selling twelfth-century pilgrim guidebook *The Miracles of the City of Rome* (*Mirabilia urbis Romae*) devoted half of its space to a description of classical, non-Christian sites. If pilgrims came to see ancient marvels and to transact business, they also came to Rome for the currency that only the pope could grant: absolution for grievous sins. By the tenth century, miscreants of all sorts were sentenced to make penitential pilgrimage to Rome draped in chains to seek papal pardon. By the twelfth century, pilgrims were coming to gain the indulgences that released a sinner from a certain part of his or her sentence in purgatory. To increase the traffic, which was lucrative for every part of the pilgrim infrastructure and which centered the attention of an increasingly fractious Christendom on the papacy and on Rome, special pilgrim events were convened. Beginning in 1300 with Pope Boniface VIII, and then at intervals of twenty-five or fifty years, the pontiffs have declared a year of jubilee in which pilgrims who visit a prescribed set of shrines and complete a prescribed set of rituals are afforded plenary indulgence, or complete remission of their sins. The year 2000 was the twenty-eighth jubilee year.

Medieval pilgrims reached Rome via a series of set pilgrimage routes along which towns, confraternities, and monasteries provided essential hospice services to pilgrims, including beds, food, and pasturage for the wealthier pilgrims' mounts. Pilgrims along these routes stopped at many of the intermediary towns to pray at each town's particular miracle-working shrine. Pilgrims from the north crossed the Alps either by the Aosta route, over the Saint Bernard Pass, or the Susa route, by Mont Cenis. These two roads joined at Vercelli and became the Via Emilia, a road built and maintained in antiquity by the Roman legions, passing through Piacenza, Parma, Modena, Bologna, Forlì, Arezzo, and Viterbo before reaching Rome. Pilgrims departing from England visited Canterbury and the French towns of Calais, Laon, Reims, Châlons, Bar-sur-Aube, Langres, Besançon, and Lausanne. After entering Italy, and passing through Pavia, their route wended along the western edge of the Italian peninsula through towns like Lucca, San Gimignano, Siena, Bolsena, and Viterbo before entering Rome. Favored by the French, this route was termed the Via Francigena. Pilgrims from southern Italy followed similarly structured

routes. When they first sighted the towers of the holy city, all were likely to take up the popular Latin hymn to Rome: “O Roma nobilis . . .” (“Hail, O Rome, mistress of the world, red with the blood of martyrs, white as the lily of virgins, be glorified throughout eternity’’ [E. Mâle 247]).

So many pilgrims came to Rome in the Middle Ages that lodgings were at a premium. Early pilgrims were likely to be housed in *xenodochia,* special hospices supported by the papacy. Later, national groups—religious orders, confraternities, governments, private citizens—sponsored hostels for pilgrims from their home countries. In the fourteenth century the Germans had two: Our Lady and Anima. A Spanish hospice was dedicated to Saint James. The British had several, the first and most popular being the Hospice of Saint Thomas the Martyr. Germans, Swedes, Portuguese, and many other nationalities had their own establishments. Other pilgrims stayed in private inns: one visitor in 1450 noted that there were 1,022 private hostelries in the city.

For their insignia, pilgrims to Rome identified themselves with the crossed keys of Saint Peter. In the early days their preferred souvenirs were small vials of holy oil, presumably from the lamps hanging above the martyrs’ tombs in the catacombs. In later times they took back molded wax seals, often with an impression of the Lamb of God, giving them their generic name: Agnus Dei.

By the tenth century pilgrims to Rome had evolved a tradition of visiting the five most important basilicas in the city: Saint Peter in the Vatican, Saint John Lateran, Saint Mary Major, Saint Paul Outside the Walls, and Saint Lawrence Outside the Walls. Moreover, pilgrims tried to visit the five churches in a single day. Since two other important churches—the Holy Cross in Jerusalem and Saint Sebastian—lay along the route, these were added to the circuit, which soon became known as the Seven Churches (marked with an asterisk below). Some medieval pilgrims added a visit to an eighth, Saint Mary in Trastevere. During the sporadic jubilee years declared by the Vatican, four of the seven (Saints Peter, Paul, John Lateran, and Mary Major) are authorized to grant plenary indulgences to pilgrims. Each has a special door that is opened only during the jubilee year.

Vatican City, with its principal church of Saint Peter’s, is treated in a separate entry. This entry describes briefly the other six of these churches and the pilgrim activity associated with them, and ten of the more than forty other Roman Christian sites that have historically attracted, and in many cases continue to attract, pilgrims.

Church of Saint Agnes Outside the Walls (S. Agnese fuori le mura)

After Agnes was martyred during the Diocletian persecutions (circa 300), she was buried at this site. When the emperor Constantine’s daughter Constantia was cured of a skin ailment after praying at the tomb, she had Pope Honorius I build a church here. Its seventh-century mosaic depicts Agnes as a Byzantine princess. The Renaissance statue of Agnes on the altar, a remake of a Roman statue of Isis, symbolizes Catholicism’s triumph over pagan religions. The church is a popular pilgrimage site for people suffering from skin ailments. The entrance to the catacombs of Saint Agnes is inside the church (see below). Pilgrims devoted to Saint Agnes also worship at another church marking the site of her martyrdom, Saint Agnes in Agony (S. Agnese in Agone).

Church of the Apostles (SS. Apostoli)

The first church on this site was completed by Pope John III in the late sixth century for the relics of the apostles Philip and James the Lesser, which had been recently brought from Jerusalem. The sarcophagus containing their bones lies in a crypt under the main altar, which has been painted to resemble a catacomb.

Catacombs

This name is given to the more than sixty sets of subterranean tunnels and chambers, over 100 kilometers in length, containing over half a million tombs. Rome’s early Christian communities used the catacombs as burial places and occasionally, according to tradition, as places of refuge. Although the Romans tended to cremate their dead and to store their ashes in ossuaries, Christians, who believed in the resurrection of the body, found the practice repugnant

(as did Jews: there are seven Jewish catacombs extant in Rome). Because many of the earliest martyrs were buried there, Roman Christians sometimes gathered in the catacombs for worship services. Since pre-Christian Roman funeral customs generally included a celebratory meal at the gravesite, Christian celebration of the Eucharist in the catacombs was a logical extension. Many of the Roman catacombs preserve traces of early Christian iconography: alpha and omega (Christ the beginning and the end of all things), Chi-Rho (the first two Greek letters of the word *Christos*), peacocks (immortality), fish (the Greek initials for Jesus Christ, Son of God, Savior spell *ichthys,* fish), anchors (hope in Christ), good shepherds, doves (Christ's peace), mural paintings of saints, and the like. As soon as Christianity was legal, the catacombs were an official pilgrim attraction, as is evidenced by their inclusion in some of the earliest guidebooks and the myriad pilgrim graffiti on the walls. Toward the end of the fourth century, Saint Jerome and his school friends used to spend their Sunday afternoons exploring the tunnels. Even though by the year 1100 most of the martyrs' relics had been moved into churches, during the Middle Ages the catacombs remained part of the regular pilgrim itinerary in Rome. The five catacombs most visited by pilgrims are the following:

Saint Agnes (Sant'Agnese)

Attached to the seventh-century Byzantine Church of Saint Agnes (see above), these catacombs originally housed the remains of Saint Agnes, who was beheaded when she refused to surrender her virginity in marriage to a non-Christian. These, the best preserved of the Roman catacombs, retain many early Christian graffiti.

Saint Callistus (San Callisto)

Over the centuries, the 18 kilometers of tunnels here were the burial place of countless thousands of Christians. Many martyrs and nine third-century popes were buried here, including Saint Cecilia (see below). This catacomb preserves some spectacular early Christian murals of Daniel in the lions' den and the miracle of Jesus' multiplication of the loaves and fishes.

Saint Domitilla (Santa Domitilla)

This catacomb, 12 kilometers in length, is named for an early Christian martyr. Among the galleries is a full underground church, the Basilica of Saints Nereus and Achilleus, built to honor the two martyrs circa 390.

Priscilla

This second-century catacomb preserves an early Christian chapel with some splendid mural paintings, including one of Mary and Isaiah. The pope Saint Sylvester was buried here.

Saint Sebastian (San Sebastiano)

The third-century martyr Saint Sebastian was buried here. This catacomb includes a pagan mausoleum re-utilized by Christians and marked with the sign of a fish. Pilgrims can see Christian graffiti on the walls, including a mid-third-century inscription that indicates that the tunnels once housed the remains of Peter and Paul. Pilgrims also view a stone footprint, said to be Peter's, but most likely a votive offering.

Church of Saint Cecilia (Santa Cecilia in Trastevere)

Cecilia was a legendary Christian Roman maiden, a child bride who refused to consummate her marriage because she had dedicated her virginity to God. Her zeal converted her husband and brother-in-law to the new religion. Tradition says that the three of them were martyred in Rome circa 230. When attempts to suffocate Cecilia in her bath failed, she was beheaded. The catacomb in which she is buried and the land on which the church is built seem to have been donated to the church by the saint's family. A church has existed on the site from at least the end of the fifth century. In the sixteenth century a phrase from the fifth-century Latin *Acts of Martyrdom* was misinterpreted to mean that at Cecilia's wedding celebration her heart sang along with the organ music as an exultant affirmation of her purity. Hence she is the patron of musicians, who form a large portion of the pilgrims to her tomb.

As is customary in many churches, the relics are found in the crypt underneath the main altar. Other sarcophagi contain the bones of Saints Valerian, Tiburtius, and Maximus, as well as the bodies of several popes. In a side chapel

of the church, pilgrims are also shown remnants of the bath in which the attempt was made to suffocate Cecilia.

Church of Domine, Quo Vadis

Tradition holds that when Peter was fleeing the emperor Nero's persecution of Christians, he saw a vision of Jesus walking toward the city. "Lord, where are you going [*quo vadis*]?" he cried in Latin (giving the church its name). The reply—"To Rome to be crucified a second time"—prompted Peter to reverse his steps and to return to the city to meet his own fate. Pilgrims to this seventeenth-century church, in the Roman environs on the Via Appia Antica, worship at what is supposed to be the stone imprint of Jesus' feet, made where he stood to chasten Peter.

*Basilica of the Holy Cross in Jerusalem (Santa Croce in Gerusalemme)

The origin of the basilica is ascribed to Constantine's mother, Saint Helena, who brought back from Jerusalem in the early fourth century a fragment of the true cross and some soil from Calvary and then donated a portion of the grounds of her Sessorian Palace to build a church. The current church dates mainly from the eighteenth century. Pilgrims to this church can contemplate many representations of the cross, the Crucifixion, Helena's discovery of the cross, and miracles wrought by the holy relics. The relics are in a lateral chapel up a small flight of stairs. In addition to the wooden fragments, a nail from the Crucifixion, two thorns from the crown of thorns, and a piece of the column of flagellation, the church contains the relics of several other saints: a finger of the apostle Thomas and bits of bone of Saints Caesarius and Anastasius. Two small rooms under the church are by tradition the bedroom and chapel of Saint Helena. Medieval pilgrims used to scrape up dirt from the floor of these two rooms, believing it to be the soil brought from Jerusalem.

Church of the Holy Name of Jesus (Il Gesù)

This church contains the relics of Saint Ignatius of Loyola (1491–1556), the founder of the Jesuit Order, as well as an arm of the Jesuit missionary Saint Francis Xavier (1506–1551), and the relics of the third Jesuit general, Saint Francis Borgia (1510–1572). The church complex includes several rooms where Saint Ignatius lived from 1544 until his death and a museum of his personal effects. Il Gesù is a prototypical Counter-Reformation church (1575): a single wide nave for preaching, and a theatrical focus on the main altar as backdrop for the celebration of the Eucharist. Not surprisingly, it became the model for Jesuit churches all over the world.

*Church of Saint John Lateran (San Giovanni in Laterano)

The church was erected by Constantine in the fourth century on the site of a palace that belonged to a man named Plautius Lateranus. It was the first large basilica church in Christendom, and it set the model for all time. When Constantine moved the seat of his empire to Constantinople, Saint John Lateran, and the popes who governed from its precincts, became the center of power in Rome. Until the early fourteenth century Saint John Lateran was also the seat of the papacy, and Pope Boniface VIII proclaimed the first jubilee year here. Saint John Lateran is Rome's cathedral. Five important ecumenical meetings, known as the Lateran Councils, were held here in the twelfth, thirteenth, and sixteenth centuries. This church, like many in Rome, has been destroyed and rebuilt numerous times. The current structure dates principally from the seventeenth century and is largely the work of the famous Baroque architect Francesco Borromini. Although this cathedral holds the relics of Saints Cyprian, Giustina, Rufina, and Secunda, its attraction as a pilgrimage center derives more from its historical importance than from any specific relics housed here. Its name derives from the fact that it is dedicated to both John the Baptist and John the Evangelist.

This church contains the Sanctuary of the Holy Stairs (Santuario della Scala Santa). This chapel honors a staircase that pilgrims believe Saint Helena brought to Rome in the fourth century from Pontius Pilate's palace in Jerusalem, and thus were the stairs that Jesus climbed during his Passion. It is unclear when the stairs were labeled the Scalae Pilati. In medieval times the staircase connected the church with the papal residence. Many pilgrims climb

the twenty-nine steps on their knees, kissing the glass pane on each step that marks the place touched by Jesus' foot.

At the southwest corner of the complex is the thirteenth-century Sancta Sanctorum, the popes' private chapel and treasury of some of Rome's most important Christian relics: fragments of the true cross, Jesus' umbilical cord and foreskin, a lock of Mary's hair and a vial of her milk, a bit of bread from the Last Supper, some bones from the two Saints John, John the Baptist's hair shirt, and the heads of other saints. The room also contains objects from the Jerusalem temple brought to Rome by Vespasian after the sack of Jerusalem in 70 C.E., such as the menorah (a seven-branched candlestick), Aaron's rod, the Ark of the Covenant, and a jar of manna. To the medieval pilgrim these symbolized the transference to Rome of the authority that God had once granted to the Jews. Dozens of reliquaries, both small and large, both poorly decorated and elaborate, were left to the papacy by pilgrims returning from other lands. In a small painted box, for example, is a collection of stones brought back from the Holy Land by a pilgrim in the sixth century, each labeled as to origin: the River Jordan, Golgotha, the Mount of Olives, Bethlehem, and so on. In medieval times all these relics were kept in a niche behind a curtain, accessible to the pope alone. The room's most important relic, the one that most pilgrims long to view, is a full-length image of Jesus said to have been started by the evangelist Luke and finished by an angel. In medieval times it was periodically carried in procession, leading throngs of pilgrims through the streets of Rome to the Church of Santa Maria Maggiore, where Jesus was symbolically reunited with his mother.

*Church of Saint Lawrence Outside the Walls (San Lorenzo fuori le mura)

Lawrence was a Christian deacon martyred by roasting during the persecutions of the emperor Valerian in the mid-third century. Half of the current church—reconstructed after suffering bomb damage in World War II—goes back to the fourth century, with the other half dating mainly from the thirteenth. On the principal altar pilgrims find the relics of Saint Lawrence and of two other important saints: Stephen, the first Christian martyr, whose relics were brought from Palestine in the sixth century by Pope Pelagius; and Justin, an early Christian presbyter martyred in the second century.

Church of Saint Mary in Aracoeli (Santa Maria in Aracoeli)

The church is located on top of one of Rome's highest hills, and the remains of a Roman temple to Juno Moneta have been found here (the temple was the Roman mint, from which we get the word *money*). A medieval legend holds that the emperor Augustus, visiting a sibyl in this temple, heard her prophecy of the coming of Christ: "This is the altar of the first-born of God." The Benedictine church on the site was renamed Altar of Heaven (Aracoeli) by the Franciscans in 1250. Pilgrims are drawn to a statue of the child Jesus (il Santo Bambino) reputedly carved in the fourteenth century from olive wood taken from the Garden of Gethsemane and subsequently painted by an angel. The statue's initial popularity derived from its having helped lessen the effects of the plague that affected Rome in 1348. Over the centuries the statue has become immensely popular with pregnant women, who seek its blessing for their unborn children, either by coming in person as pilgrims or by sending their petitions by letters, a selection of which are piled next to the statue. Although the original statue was stolen in 1994, its replacement is equally popular with pilgrims. The church also holds another miraculous statue of the infant Jesus, carved in the fifteenth century. Pilgrims also venerate some relics of Saint Helena that are kept in a lateral chapel.

For the twelve days between Christmas and Epiphany, this church is jammed with children's groups singing Christmas songs. Led by leather-sandaled bagpipers, they climb the 124 steps to the church through a corridor of lighted candles. At midnight the church's statue of the infant Jesus, covered in jewels, is brought to the high altar to preside over the Christmas service. Children place their written prayers before a manger scene to one side of the main altar. The statue is on view until Epiphany, when it blesses the people of Rome from the top of the stairs and is then returned to its chapel at the back of the church.

Church of Saint Mary in Trastevere (Santa Maria in Trastevere)

According to legend, on the day Jesus was born a geyser of oil spurted up at this spot. This seventeenth-century church, one of several dozen in Rome dedicated to Mary, is said to stand on the site of the first public Christian worship house in Rome, established by Pope Julius I in 337. The church houses some of the bones of the third-century pope Saint Callistus I, who may have built the first oratory on the site, as well as the chains that bound Callistus to a stone when he was thrown into a well.

*Church of Saint Mary Major (Santa Maria Maggiore)

This church's founding is ascribed to a legendary fourth-century miracle: a wealthy Roman called John the patrician reported to Pope Liberius that in a vision one August night Mary had told him to erect a church where he would find snow the following morning. In a dream Mary told the pope the same thing. The next morning: snow on the Esquiline hill. In the mid-fifth century, shortly after the proclamation of the doctrine that Mary was the mother of God, a huge basilica was built on the site. Because of its size and its fame as the first Christian church dedicated to Mary (although the cathedral in Zaragoza, Spain, claims 400 years' precedence), it was called Saint Mary Major. Its titular image is generally known as Our Lady of the Snows. The current church dates mainly from the mid-eighteenth century.

For pilgrims, this church's most important relic is the remnants of the manger that served the infant Jesus as a cradle, and which the faithful believe was brought to Rome when Saint Jerome's body was brought from Bethlehem. The fragments of five boards from the manger are housed on the main altar in a gold and silver reliquary with a crystal window through which the boards can be glimpsed.

The church's second attraction is a painting of Mary called "The Salvation of the Roman People" (Salus populi romani) or Mary Queen of Heaven (Regina caeli). It purportedly dates from the fifth century. It was first carried in procession in 593 to help avert an epic of plague and last carried in 1837, when Pope Gregory XVI invoked its power to help end a cholera epidemic. It has attracted pilgrims in times of trouble for the past millennium and a half. Saint Pius V prayed before it for the victory of the flotilla of the Holy League in the battle against the Turks at Lepanto in 1571, and the church was thronged during the Allied bombing attacks of 1944.

Church of Saint Mary sopra Minerva (Santa Maria sopra Minerva)

This Gothic church's name derives from the belief that it was built over an old Roman temple dedicated to Minerva, the Roman goddess of war, the arts, and wisdom (known in Greece as Athena). Pilgrims are drawn to the relics of Saint Catherine of Sienna, who died in Rome in 1380 after helping end the schism in the papacy. The relics are held in a sarcophagus topped by a reclining statue of the saint (her head, however, is in Siena). Pilgrims can also see the room in the house on the Via Santa Chiara where Saint Catherine died: a cardinal had it transferred and installed in this church in 1630.

This church is where Galileo was tried by the Inquisition for asserting that the earth revolved around the sun and not vice versa. Pilgrims moved by the arts come to see Michelangelo's statue of the risen Christ and Filippino Lippi's murals of Saint Thomas Aquinas and to visit the tomb of the Renaissance painter Fra Angelico.

*Church of Saint Paul Outside the Walls (San Paulo fuori le mura)

The apostle Paul was brought to Rome as a prisoner circa 64–67 and was beheaded at the place where the Church of the Decapitation now stands. Since Roman law forbade burial within the city, his body was brought to the site of Saint Paul Outside the Walls and buried in the family cemetery belonging to the Roman matron Lucina. In the mid-fourth century, Constantine replaced an informal oratory on the site with a great basilica. The apostle's bones were placed in an ornate bronze sarcophagus. Pilgrims came in droves, and a succession of larger churches and outbuildings were built on the site, until by the end of the ninth century it stood in the center of an entire ecclesiastical village. This complex burned to the ground in 1823. The current church is a reconstruction of

similar gargantuan proportions that attempts to recapture late Imperial Roman style. Its principal relic is the apostle Paul's tomb, which reposes in a golden reliquary on the main altar under a striking thirteenth-century Gothic baldachin constructed by Arnolfo di Cambio. Also on the altar, behind the black marble, gilt, and bronze throne built by the Baroque architect Bernini, is a chair believed to have been used by Saint Peter. Pilgrims come especially for the Feast of Chair on February 22, which honors Peter's primacy in the church.

Nineteenth-century excavations revealed Paul's original—or at least early—tomb, consisting of a bronze sarcophagus covered by a marble slab with two square openings that permitted pilgrims to touch the sacred body with objects that they would then take home with them. The most traditional were cloth strips *(brandea)*.

Church of Saint Peter in Chains (San Pietro in Vincoli)

The principal relics here are the chains that bound Saint Peter when he was in prison. One fragment, said to be from those that fell miraculously from his hands when he was released from prison by an angel (Acts 12:7), was brought to Rome by Eudocia, the wife of Theodosius II, in the mid-fifth century. In Rome was another chain, said to have bound Peter for nine months in Rome's Mamertine Prison. Tradition holds that when Pope Leo the Great brought the two pieces together, they miraculously fused. Today they are kept in a golden reliquary near the main altar. This church's other main attraction is Michelangelo's statue of Moses.

*Church of Saint Sebastian (San Sebastiano)

This church, on Rome's Appian Way, was a clandestine rallying point for Christians during the Valerian persecutions of the mid-third century. Since at that time the graves of Rome's two apostles, Peter and Paul, were inaccessible to worshipers, the bones were brought to this roadside church outside the city. When Constantine legalized Christianity, the relics were returned to their original resting places. Excavations early in the twentieth century uncovered many third-century pilgrim graffiti dedicated to the two apostles. The cemetery contains the graves of other early Christian martyrs as well. Eventually, however, the church came to take its identity from one of these martyrs: Sebastian, by legend a Christian Roman soldier killed in 286 by shooting him with arrows. When his relics were successfully invoked against plague toward the end of the seventh century, his pilgrim cult was assured. Many of the medieval guidebooks to Rome direct pilgrims to his gravesite.

See also

Helena, Saint; Jubilee Year; Our Lady of the Snows; Roman Catholicism and Pilgrimage; Saint Peter's Basilica; Zaragoza

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Romería

Roman Catholicism

Spanish term indicating a pilgrimage, generally a brief pilgrimage to a local shrine in the countryside. Pilgrims are often called *romeros* (masculine) and *romeras* (feminine).

Etymologists believe that *romero* evolved from late Latin *romaeus,* originally used in the Holy Land to refer to pilgrims who had come to Jerusalem from the Roman Empire. Its use to designate pilgrims to Rome, and even to Santiago de Compostela in Spain, did not develop until the late twelfth or early thirteenth century.

Local pilgrimages became linked more with revelry and less with devotion, as is evident in this Spanish proverb: "Romería de cerca, mucho vino y poca cera" (In a local pilgrimage, a lot of wine and few candles). The fact that pilgrimage away from the structures of one's home environment often relaxed the moral climate, and that revelry encourages excess, is reflected in another proverb about women: "Romera, ramera" (Pilgrim, whore).

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Roskilde Cathedral (Copenhagen, Denmark)

Roman Catholicism, 960

Founded about the year 960 by King Harold Bluetooth, Roskilde is Denmark's oldest church. Roskilde was elevated to the rank of cathedral about 1020 and was rebuilt about 1200. Since then it has been Denmark's largest church. Until its despoilment in 1536 in the wars of the Protestant Reformation, it was visited by pilgrims wishing to pray before the relics of Pope Saint Lucius I (253–255). As both a Catholic and, later, a Lutheran church, it has served as the burial chapel of the Danish monarchs. For these reasons the church has been designated a World Heritage Site by UNESCO.

Roswell (New Mexico)

New Age, 1947

In early July 1947, something crashed into the desert outside of Roswell, in southeastern New Mexico. First Lieutenant Walter Haut, of the nearby military base, claimed that the Air Force had captured a flying disk. Even though Irving Newton, the weather officer at Fort Worth Air Field in Texas, identified the balsa wood, aluminum foil, and rubber wreckage as a radar target and a weather balloon, local newspapers trumpeted the capture of the alien saucer ship and the subsequent denial by military authorities. They linked the story to civilian pilot Kenneth Arnold's reported sighting two weeks earlier of nine "crescent shaped disks'' near Mount Rainier in Washington. With these events the flying saucer craze began.

As it has evolved, the story of the alien visitors has come to include several elements. The 1945 atom bomb tests attracted aliens to New Mexico. The U.S. government has assiduously covered up any knowledge of the alien visits. Many human beings from many different places have been abducted by aliens who wanted to study them or to give them messages about the aliens' intentions or the need for earthlings to mend their ways. The Army has recovered alien bodies from one crashed ship and is preserving them on ice in Wright-Patterson Air Force Base, near Dayton, Ohio. Test flights of saucers are conducted in Area 51, a secret air base in Nevada.

In 1969 an exhaustive Air Force study of 13,000 alleged sightings debunked UFOs as unfounded myth, but ufologists considered the report part of the cover-up. A second massive report issued by the Air Force in 1997, admitting that the 1947 "weather balloon" was really an experiment designed to detect Soviet nuclear experiments, met similar skepticism. A 1997 Gallup Poll indicated that 42 percent of American college graduates believe that aliens have visited the earth in some form.

Roswell, the center of what often appears to be a cult, attracts a steady stream of pilgrims. These include serious or semi-serious ufologists, believers in superior races of aliens, and legions of sighters and abductees eager to tell their tales. Visitors to the town routinely refer to their journeys as pilgrimages and to Roswell

as a UFO mecca. During their visits the pilgrims scan the skies for inexplicable lights and swap stories about UFO sightings and cover-ups. A thriving UFO-based commerce has grown up in and around the town. Local stores and hawkers operating from the backs of camper vans sell books and videos on UFOs and New Age items. Pilgrims tend to visit the UFO Museum & Research Center to view its many displays regarding sightings and its documentation about captures of aliens and abduction of earthlings. Outside the city are the UFO Enigma Museum, which stresses the alleged cover-ups, and the Midway Sightings UFO Museum, run by a brother and sister who believe that the aliens are "interdimensional insects." Some pay a fee to visit Hub Corn's sheep ranch to view the site where the first saucer was said to have crashed in 1947. One hundred thousand of the faithful converged on Roswell in 1997 for the fiftieth anniversary of the "Roswell Incident." The event was sponsored by the local chamber of commerce and included forums, lectures, live entertainment, a parade, float races, and laser light shows.

New Age pilgrims often interpret Roswell and the UFO phenomenon as another indication that humans are not alone in the universe, and that there are sources of physical and spiritual energy beyond current human understanding. Many of the sites on earth believed to provide access to the planet's energies—the pyramids of Egypt or Mesoamerica, Peru's Nazca lines, or the alignments of menhirs at Carnac, for example—are seen as signposts, or structures designed to facilitate alien navigation to and around earth. So too are various ley lines, the Great Hopewell Road in Ohio, the Anasazi roads near Chaco Canyon, the *sacbeob* roads in the Yucatan, and similar long straight avenues to shrines found in Europe and Asia.

See also

Carnac; Chaco Canyon; Nazca Lines; New Age Religions and Pilgrimage; Pyramids

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Ryōanji Zen Temple rock garden (Corel)

Ryōanji (Kyōto Prefecture, Japan)

Buddhism, Fifteenth Century

Ryōanji in Kyōto is a temple known for its Zen garden of raked sand and fifteen carefully placed rocks, which invites contemplation. Though records are imprecise, it appears that the garden was designed in the late fifteenth or early sixteenth century.

The 9-by-24-meter garden is surrounded by earthen walls on three sides, with the temple on the fourth. Each day the garden's sand is raked into new patterns, symbolizing perhaps the ever-changing nature of the sea and the natural universe. In Buddhism the number fifteen suggests fullness, or completion. The fifteen rocks are positioned in five groups (five, two, three, two, three) so that from any angle no more than fourteen rocks can be seen, thus indicating to the worshiper that it is impossible to grasp the fullness of creation.

Pilgrims to the temple walk or sit silently in the corridor alongside the garden, contemplating the infinitely varied views of the arrangement of rocks and sand.

See also

Buddhism and Pilgrimage; Japanese Buddhism and Pilgrimage

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Sacred Space

Many of the world's cultures have drawn a distinction between sacred and secular space. Sacred space is often conceived of as a place where the human, physical world and the divine world converge. Major Indian shrines, for example, are called *tirthas*, a word that literally means ford, or crossing point. Such holy spaces are defined by the uses to which they are put. Their sacredness may be a permanent feature, or it may only be in effect for a particular religious event. Almost any space may be held to be sacred, from the very large (Japan's Shikoku Island or Greece's Mount Athos, for example) to the very small (the inner sanctum of many religions' temples). They may owe their sanctity to diverse factors. Norbert Brockman identifies seven major categories of origin: places hallowed by events in the life of a holy figure (prophet, saint, deity); sites of miracles and cures; sites of apparitions; tombs of saints; sites of miraculous statues, icons, or relics; ancestral homes of deities; and sites that manifest the powers or energies of nature (vii). Other holy places are defined by their ritual uses: ceremonial areas, landmarks, questing sites, initiation sites, burial sites, and so forth.

Frequently a culture's creation myths identify certain places as cosmologically significant. The locus of creation might be conceptualized as the center of a culture's world. For some Native American Pueblo cultures in the American Southwest, the Canyon de Chelly is their world center. For the Cheyenne it is South Dakota's Bear Butte. For ancient Greeks, Delphi was the *omphalos,* or navel, of their world. Buddhists in Tibet consider mythical Mount Meru, or its real-world concretization as Mount Kailas, to be the center of their sacred space. Jews and Christians consider Jerusalem the center. Other cultures view their world as arrayed around an axis. For the Andean Tihuanaco and Inca cultures, the sacred axis of the world ran from Lake Titicaca in the east, where the sun was born anew each day, to Pachacamac in the west, where it sank into the sea. For Tibetan Buddhists, Mount Meru is not only the center, it is one pole of the axis around which the world revolves. Other cultures conceived of their holy geography not as centered but as bounded. The Hindu world of the Indian subcontinent is bounded by four *dhams,* located in four cities at the cardinal points: Haridwar deep in the Himalayan north, Dwarka in the west, Prayag (Allahabad) in the east, and Ujjain in the south. Hindus strive to visit each dham at least once during their lifetime. The Confucian world of ancient China was encompassed by four mountains: Tai Shan (Shandong Province) in the east, Heng Shan (Shanxi) in the north, a second Heng Shan (Hunan) in the south, and Hua Shan (Shaanxi) in the west. A fifth mountain, Song Shan (Henan), marked the center. Some of these sacred areas are signaled by salient geographic features and others principally by tradition. For the Mescalero Apache tribe in the American Southwest, the four lodge poles that bound the sacred homeland are the Guadalupe, Salinas, Capitán, and San Augustín Mountains. The sacred territory of ancient Israel was delimited by the territory held by the twelve tribes; it extended from Dan in the north to Beersheba in the south, and from the Mediterranean to the Dead Sea (a belief that has consistently impeded any resolution of the conflict between modern Israel and her neighbors).

In acknowledgment that supernatural forces are often believed to dwell on high, some sacred spaces are characterized by their position at the top of a hill, such as Jerusalem's Temple Mount, France's Mont-Saint-Michel,

Mysore's Chamundi Hill Hindu temples (India), the Jain temples on Mount Girnar (India), and the high mountain shrines on Mount Fuji (Japan) and Mount Ausangate (Peru). Other sacred precincts are artificially raised, such as the great Mesoamerican pyramid complex—now topped by a church—in Mexico's Cholula and Indonesia's Borobudur. Other forces are believed to emanate from the earth, so spaces that serve as portals to the underworld, or as the womb of the earth mother, are also considered sacred. Some anthropologists speculate that the painted Paleolithic caves in France and Spain were sacred in this way. Many Mesoamerican religious sites incorporate such features; examples are the cave chambers at Mexico's Xochicalco and the *cenote* at Chichén Itzá. In most Buddhist and Hindu temples the most sacred portion is the cavelike inner sanctum, and some entire temples, like those at Ajanta and Ellora, are caves carved into mountainsides.

Another type of sacred space—common in Buddhism, Christianity, Hinduism, Islam, Shintō, and other religions—is the area in and immediately surrounding a shrine. In most instances, some specific device is used to indicate the boundary between the sacred precinct and the secular world. By far the most common are circumscribing walls, such as the ones that enclose the Muslim area on Jerusalem's Temple Mount (Israel), the church, spring, and grottos of Lourdes (France), the Buddhist temple complex at Bodh Gayā (India), the Hindu Temples at Kanchipuram (India), the Shintō and Buddhist shrines of Nara (Japan), and the Mormon Tabernacle in Salt Lake City (United States). Often the area immediately outside the sacred precinct is choked with commercial establishments purveying pilgrim needs: bottles to carry home holy water, flowers and incense to offer at the shrine's altar, or that particular culture's prized religious souvenirs. Pilgrims who enter sacred space pass through a liminal, or gateway, experience. Sometimes these gates are literal, as with the *torii* at the entrance to Shintō temples or the low doorways that force pilgrims to bow as they enter Jerusalem's Church of the Holy Sepulchre, Bethlehem's Church of the Nativity, or Hamadān's shrine of Esther and Mordechai.

Distinctive architecture is another common delimiter of holy space. Many religions have evolved a characteristic style of temple architecture that instantly communicates to the worshiper, or pilgrim, that they have left the secular world behind: the steep stepped heights of Mesoamerican pyramids; the cruciform shape of many Christian churches; the ablutions courtyard, prayer hall, and *mihrab* (prayer niche) of Muslim mosques; the mandala design of many Buddhist temples; the porticos and fluted columns that surround Greek temples; the pyramid-shaped entrance *gopurams* (gate houses) of South Indian Hindu temples.

Often the sacred space is decorated in ways that mark it as distinct from secular space. Some of the most common signifiers are flowers, incense, and special lighting, such as that which often marks the tombs of Muslim saints. Sounds, especially those that are easily recognizable as reserved for the world of religion, may both summon the faithful to prayer and help delimit the sacred space: gongs serve this purpose for Confucianism; church bells help create the sacred aura for Christianity; the sound of the ram's horn (shofar) indicates to Jews the special nature of the place where it is heard.

Sacred spaces generally require certain special behaviors. Some of these behaviors are mandated by the religion's scriptures or priestly authorities, while others are hallowed by tradition. Decorum indicative of reverence is a common requirement: worshipers are silent or talk in hushed voices; some kneel or prostrate themselves; some refrain from bringing taboo items into the sacred space. Many temples impose dress codes. Violation of these norms is not only frowned on, in extreme cases it can render the space non-sacred. After the Greek occupation of the Jewish temple in Jerusalem in 164 B.C.E., the Maccabees had to clean it physically and purify it ritually before it could be used again. In the cathedral in Santiago de Compostela in 1207, so many pilgrims fought to stand in the most privileged spaces next to the altar that blood was shed, and the entire cathedral had to be cleansed and reconsecrated.

Some spaces are so sacred that they are reserved for a privileged elite. The customs of historical Judaism in the days of the Temple in Jerusalem, like those of the ancient Greeks,

Mayans, and Aztecs, limited access to their temples' altars to priests who had been especially trained and consecrated for that purpose. Modern Hinduism and some branches of Christianity do likewise. Others deny access to nonbelievers: Mormon temples and the Vaishnava Hindu Temple in Varanasi, for example, are reserved for members of those religions. Access to some sacred spaces, such as the Greek Orthodox shrines on Mount Athos, is restricted to men. Some religions like Judaism prohibit women from entering their holy places when they are in an "impure" state, as during menstruation, or immediately after childbirth. In extreme cases, such as Mecca or Moulay Idrīs (Morocco), an entire city may be considered so holy that nonbelievers are refused permission to enter. Other spaces are holy only intermittently, with taboos that are a function of the use to which they are put. In some traditional societies like the Mescalero Apache, the lodges used for initiation ceremonies at puberty become temporarily holy, and entrance is forbidden to members of the opposite sex.

Pilgrimage not only recognizes sacred space, it helps to create such space. Once avowed pilgrims have formally taken leave of their home environment and begun their journey toward the distant shrine, the road itself may be considered sacred space. The very same secular road over which merchants bring produce to market may have deep religious significance for the pilgrims who walk beside their carts. The road is transformed by the expectations garnered through pilgrim tales and guidebooks, by the wayside shrines the pilgrims pass, by the other pilgrims they encounter on the way, and, above all, by the sacredness imparted by their own status, not as secular beings, but as pilgrims.

At some sacred spaces the literal pilgrimage through space and the metaphoric pilgrimage of life through time come together. In these cases the pilgrim's goal is to die, or to be buried or cremated, in the holy space. For medieval Jews Jerusalem's Mount of Olives was such a space. Jews in the Diaspora yearned to spend their last days in the holy city; if they were unable, sometimes they had their ashes or bones shipped there to be buried in the vast Jewish cemetery just outside the city walls. In medieval Christian churches, the preferred space for burial was as near to the holy relics or saint's tomb as possible. Iraqi Muslims favor the cemetery at Karbala near the tomb of the third imam, Husayn. Hindu pilgrims go to Varanasi to die and be cremated on the banks of the Ganges; if they are unable, their pilgrim descendants strew their ashes on the holy water.

See also

Arāmgāh-é Ester va Mōrdekhāy; Buddhism and Pilgrimage; Five Mountains; Hinduism and Pilgrimage; Labyrinth; Mecca; Mesoamerican Religions and Pilgrimage; Mount Meru; Shintō and Pilgrimage

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Sacrifices

Deriving from Latin roots (*sacer* [holy, sacred] and *facere* [to make]; *sacrificium*), to sacrifice means to make sacred, to set something apart from everyday use in order to reserve it for the gods. Although the concept of sacrifice infuses religion in numerous ways beyond the scope of



Hajj. Slaughtering animals for the ritual sacrifices at Mina. Harper's Weekly, *December 23, 1865. (Collection of Linda K. Davidson and David M. Gitlitz)*

this encyclopedia, it is also part and parcel of some pilgrimage traditions.

Some places are holy because they are associated with key historic or mythic events involving sacrifice. On the Papago Reservation in Arizona, the O'odham Children's shrine is a pilgrimage site precisely because it is where four children were sacrificed to stem a disastrous flood and thus save the community. Christians visit Jerusalem to see where Christ was crucified in order to save humanity. The Temple Mount in Jerusalem is sacred to Jews as the site where God tested Abraham's willingness to sacrifice his own son, Isaac, an event that Muslims believe involved Ishmael and occurred in Mecca.

In one sense, some pilgrimages are themselves considered sacrifices because of their ascetic nature. The greater the effort in making the pilgrimage or the more the pilgrim abjures while making the trek, the greater the value of the pilgrimage. Ascetic acts, acceptance of risk, the sacrifice of time, or the renouncing of certain activities or material comforts, all are thought to add to the pilgrim's merit. Any personal cost assumed in the name of making a pilgrimage to a holy site is a sacrifice.

In many religions the culminating event of some pilgrimages is offering the deity a sacrifice in the name of the pilgrim. In religions where relationships with the deity are conceived within a transactional model, benefits—a bounteous harvest, good health, fertility, salvation of the soul—are believed to require a quid pro quo. These "payments'' may take many forms: prayers, energy, or resources, or the donation of material goods. In this framework, the more prized the offering, the greater effect it is presumed to have on the deity.

Anthropologists believe that the earliest religious human beings worshiped transcendental forces that required living sacrifices. As the gods were givers of life, so were they nourished by life or propitiated by its sacrifice. The life

taken, then, was not destroyed but rather returned to its creator to help enrich the creative force that sustains the universe. Sometimes the act of sacrifice is conceived as a shared meal, with the god either sharing in the consumption of the sacrifice (as with the Hindu concept of *prasad*) or constituting that which is consumed (as in the Roman Catholic mass).

In ancient times, human sacrifice was a key part of many rites of worship. This was particularly true among Mesopotamian religions and in pre-Columbian worship practices, where it was featured at several important pilgrimage sites. The Incas sacrificed children, for example, at sites like Pachacamac and Mount Ausangate. Mayans offered human sacrifices in the sacred *cenote* at Chichén Itzá. A death offering was expected at major Aztec shrines. An animal or bird might be dispatched, a child drowned, or a prisoner killed by tearing out his beating heart. The methods of sacrifice sometimes varied: victims might be burned, shot with arrows, hurled from a height, or strangled. After the victim's heart had been burned in a special ceremonial vessel, his head would be displayed on a skull rack located in the plaza next to the principal temple.

In their formative states modern religions repudiated human sacrifice, often substituting animal sacrifice or some other symbolic sacrifice in its stead. Judaism records God's disapproval of human sacrifice in Genesis 22, which tells how Abraham was directed to offer up a ram instead of his son Isaac. Many Muslims, however, believe that the biblical account distorts the true story, which is given in the Qur'an. Abraham was actually going to sacrifice his firstborn son Ishmael, the ancestor of the Arab peoples, and the sacrifice was to have taken place in the Valley of Mina, 10 kilometers north of Mecca. The event is celebrated as part of the hajj by sacrificing lambs in Mina and distributing the meat to the poor. Nowadays, pilgrims to Mecca purchase lambs that are slaughtered hygienically, frozen, and shipped to various parts of the world to feed poor Muslims. In many parts of the Islamic world, and in North Africa among Jews as well, a traditional part of a pilgrimage festival at a saint's tomb is to ritually slaughter an animal, generally a sheep or lamb, which is then consumed in a communal feast.

Animal sacrifices, sometimes specifically in lieu of human sacrifice, are a common feature of rites at pilgrimage shrines. Even though human sacrifice was widespread in pre-Columbian America, at some sites, such as Cahuachi in Peru, the sacrifices consisted of animals: llamas, birds, and guinea pigs. Chinese emperors sacrificed animals in the Feng ceremonies on Tai Shan. Romans and Greeks offered animal sacrifices on the altars throughout their empires, from Minerva's altar in Aqua Sulis (Bath, England) to the shrine of Asclepius in Epidaurus. The sacrifice of live chickens, or goats, is still common at pilgrimage shrines in the Santería and Vodou religions of the Caribbean and Brazil, at syncretic sites in present-day Mesoamerica, and at Esquipulas in Guatemala. Elsewhere vegetable sacrifices have come to substitute for the taking of life. Hindu pilgrims to India's Chamundi Hill break coconuts, not heads, on the ground in front of the shrine. At other sites Hindu pilgrims slice open pumpkins that have been filled with red powder to symbolize live flesh.

See also

Activities during Pilgrimage; Esquipulas; Hajj; Hillula; Jerusalem: Judaism and Pilgrimage; Offerings; Qoyllur Rit'i; Saut d'Eau; Shalosh Regalim

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Sadhu

Hinduism

A Hindu holy man who considers himself to have reached the end of his engagement with the world and has renounced all earthly things to wander perpetually on a personal spiritual quest. For him life has literally become a pilgrimage.

Sadhus (and their feminine counterpart, *sadhvis*) are defined by their renouncing, their wandering, and their seeking. Beyond that, they vary tremendously. Most embrace poverty, owning nothing but a begging bowl and the clothes on their back. Some, considering clothing



Sadhu in Varanasi, India, 1982 (James B. Gitlitz)

a luxury, go naked. Some refuse to cut or wash their hair; others shave themselves bald. Some practice self-mortification. Some join orders of sadhus; others wander individually. Some renounce speech; others become renowned as preachers and attract many devoted followers. Some wander the dusty roads of India; others speak to large audiences in countries like the United States or Great Britain. Although sadhus follow many gods, the largest number are devotees of Siva, which they indicate by carrying his symbol, a trident, or by painting one on their foreheads.

Many Hindus believe that sadhus are holy, and that when they gather at events such as at the great fairs called Kumbh mela, their presence helps confer holiness on the event. Thus a viewing *(darshan)* of a holy sadhu can be the equivalent of the viewing of an image of a god.

See also

Darshan; Hinduism and Pilgrimage; Kumbh Mela; Life as Pilgrimage

Safed (Israel)

Judaism

The branch of Jewish mysticism called kabbala is what brings pilgrims to Safed, a city in the mountains of northern Galilee.

Many kabbalists believe that the key text of Jewish mysticism, the *Zohar,* published by Moses de León in Spain toward the end of the thirteenth century, was actually written during the second century by the Talmudist and mystic Rabbi Shimon bar Yochai in Safed (also spelled Sefad, Zefat, Tzfat, or Tzefiya). Because of Safed's fame among Iberian kabbalists, many of them made their way to this Galilean mountain city after the late-fifteenth-century expulsions of the Jews from Spain and Portugal. These refugees included a number of charismatic philosopher rabbis who attracted large followings to themselves and to their methods of mystic inquiry. Their synagogues and their blue-painted graves on a hillside outside the city became Safed's principal pilgrimage sites. The most important of Safed's rabbis are the following:

Yosef Karo (1488–1575; also written as Caro)

This Spanish or Portuguese scholar was the author of Judaism's standard legal code, the *Shulkhan Arukh.* He moved to Safed in the 1530s. He led the city's communal council, and because of his reputation as an authority on the law, he wrote opinions on difficult legal matters for petitioners from all over the Jewish world. Although Karo also wrote a diary of his mystical experiences, among sixteenth-century Safed's great rabbis he was much more a jurist than a kabbalist. The Karo synagogue contains a 400-year-old Torah scroll.

Moses Cordovero (1522–1570)

He was Isaac Luria's teacher when the young kabbalist came to Safed from Egypt. Cordovero was part of a group that initiated several rituals that persist even today, such as going out to welcome the personified Sabbath on Friday night as if she were an approaching bride or queen.

Isaac Luria (1534–1572; also known as "Ari")

Luria came to Safed from Egypt circa 1570, and for the two years until his death he was

Safed's most important exponent of kabbala. He wrote little, but his voluminous opinions were recorded by his disciple Hayim Vital. His forceful, magnetic personality fanned the flame of spiritual intensity that characterized Safed at that time. From the Ari Ashkenazi synagogue on Friday nights he and his followers, dressed in white, would go out on the eastern hills to receive the Sabbath and, they hoped, the coming messiah.

Shlomo Alkabez (circa 1505–1576)

Alkabez composed the hymn "Lecha Dodi" to welcome the Sabbath, which has become a universal part of Jewish liturgy.

Pilgrims to Safed, and secular tourists as well, visit the synagogues and the graves associated with these four men and many other small ancient synagogues linked to the Sephardic Kabbalists and others who have come to pursue their spirituality in the mountain city. The highly decorated Abuhav Synagogue, for example, is reputed to have been transported miraculously from Spain to Safed.

Some pilgrims walk to a cave near Safed that by tradition was occupied by Shem, one of Noah's sons, who taught the Torah to his grandson there. In the twentieth century, in addition to pilgrims, Safed has attracted a large community of practicing mystics, particularly members of Hasidic sects, some of whose rabbis are a magnet for pilgrims who come to absorb their wisdom.

At 850 meters, Safed is Israel's highest and therefore coolest town, which ensures a steady stream of summer tourists. Many climb to the ancient citadel whose foundations are from the period of the War against the Romans (66–70 C.E.), and whose walls are part of the Holy Land's largest Crusader fort, built in the thirteenth century. Modern Safed is also an artists' colony, whose galleries attract yet another sort of pilgrim.

See also

Judaism and Pilgrimage; Pilgrimage to Living Beings

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Saikoku (Japan)

Buddhism, Twelfth Century

Thirty-three temples in the western part of Honshū, the main Japanese island, form the pilgrimage circuit known as Saikoku, or Saigoku. Saikoku itself means western country, which suggests that the circuit was especially popular with pilgrims from eastern Japan. The sanctuaries are dedicated to the goddess Kannon (in classical Buddhism, Avalokitesvara; Guanyin [Kuan-yin] in Chinese), an embodiment of constant love, compassion, and mercy. The number thirty-three is related to the thirty-three bodies that the goddess Kannon is said to have assumed according to the Lotus Sutra, one of Buddhism's holy texts. According to the sutra, Kannon manifested herself in these bodies in order to help alleviate thirty-three specific kinds of suffering.

The emperor Kazan (tenth century) is credited with founding, or reviving, the Saikoku pilgrimage circuit, even though religious historians believe now that it was most likely established by a pair of twelfth-century monks, Kakuchū and Gyōson. On the other hand, it has been shown that Kazan did visit many of the temples, and it is likely that he wrote the thirty-three *waka,* the poem-prayers that are the major devotional liturgy for this pilgrimage. By tradition, when Emperor Kazan abdicated his throne in 986, he began his pilgrimage at Mount Nachi, the emblem of Kannon's Pure Land on earth, which is why the circuit traditionally begins there.

By the twelfth century most of the temples housed communities of religious ascetics and

served as hospices for wandering monks. Until the fifteenth century the Saikoku pilgrimage circuit was largely an exercise of austerity practiced by these wandering *shugendō,* ascetic monks. Subsequently, it became a popular devotional exercise of common people, promoted by mendicant preachers and devotional groups or confraternities, called *kō*. As the pilgrimage took on increasing national significance, the practice began for each local temple throughout Japan to consider itself associated with one of the Saikoku temples. In the fifteenth century the number of temples to be visited was established at thirty-three, and the sequence of visits was set.

By the seventeenth century there were numerous printed guidebooks for pilgrims listing routes, relating the stories of each temple's origin and the particular virtues of its central image, giving the text of pilgrim songs, and prescribing various activities to be performed at each temple. The most important activities were singing the pilgrim song associated with that temple and receiving that temple's seal—often on the pilgrim's coat—as a proof of visit. The third ritual was leaving one's visiting card. Until recent times, pilgrims carried sets of placards made of wood, paper, or metal, on which they inscribed some of the particulars of their personal pilgrimage along with devotional prayers and slogans. They would deposit these placards at their favorite temples as material tokens of their visit.

The Saikoku pilgrimage begins at the Nachi falls, circles the Kii Peninsula, curves back through Nara, and then encompasses a number of sites near the holy city of Kyōto. From there it crosses to Himeji, on the Inland Sea, and then veers north to end in the Gifu Prefecture. Along the way it passes some of the most beautiful natural sites in Japan and several temples, such as Hasedera, that are among Japan's most important historical monuments. The pilgrimage thus mingles religious focus with a strengthening of Japanese ethnic identity.

Several of the temples and the routes between them have become associated with traditional activities. For example, pilgrims have traditionally climbed to the top of the five-story Kōfukuji Pagoda (Temple 9) to view the countryside around Nara, and then they have fed the deer in the temple park. The image of the Buddha in Kōfukuji is powerfully attractive, and many young pilgrims of both sexes come repeatedly to worship before it. The walk between Temple 12, Shōhōji (Iwama-dera), and Temple 13 (Ishiyama-dera) is completed at night so as to engage in moon viewing. Worshipers also note that Temple 13 was where author Murasaki Shikibu began her classic *Tale of Genji* about the year 1000. At Kiyomizudera in Kyōto, Temple 16, pilgrims worship at an image of the all-seeing, all-powerful goddess Kannon, who has eleven faces, a thousand eyes, and a thousand arms. Rokuharamitsuji, Temple 17, is especially meaningful for pilgrims who have given up hope of earthly happiness and who yearn to find their spiritual salvation.

Today the Saikoku circuit draws some 100,000 pilgrims each year, many of them on packaged tours. According to Ian Reader, for some Japanese who are bothered by modern Japan's embracing of Western-style material culture this pilgrimage circuit has become a nostalgic experience, a chance to visit antique temples and experience exotic Buddhist rituals in a rural, rustic version of an idealized, vanished Japan.

Saikoku pilgrims don archaic white pilgrim dress consisting of knee breeches, stockings, an over-shirt with a colored collar-lapel, and thong sandals. Their conical sedge-straw hat is inscribed with the phrase ''Saikoku Pilgrim,'' the number of people in their group, and four lines of devotional poetry. They carry a walking stick, a bell, a ladle, and a small wooden pail. They also wear prayer beads and hang pilgrim bags from their shoulders, crossing the straps over their chest. As they march, they generally intone a pilgrim chant *(junrei-ka)* containing thirty-three verses extolling Kannon's mercy and her powers or attributes, manifest in each of the thirty-three sanctuaries.

As with other Japanese pilgrimage circuits, devotees can participate in the Saikoku rituals through a variety of surrogates and replicas. One way is by contributing material support to an ascetic who will complete the circuit for the worshiper. Another is to host holy men who carry miniaturized replicas of the thirty-three images from the temples. One can also visit a local temple that maintains a miniaturized circuit of thirty-three shrines.

See also

Buddhism and Pilgrimage; Hasedera; Japanese Buddhism and Pilgrimage; Kyōto; Replica Pilgrimages; Shikoku; Shintō and Pilgrimage

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Saint Alban's Abbey (Hertfordshire, England)

Roman Catholicism, Fourth Century

Site of popular medieval shrine housing the relics of the first Christian martyr in England.

Saint Alban's shrine, 30 kilometers northwest of London, owes its existence to the persecutions of early fourth-century Christians by the Roman emperor Severus. Alban sheltered a fugitive Christian priest named Amphibalus on his estate, was converted by him, and then accepted execution rather than give up the hiding place of his guest. As the first Christian to die for his faith in Great Britain, Saint Alban is known as the protomartyr. In the sixth century, the Danes built a chapel on the hill where Alban was beheaded; in the eighth, a Benedictine monastery was added under the sponsorship of Saxon King Offa; in the late eleventh, Normans rebuilt the abbey using Roman bricks. The saint's shrine, like many in medieval Britain, was designed both to instill awe and to permit access to the relics to large numbers of pilgrims. A stone base, in the Gothic style, stood free of the walls so that pilgrims could approach it from any side. There were openings in the base into which pilgrims could insert their hands or their afflicted limbs so as to be as close as possible to the powerful relics. The shrine's base, which was higher than a pilgrim could reach, supported a gold reliquary in the shape of a large ark-like chest, studded with jewels. This contained the saint's actual bones. Above hung a canopy of costly imported silk that was hoisted up twice daily to permit the throngs of eager pilgrims to view the relic chest. Alban's shrine stood in the center of a special chapel behind the high altar until it was largely destroyed in the 1539 dissolution of the monasteries. Bits and pieces have since been recovered and in 1993 were refashioned into the pedestal that today sustains the chest.

Pilgrims came to Saint Alban's to be cured, especially around the June 21–22 festival days. Many brought wax or metal effigies of their afflicted members to leave as a symbol of their petition to the saint or as a grateful gift in honor of their having been cured. They also brought gifts of gold, jewels, coins, or other items of value. Pilgrims were accustomed to leaving their offerings on or around the tomb, and the careful monks had a watching gallery of timber built to one side so that they could supervise pilgrim activity below. When Henry VIII despoiled England's abbeys in 1539, the treasure from Saint Alban's filled twenty-six carts.

Pilgrims to Saint Alban's also worshiped at the church's shrine of Saint Amphibalus, the Christian priest whom Alban gave up his life to save. The waters of Saint Alban's Well, said to have gushed forth to provide Alban a drink on his way to be martyred, were considered potent.

In modern times Saint Alban's continues to function as a pilgrimage goal for Anglicans, Roman Catholics, and Christians of other persuasions. Individuals come year-round to kneel before the relics, light a candle, and offer their prayers of thanksgiving or petition. Since 1944 a group pilgrimage on Easter Monday has brought some 10,000 pilgrims to the shrine.

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Saint Andrews (Saint Andrews, Scotland)

Roman Catholicism, Ninth Century

Church, 90 kilometers north of Edinburgh, formerly holding the relics of the apostle Andrew, patron saint of Scotland, which was a major Catholic pilgrimage site through the Protestant Reformation.

Scotland was Christianized by Irish monks in the late sixth century. As early as the ninth century a community of Celtic-speaking Culdees (non-celibate ascetics who devoted their lives to God but were not organized into formal religious orders) had established itself on Lady's Craig Rock beside the ocean, at what is now Saint Andrews. Bad weather forced relocation to Kirkhill, where the ruins of the Church of Blessed Mary of the Rock are still visible.

Various legends attest to the arrival of Saint Andrew's relics in Scotland late in the ninth century. Most ascribe to Saint Rule (or Regulus) their importation from Constantinople, where they had been brought from the Holy Land in the fourth century. Rule, fearing the relics' destruction, removed an arm bone, a kneecap, and three finger bones and vowed to take them to the uttermost ends of the earth for safekeeping. Shipwrecked off the Scottish coast, Rule brought the bones ashore and erected twelve crosses on Kilrymont Hill and a chapel to hold the bones. Soon it had become a popular local pilgrimage destination. In 906 this church, now called Saint Andrews, was made the seat of the bishop of Alba (the Gaelic name for Scotland). When the country came under English rule in the late eleventh century, a much larger church was erected on the site, with the bones of Saint Andrew under its high altar. Its tower was incorporated into the twelfth- to fourteenth-century cathedral that pilgrims see today.

During the later Middle Ages Saint Andrews was the most important pilgrimage site in Scotland. Pilgrims from the south crossed the Firth of Forth at Queensferry and then traveled on foot to the church. A network of hostels and other services supported the pilgrimage.

The boom came to an end in the second quarter of the sixteenth century as Scottish factions struggled in the religious wars that were part of the Protestant Reformation. Several notable Catholics were burnt at the stake in the shadow of Saint Andrews. In June 1559 John Knox preached a fiery sermon to the Protestant crowds who, when he was finished, sacked the cathedral, carrying off its treasure and demolishing its altars, statues, and decorations. For the next three hundred years the cathedral stones supplied building material to local artisans.

Most pilgrims today come to Saint Andrews for a radically different reason: to play golf in the city where the game is said to have originated in the fifteenth century.

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Saint Blood Basilica (Bruges, West-Vlaanderen, Belgium)

Roman Catholicism, 1150

Church holding a reliquary believed to contain a drop of Jesus' blood revered by Roman Catholic pilgrims in Belgium.

According to tradition, the vial contains a bit of lamb's wool that was used to blot the blood flowing from Jesus' wounds. The patriarch of Jerusalem gave the vial of blood to Count Derrick of Alsace in 1150 as a reward for his brave service during the Second Crusade. Eventually it was brought back to Belgium. As the city of Bruges's most important holy artifact, it has continually played an important role in civic life. Oaths are sworn to it. The city's leading male citizens, organized as the Confraternity of the Precious Blood, have administered the Saint Blood Basilica (Basiliek van het Heilig Bloed), which contains the relic, for the last 600 years. Though the authenticity of the relic has drawn its critics over time, beginning with Saint Thomas Aquinas and culminating



Saint Non's Well at Saint David's, 2001 (David M. Gitlitz)

with a full-blown debate in 1463 before Pope Pius V, the confraternity has so far successfully impeded its testing.

The largest number of pilgrims visit the Saint Blood Basilica on Ascension Day (forty days after Easter). Societies of the Precious Blood from all over the country bus groups of pilgrims to Bruges. A phalanx of bishops carries the gold, jewel-encrusted reliquary in procession from the basilica to the Cathedral of Saint Saviour, where mass is said before returning the relic to its chapel. Groups march behind the banners of their village or parish. Many pilgrims wear regional costumes. Trumpeters herald the relic's approach; regional musicians accompany the cohort marchers, who are interspersed with floats dramatizing scenes from Jesus' life and Passion or from Belgian history.

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Saint David's (Pembrokeshire, Wales)

Roman Catholicism, Twelfth Century

The tomb of Saint David, in the cathedral and town of the same name in southwestern Wales, was confirmed as the most important pilgrimage site in that part of Britain when Pope Callistus II in the early twelfth century formally canonized him as saint. The pope then declared that in the church's calculus of merit, two pilgrimages to Saint David's were the equivalent of one pilgrimage to Rome. Kings and commoners beat a path to the abbey's altar.

The site's importance was undoubtedly related to its being the staging point for sea trade with Ireland and the first port of call by Irish Catholic missionaries. Saint David was the missionary saint who in the sixth century spread and fortified Christianity in western Britain. He is said to have built a church in Glastonbury

and to have founded at least a dozen monasteries, including his seat at Menevia (Mynyw) in Pembrokeshire. The rule he instituted was ascetic in the extreme: no conversation, no beer, no beasts of burden to carry the loads or till the soil, no clothes but animal skins. David is known for his tireless labors to spread Christianity and for his successful opposition to the Pelagian heresy (involving denial of the doctrine of original sin), which he fought at a number of church synods convened for the purpose. He was to Wales as Saint Patrick was to Ireland. Saint David is said to have advised Welsh soldiers preparing to battle the invading Saxons to wear leeks in their hats to distinguish them from their enemies: hence the association of leeks with Saint David's Day.

Between the sixth and the tenth centuries, David's monastery was raided several times by Norse pirates. The buildings were destroyed and his bones lost. By the eleventh century some relics—perhaps rediscovered bones, perhaps items associated with the saint—were kept in a jewel-encrusted portable reliquary. After the 1066 Norman conquest of England, a massive cathedral was erected at Saint David's. In the mid-thirteenth century the saint's bones were rediscovered, with the help of a vision, and a stone shrine was built to house them. Although the cathedral itself has been enlarged and rebuilt many times since then, David's monument itself stands much as early medieval pilgrims would have found it: a stone catafalque with a bench on which pilgrims can kneel or sit, with openings on each side for pilgrims to reach in to touch the tomb and deposit their offerings. Prior to the dissolution of the monasteries and the despoiling of the church in 1539, the principal relics themselves would have been displayed in an ornate chest on top of the monument. Today the remaining relics rest in a modern wooden reliquary in a niche at the center of the high altar.

Medieval pilgrims to Saint David's also venerated the relics of eleventh-century Saint Caradog, which were displayed in a stone shrine on the north side of the choir. After angering the king of South Wales, Caradog lived as an ascetic monk, respected for his holiness. After his death several miracles were associated with his relics, which were reputed to cure certain tumors and to assist the poor by turning herrings into pennies. Although attempts to have Rome formally canonize him failed, local people still granted him the title "saint," and his relics drew a steady stream of adherents.

Medieval pilgrims would also have visited the chapel of Saint Non, David's mother, about a kilometer south of the cathedral, said to be the place where David was born. Her well is said to contain holy water with curative powers, especially for eye problems. Sick children were sometimes submerged in its water. Saint David's feast day is March 1, hers March 2, and that of David's principal disciple, Saint Lily, March 3, thus ensuring an extended stay of pilgrims at the abbey. Pilgrims today visit the twelfth-century cathedral, the ruins of the Bishop's Palace, and Saint Non's Well, the ruins of what was probably her original church, and a small chapel, built in 1934 in the ancient Pembrokeshire style.

Saint David's Welsh name, Dewid, seems to be associated with the pre-Christian Welsh sea god, Dewi or Dwi, whose symbol, a large red serpent, eventually became the red dragon emblem of modern Wales.

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Saint Gallen (Saint Gallen, Switzerland)

Roman Catholicism, Ninth Century

Benedictine monastery conserving the relics of Saint Gall; one of Switzerland's most important Catholic shrines.

Saint Gall, Irish by birth, joined Saint Columbanus in the early seventh century in his campaign to Christianize the region of the Alps. They lived as hermits and attracted a large devoted following. Gall was offered a bishopric and an abbacy but turned down both honors to continue his life as a hermit. Although he

founded a number of religious communities in Switzerland, the Benedictine monastery that today bears his name and preserves his relics was not begun until a hundred years after his death. It prospered under the leadership of its abbot, Saint Othmar. By the ninth century it had become a popular pilgrimage center. Because Gall was reputed to have the healing touch, his relics too were said to cure people of their diverse maladies. By the tenth century it was one of central Europe's most powerful monastic centers.

Nothing remains of the early monastic buildings. The current church, which is no longer attached to a monastic community but rather functions as a cathedral, was built at the height of the high Baroque from 1755 to 1768. Visitors today are more likely drawn by the church's artistic treasures and its spectacular adjacent library than by the relics of Saint Gall.

The saint's feast day is October 16.

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Saint Joseph's Oratory (Montreal, Quebec, Canada)

Roman Catholicism, Twentieth Century

Shrine dedicated to the husband of the Virgin Mary, located in the heart of busy Montreal.

Brother André (1845–1937; born Alfred Bessette), the doorkeeper of a Canadian monastery, was an uneducated and unprepossessing brother. His work and the multitudes of miraculous cures that were attributed to him (435 cases in 1916 alone; some put the numbers in the tens of thousands of cures) made him famous in the early twentieth century, although at first his work was scorned by the church. In the winter of 1937 when he died, a million people visited his casket. In 1982 Brother André was named "blessed," the final step before sainthood.

In 1904 on Mount Royal in Montreal, Brother André began the construction of a small wood chapel dedicated to Saint Joseph, patron of Canada. He was helped by blue-collar workers. Not long after, it was rumored that the oratory was a place where the sick became well. The present building is the fourth constructed there: the original structure and later churches soon could not hold the crowds that came to pray. The present oratory, the highest structure in the city, was completed in 1918. It can seat 4,000, and another 10,000 can stand inside. Its imposing entrance has four large columns and four arched doors. To reach the oratory one must ascend several steps, reminiscent of the ''holy stairs" in the Church of the Holy Sepulchre in Jerusalem, and penitent pilgrims often climb them on their knees. Inside there is an upper church and another, lower, one, in which Brother André is buried and where the Shrine of Saint Joseph is located. As at Lourdes, crutches and ex-votos proclaim the healing miracles of the site. There are also other structures at the site: the Stations of the Cross, a fountain, a museum, and exhibition halls.

Both the site and Brother André became a focal point for the Quebec Catholic tradeunion movement. Organized pilgrimages have taken place there continuously since the oratory's founding. The site is popular among pilgrims and casual visitors: estimates vary from 100,000 to half a million visits annually.

See also
Sainte-Anne-de-Beaupré

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Saint Peter's Basilica (Vatican City, Rome, Italy)

Roman Catholicism, Fourth Century

The principal church of the papacy and the resting place of the relics of the apostle Peter; one of the world's most important Roman Catholic pilgrimage destinations. Vatican City is an independent political entity, established in 1929 as the successor to the medieval Papal States by a treaty between Pope Pius XI and Mussolini's Italian government.


Saint Peter's Basilica (Corel)

According to biblical texts, the apostle Peter was chosen by Jesus as the rock on which to build his church. After Jesus' death Peter traveled widely, preaching the gospel, until he was eventually martyred by crucifixion in Rome. Tradition says that he was buried in the area now occupied by the Vatican, where the emperor Constantine built a monumental basilica over his tomb in the fourth century. This church was much modified over its history, partly as a result of its having been periodically sacked by invading Goths, Vandals, and Muslims. It was demolished in the sixteenth century to make way for the current basilica.

Saint Peter's and its surroundings are designed to convey a sense of grandeur and to accommodate the enormous crowds of pilgrims who periodically gather at the basilica. Popular times are noon on Sundays, when the pope appears at a window overlooking the square and leads pilgrims in praying the Angelus liturgy. In recent years the pope has also led a recitation of the rosary during the morning of the first Saturday of each month. The pope also holds audiences for visiting pilgrims; admission to the hall, which seats 6,500 pilgrims, is by tickets that are given out free on a first-come basis. In good weather he may give audience in the plaza, in which 20,000 chairs are set out.

Since the mid-seventeenth century pilgrims have generally approached Saint Peter's by way of a monumental avenue, in recent years termed the Via della Consolazione (Avenue of Consolation). It leads to a circular plaza designed by the Baroque architect Bernini, 200 meters wide and flanked by a colonnaded walkway. The plaza comfortably holds a quarter of a million people. The basilica itself is the world's largest church, nearly 200 meters long, with a dome rising 103 meters above the crossing.

Pilgrims generally make their way to the church's center, the high altar reserved for masses said by the pope. The marble slab of its altar was once in the forum of imperial Rome. In front of the altar pilgrims pray in a sunken area faced with colored marble and surrounded by oil lamps. A recess in a statue of Saint Veronica, adjacent to the high altar, contains the basilica's most important relics: fragments of Christ's cross, brought to Rome by Constantine's

mother, Saint Helena, and Veronica's veil (Christian tradition holds that when Jesus fell on his way to Calvary, Saint Veronica wiped his face and his true likeness [in Latin *vera iconica*] remained imprinted on the cloth). Pilgrims may attend a mass at one of the basilica's fifty altars.

Pilgrims to Saint Peter's may also visit the *scavi,* the early-Christian cemetery two levels below the pavement of the church's nave, where Saint Peter is believed to have been buried originally. Excavations in the 1940s brought to light a central cavity whose empty grave was covered with votive offerings from the first and second centuries, suggesting that it was already a pilgrimage site in those early days of Christianity.

In Rome it is often difficult to distinguish between the pilgrims who visit the holy places primarily for religious reasons and the tourists drawn by the splendors of Rome's Renaissance and Baroque art. Inside the basilica, Michelangelo's Pietà and Bernini's baldachin and throne of Saint Peter attract throngs, as does the nearby Sistine Chapel.

Among the visitors' services provided by the Vatican are an information office, a gift office, a bank and money-exchange facility, post offices, rest rooms, and a medical facility. Inside the basilica are confessionals labeled according to the languages spoken by the attendant priests.

See also

Helena, Saint; Journeys of Saint Paul; Jubilee Year; Rome

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Saint Willibrord's Shrine (Echternach, Luxembourg)

Roman Catholicism, Eighth Century

Shrine in a small city on the Sûre River along the German border that is the focal point of Luxembourg's famous annual dancing pilgrimage (Sprangprozession).

Saint Willibrord (circa 658–739) began his career in England and Ireland in the seventh century. After Pippin II's conquest of Frisia (or Friesland, a former country that included what is now Luxembourg), Willibrord established himself in Utrecht and began to Christianize the lands to the east and the north. From his base in Utrecht he founded churches and built monasteries, the largest in Echternach, to which he eventually retired and where he died in 739. He is Luxembourg's only saint, and pilgrimages to his tomb began shortly after his death. For most of the last millennium his relics have lain in a Merovingian sarcophagus in the tenth-century crypt of Echternach's Benedictine abbey; they now stand before the high altar of Echternach's parish church.

Saint Willibrord's feast day is November 7, but the dancing pilgrimage takes place on Whit Tuesday, the first Tuesday after Pentecost. Historians and folklorists speculate that the origin of the dance lies in the fourteenth-century European Dances of Death, frenzied processions thought to ward off contamination either by the bubonic plague, then sweeping Europe, or by a disease of the nervous system that produced exaggerated twitching followed by sudden death. Other legends speak of a returned Crusader, falsely accused of murder and condemned to death, who on the scaffold was granted permission to play a final tune on his violin. The music so hypnotized the crowd that the bishop, priests, hangman, spectators, dogs, and cats all began to dance, and the Crusader was able to slip away unharmed into the forest. Whether or not these stories are true, fifteenth-century documents speak of the dance as an established tradition. Saint Willibrord has become the patron of people suffering from movement disorders, including epilepsy, and the dancing pilgrimage is often engaged in as an act of expiation and penance on behalf of someone afflicted with that sort of disease.

Most years some 12,000 pilgrims journey to Echternach to take part in the Saint Willibrord's Dance. Some walk for several days on foot to Echternach, while others arrive on bus tours or in private cars. The pilgrimage procession begins at a bridge over the Sûre and proceeds a kilometer and a half to the shrine church. After a sermon by a high church official,

generally the bishop of Luxembourg, dancers form into long lines, five abreast, each group member grasping handkerchiefs that connect him or her to the others in the group. In their dance, pilgrims take three steps forward and two back, thus requiring five steps to advance a single pace. Consequently, it takes the dancers several hours to reach the church. They jiggle along, accompanied by numerous bands that all play a single traditional melody. As they progress priests from churches all over the country flank them. Once at the church, the procession encircles the building until eventually all the dancers have arrived. They recite their prayers before Saint Willibrord's marble sarcophagus and touch their breviaries and candles to the tomb to be blessed. After mass, many pilgrims fill their bottles with water from the nearby saint's well.

See also

Dancing and Pilgrimage

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Saint Winefride's Well (Holywell, Flintshire, Wales)

Roman Catholicism, Twelfth Century

A well famed for its healing waters, related to an account of the murder of a young Christian woman in the seventh century. The site is on the west side of the Dee estuary, about 6 kilometers from the city of Flint.

According to tradition, clearly embellished over time, Winefride (born Bewa) was the young daughter of the local prince in the early seventh century. Her uncle, Saint Beuno, was already famous as a religious hermit in the area, and he instructed her in Christianity. When she spurned the advances of another local prince, Caradoc, the angry rejected suitor lopped off her head as she ran for sanctuary in a church. Where her head came to rest, a spring of water burst out. Where her blood splattered, red moss grew (a moss that grows only there, according to the eighteenth-century botanist Linnaeus). As a crowd watched, Bewa's uncle Beuno picked the head up and reattached it to her body, breathing into her mouth and nose and praying over her until she was resuscitated. Caradoc dropped dead, and the earth swallowed his body before their eyes. The threadlike white scar on Bewa's neck led to her new name, *Winefride* (white thread). Winefride became a nun and eventually, for the fifteen years prior to her death, abbess of a convent. Another part of the legend relates that some time before her death, Beuno visited Winefride and returned to the holy spring that still, and forever, would show traces of the blood of her martyrdom. Beuno blessed the spring and promised that those who visited would receive what they prayed for, if not the first time, then on a return trip.

Winefride was buried in Guetherin, where she had been abbess. Her bones were exhumed in 1138 and taken to Shrewsbury, England. (In 1991 a piece of her eighth-century reliquary was found, the oldest surviving evidence of Welsh saint cults.) Although her relics lay in the English abbey, and turned it into a major pilgrimage center, the Welsh holy well did not lose its importance. Pilgrims came; the reputation of the well's healing power spread. A pilgrimage route evolved from Shrewsbury to Holywell, with stops where there were stones anointed with the saint's blood. King Henry V walked from Shrewsbury to Holywell in 1416 after the battle of Agincourt. Edward IV did the same in 1461. Richard III and Henry Tudor paid visits. About the year 1500 the mother of Henry VII enclosed the holy site in a chapel covered with an ornate vault, whose central boss depicts scenes from the life of Saint Winefride. The gushing spring itself was enclosed with a balustrade of ornate Gothic stone tracery. In front was a small pool with a flight of stairs on each side so that lines of worshipers could cross through the sacred water. In front of this pool was a larger pool for bathing for the infirm and a pump for drawing drinking water from the sacred spring.


A pilgrim kneeling in the pool at Holywell, 1948 (Hulton|Archive by Getty Images)

Although much of the construction was damaged during the sixteenth-century Reformation, today Saint Winefride's Well is the best-preserved holy well in the British Isles. For the last several hundred years it has been cared for by the Jesuit Order. Graffiti on the structure's walls, many dating back several hundred years, attest to the enduring importance of this site and that Holywell continued to draw pilgrims even through the Reformation and the Protestant persecution of Catholics in the sixteenth and seventeenth centuries, a persecution that included some gruesome murders of local priests there. When Henry VIII ordered the plundering of Catholic shrines, Winefride's relics were lost. According to tradition, only one finger bone was saved; it was sent to Rome until 1852, when it was divided between Shrewsbury and Holywell.

The medieval Welsh road system facilitated pilgrimage, for Shrewsbury, Holywell, and Saint David's were connected by a single highway that permitted pilgrims to visit all three shrines. There were numerous lesser shrines in the area to be visited as well: the shrine of Saint Werburgh in Chester; powerful crosses at Rhuddlan, Yr Wyddgrug, and Tremeischion; and the holy wells of Saint Dyfnog and Ffynnon Fair. Special hospices, such as the one at Ludlow, were built along the route to accommodate pilgrims.

At Holywell itself, over time a series of ritual activities became standard. The pilgrims walked through the water three times, went down steps, kneeled, and kissed a stone cross. Pilgrims recited a set of prayers, usually related to the rosary, as they walked through the first bath three times and dipped themselves three times in the water. Then the pilgrims went into the outer bath, kneeled on a stone, called the Beuno stone, and finished their prayers.

Accounts indicate that in 1629 about 1,500 pilgrims visited the shrine on the saint's November 3 feast day. In the 1870s, a thousand pilgrims a year were lodged in its guesthouse. Popes offered visitors indulgences in 1851 and 1887. An annual national Catholic pilgrimage occurs on the Sunday immediately following June 22, the saint's summer feast day. A typical June feast day in the 1990s boasted 2,000 pilgrims, indicating that Holywell is probably the most popular of the holy wells in Britain. The feast day celebrations start when pilgrims gather in town for the procession to the well; priests carry banners, a statue, and a reliquary with Saint Winefride's finger bone. A mass is held at the well garden, including the blessing of the sick. Pilgrims walk around the well, under the high vaulted ceiling. Some gather water; some kiss the finger bone relic. Some pilgrims throw coins into the well. There is a bathing pool with steps to help the infirm immerse themselves in the sacred waters. Many candles are lit. Old crutches and canes left by thankful cured pilgrims are still stored in an older building.

Signs at the town's entrance bill Holywell as the "Welsh Lourdes,'' though the two centers have nowhere near the same level of activity. Even so, like Lourdes, Holywell evidences good planning for pilgrims: nearby a pilgrim hostel offers lodging, as was common even during the Reformation period, when priests disguised themselves as innkeepers. The well is maintained by the Catholic Church, which offers pilgrim and tourist wares. Above it stands the Anglican parish church, the Church of Saint James.

See also

Lourdes; Saint David's

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Sainte-Anne-d'Auray (Morbihan, France)

Roman Catholicism, 1623; Secular Political

Church in Brittany commemorating a 1623 apparition of the Virgin Mary. Sainte-Anne-d'Auray is an ongoing pilgrimage site and locus of an annual Pardon Festival that attracts thousands of pilgrims and tourists.

Since the first days of their Christianization, the people of Brittany have been devoted to Mary's mother, Saint Anne. Records indicate that a fifth-century chapel dedicated to her in Auray was destroyed toward the end of the seventh century. In 1623 Yves Nicolazic reported that the Virgin Mary had appeared to him and ordered him to reconstruct the ruined chapel. When work began, an ancient wooden statue of Saint Anne was unearthed in a nearby field. The two miraculous occurrences attracted pilgrims right from the start. That, in turn, attracted royal patronage: Anne of Austria and Louis XIII donated a relic of Saint Anne. The pope authorized a confraternity to care for the shrine and assist pilgrims. The French Revolution interrupted the pilgrimage for a time: the chapel was plundered and the statue burned. But the tradition soon revived, and pilgrims covered the tiny chapel with their ex-votos. The current large church was built between 1867 and 1872.

The chapel containing the statue of Saint Anne is at the top of a long stairway, which many pilgrims climb on their knees. Breton worshipers light candles at the saint's shrine to engage her protection for their crops, their homes, and their boats. Many come for the special pilgrims' mass, held each day at 11:00. After worshiping in the church, many pilgrims visit a nearby fountain whose water is thought to effect miraculous cures.

The annual Pardon Festival is held on July 25 and 26. Tens of thousands of Breton peasants and townspeople come dressed in Breton folk costumes to march through Auray's streets behind altar boys swinging censers, priests carrying elaborate processional crosses, and musicians playing traditional Breton tunes. The Feast of Saint Anne on August 15 is also a popular event at the shrine. Other group pilgrimages are organized for Pentecost, the Assumption of Mary (the first Sunday in September), and her nativity (first Sunday in October). The largest single congregation of pilgrims at Sainte-Anne-d'Auray in modern times occurred in September 1996, when Pope John Paul II spoke to 150,000 worshipers gathered in the plaza in front of the church.

A hundred meters northwest of the church is one of France's most impressive World War I memorials, a horseshoe-shaped wall on which are inscribed the names of 240,000 Bretons who lost their lives during the war. Erected between 1923 and 1932, this memorial functioned as a powerful pilgrimage site for the survivors of that conflict. With World War II's carnage, and the inevitable passing of the generation directly scarred by World War I, it draws few visitors today, even though it has been officially designated the national monument to all twentieth-century war dead.

See also

Secular Pilgrimage

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Sainte-Anne-de-Beaupré (Quebec, Canada)

Roman Catholicism, Seventeenth Century

Large basilica complex located on the north shore of the St. Lawrence River, about 40 kilometers east of Quebec City. In legend Anne is the mother of the Virgin Mary, and she was a popular saint in the seventeenth-century French territory in Canada and among French seamen. Because they had found safety in a cove during a storm, some sailors set up a small chapel there dedicated to Saint Anne. In 1658 one of the first settlers of the area, Etienne Lessard, gave land so that a better chapel could be built. During the construction of the wood structure, one of the workmen, Louis Guimont, was cured of his crippling rheumatism. Other miracles soon followed, and from that time on the shrine has been a center for the devout who seek or acknowledge miracles, especially healing ones.

Fewer than twenty years passed before a stone church replaced the original wood one. The stone edifice was enlarged several times before it was destroyed to build a basilica in the mid-1870s. That building was destroyed by fire in 1922, and the present Roman-style basilica was begun in 1923 and finished in 1926. Today the complex at Sainte-Anne includes the basilica, several chapels, a well, Stations of the Cross, and a replica of the holy stairs in Jerusalem. The focal point is a statue of Saint Anne carrying Mary, carved from one piece of oak, where petitioning and thankful pilgrims gather. In a nearby chapel pilgrims leave their ex-votos, which include crutches, canes, and wheelchairs. In addition to these sites meant for contemplation and prayer, the area also has a hospital, a convent, and a monastery.

From as early as 1671, Native Americans, calling Saint Anne "Grandmother in the Faith" (referring to her relationship to Jesus Christ), began visiting the shrine. Several accounts describe long lines of canoes bringing Native Americans chanting hymns to Saint Anne in their native languages. A cemetery was inaugurated in the 1670s, and some tribes developed a tradition of bringing their dead for burial. The shrine is popular among Catholic Native Americans from all over the northeast: Ojibways (western Ontario), Mohawks (New York), Micmacs (New Brunswick), Penobscots and Passamaquoddies (Maine), and Hurons and Montagnais (Quebec). Some, especially the Mohawks coming from the United States, also stop to worship at the shrine of Cap-de-la-Madeleine.

In 1892, the pope sent a relic of the saint to the shrine. When the relic passed through New York, an epileptic was cured, and as a result Americans began visiting the Canadian shrine. In 1960 Pope John XXIII sent yet another relic to the basilica, the forearm of Saint Anne. Some estimates indicate that more than a million pilgrims now visit the shrine annually. As at Lourdes, France, those who serve at the shrine offer numerous masses and other religious acts each day, including a blessing of the sick. Important pilgrimage dates include July 26, the feast day of Saint Anne, and the Sunday closest to the feast of Mary's birth (September 8). Also important is the entire month of June, during which Native Americans make pilgrimages there.

See also

Notre-Dame-du-Cap

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Sainte-Baume, La (Provence, Var, France)

Roman Catholicism, Thirteenth Century

Cave in France's Provence region, about 50 kilometers east of Marseilles, said to have been inhabited for a time by the penitent Saint Mary

Magdalene. It and the nearby shrine church of Saint Maximin log over 200,000 pilgrims each year.

The 1,150-meter-high Sainte-Baume Massif is Provence's highest mountain. It is a long bare ridge with vertical cliffs on its northern face. Unlike other mountains in the region, it supports a thick forest that clusters just below the summit. This was most likely sacred woodland for the pre-Roman Gauls. According to a French tradition (disavowed by the Vatican), after Jesus' death Mary Magdalene came to Provence, where she converted many of its pagan residents to the new Christian religion. She is said to have done penance in one of the mountain's caves (*baoumo* in Provençal). At her death she was ministered to by Saint Maximin, who buried her in the cave. According to tradition, the cave soon attracted pilgrims. Eventually her relics disappeared. Some say they were taken to the monastery of Vézelay, which greatly prospered from the increased pilgrim traffic they sparked. Others believe that they were just lost.

In 1279 a dream directed Charles II, count of Anjou, to look for the relics under the floor of the simple parish church of Saint-Maximin-la-Sainte-Baume. There he found a funerary crypt, apparently dating from the late Roman period, containing bones with a distinct tinge of sanctity about them: a holy odor and a skull containing an incorrupt tongue sprouting a green plant. The discovery electrified Provence (and distressed the monks of Vézelay). Charles commissioned a new Gothic basilica—the largest in Provence—to honor the relics. He exempted the village of Saint-Maximin from paying taxes in return for its citizens providing lodging for pilgrims coming to visit the relics.

From then on, both the village and the cave high above it have been popular with pilgrims, even attracting the attention of several monarchs. A Dominican monastery was erected next to the mouth of the cave. In the early sixteenth century King Francis I honored the site by placing a statue of himself by its entrance. Steady pilgrim traffic persisted through the Middle Ages and the Counter-Reformation, waned with the French Revolution, and regained popularity only in the late twentieth century.

Today pilgrims climb from a parking lot for half an hour up through a forest to the cliffside cave. After visiting the cave, pilgrims often walk a short additional distance to the Saint Pilon overlook, from which on a clear day one can see the Mediterranean coast, 64 kilometers to the south. Special events each year include the midnight mass on Christmas Eve and the Provence pilgrimage on the Monday of Pentecost. The single most popular event is the Sunday closest to Mary Magdalene's feast day (July 22), when the relics are carried in procession through the village.

Tourists to the village of Saint-Maximin-la-Sainte-Baume come to see the basilica's Gothic architecture, its forged choir grille, its carved choir stalls, and its Baroque organ case, constructed in 1773. Pilgrims are most attracted to the reliquary of Saint Mary Magdalene, kept in a fourth-century Gallo-Roman crypt that lies underneath the basilica. The solid gold reliquary is fashioned like a human head, with the front panel removed to reveal the saint's skull. In the crypt they also venerate the relics of Saints Marcelle, Suzanne, and Sidoine, which are housed in fourth-century marble sarcophagi.

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Sainte Bernadette Shrine (Nevers, Nièvre, France)

Roman Catholicism, 1879

Tomb in the Burgundian city of Nevers holding the incorrupt body of Saint Bernadette Soubirous, the visionary of Lourdes. Her tomb has become a secondary pilgrimage site in the Lourdes orbit.

Bernadette Soubirous was born at Lourdes in 1844. When she was fourteen she reported that Mary appeared to her eighteen times, revealing herself as the Virgin of the Immaculate Conception. The apparition caused an immediate sensation, and even before the church sanctioned the legitimacy of the visions in 1862, it had turned the tiny Pyrenean village into one of the world's most frequented healing shrines.

Transformed by the experience, and shunning the fame that it had engendered, Bernadette entered the Saint-Gildard Convent of the Sisters of Charity in Nevers in 1866. She lived there, in deteriorating health because of asthma and tuberculosis, until her death in 1879. Her selflessness, her Christian stoicism in the face of her suffering, and her conviction that she had been a channel for Mary's presence, gave her an aura of sanctity. Her funeral was mobbed, and as soon as she was laid in the ground people began to pray at her tomb. She was formally canonized by the Vatican in 1933.

During the fifty-five years between her death and her elevation to sainthood, Bernadette's body was exhumed three times. Each time it was found to be incorrupt. Her body, which now rests in a glass reliquary in the Saint-Gildard Convent, is a popular Catholic pilgrimage destination. Pilgrims pray before her body, walk the convent grounds with its replica of the Lourdes Grotto, or join the convent's nuns in praying the Liturgy of the Hours. Among her relics, the convent displays the armchair in which she was sitting when she died; the traveling bag and purse she used during her journey from Lourdes to Nevers; a letter she wrote to a school chum; several items of her clothing; and the flat iron she used to press her habit. Saint Bernadette's feast day is April 16.

See also

Apparitions; Lourdes

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Sainte-Foy (Conques, Aveyron, France)

Roman Catholicism, Ninth Century

The relics of Saint Faith (Sainte Foy) have drawn Catholic pilgrims to the Abbey of Conques in the Tarn Gorges since at least the eleventh century. As an important stop on one of the major routes to Santiago de Compostela, in the Middle Ages it also attracted a large number of pass-through pilgrims.

The biography of Saint Faith, like that of so many of the early Christian martyrs, is speculative. She may have lived in Turkey, although Saint Jerome's *Martyrology* says that she died at Agen in Gaul circa 303. Later legends say that she was martyred by being roasted on a bronze bed and then, when this did not dispatch her quickly enough, by being beheaded. She was a favorite saint of soldiers, particularly of Crusaders, and her cult spread along the pilgrim routes to Compostela and Jerusalem, as well as through England and Italy.

The Abbey of Conques seems to have been founded in the early eighth century by Christian monks fleeing the Muslim armies that were advancing from Spain. Benedictines took over the abbey in 819, and Saint Faith's relics were acquired—probably by theft from Agen—toward the end of the ninth century. Parts of the reliquary, constructed in the shape of a human head and shoulders, are undoubtedly much older and may go back to Roman Christian times. French Merovingian artisans between the seventh and ninth centuries added the gold work and the engraved crystal. So many pilgrims came to view the relics at Conques that the architects of the new Romanesque abbey church, built between 1045 and 1060, made use of a then recent innovation in church design: the ambulatory, a crowd-moving passageway connecting one lateral nave with another by circling around behind the altar. The abbey's monumental tympanum narrated Christ's Last Judgment of human souls, reinforcing for pilgrims the importance of their journey for their salvation. Today Conques attracts a small stream of pilgrims, some of them stopping off on their way to Compostela, and a large number of tourists who come to view the reliquary, the tympanum, and the other spectacular artwork preserved in the abbey. The abbey's principal celebration is October 6.

See also

Santiago de Compostela; Shrine Architecture and Pilgrimage

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Sainte-Marie among the Hurons (Midland, Ontario, Canada)

Roman Catholicism, 1639–1649, 1925

The first Jesuit mission on Lake Huron, site of the martyrdom of eight Jesuit missionaries, now saints.

The mission of Sainte-Marie among the Hurons was established in 1639. Father Jérome Lalemant, its first superior, dreamed of a multipurpose facility that would help sustain Catholicism among French traders and trappers, serve as a place of refuge for the Native American converts, and function as a base for further conversion activities, mainly among the Wendat Indians. It was the major French outpost in central Canada for ten years before Iroquois attacks wiped it out. Eight of the missionary priests and several lay workers and Wendat converts were murdered in the attacks.

Sainte-Marie among the Hurons was unusual for a colonial mission in that, among its other functions, it was designed to serve as a pilgrimage center from the very first. In 1642, Father Lalemant reported, "We often have the consolation of receiving Christians who come from various parts of the country to make their devotions here with more peace than they can in their towns. For this purpose we have built them a hospice, a cabin of bark, in which God has given us the means of lodging and feeding these good pilgrims in their own country" (cited in J. Shaw).

Two years later, a report sent home to the French mother house included the following passage: "This House is not only an abode for ourselves but it is also the continual resort of all the neighboring tribes, and still more of the Christians who come from all parts for various necessities. We have therefore been compelled to establish a hospital there for the sick, a cemetery for the dead, a church for public devotions, a retreat for pilgrims" (*Jesuit Relation of 1644,* cited in J. Shaw). In recognition of this service, a 1644 Papal Brief officially designated the mission a place of pilgrimage, with permission to grant a plenary indulgence.

The mission grounds lay abandoned from 1649 until 1907, when local Jesuits built a small shrine on a hilltop at the site. Soon archaeological excavations began to uncover extensive traces of the mission complex. Canadian lay Catholics and the Jesuit Order began to press for official church recognition of the martyrs. The eight murdered priests were beatified in Rome in 1925. A concurrent celebration at the shrine drew 6,000 worshipers and marked the beginning of the modern pilgrimage. A new church was erected. When Pope Pius XI visited in June 1930, he proclaimed the eight martyrs to be saints before a crowd of 60,000. Their feast day, the Saturday closest to September 26, continues to draw several thousand pilgrims yearly to an outdoor mass. Other special events focus on Canada's Catholic ethnic communities, drawing Estonians, Lithuanians, Latvians, Czechs, Slovaks, Slovenes, and Croatians to the shrine. In the 1990s, as the grandchildren of these immigrant communities find themselves well integrated into the Canadian mainstream, ethnic events at the shrine have decreased markedly in popularity, precipitating an as yet unresolved financial crisis.

Many pilgrims come for the shrine's reputed healing power, attested to by the crutches and canes left as ex-votos. Other pilgrims combine religious motives with a desire to savor the reconstruction of colonial Canadian life. An audio-visual presentation narrates the intricacies of contact between the native and French missionary cultures. Docents wearing colonial costumes lead groups through the site's major sections: house, workshop, forge, hospital, chapel, prayer gardens, and the papal altar, as well as the museum, theater, and gift shop. In July and August, which is the prime tourist season, there are reenactments of some of the principal events that took place at the mission.

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Saints and Pilgrimage

Saints are people recognized by their particular religious culture as far more perfect or more holy than ordinary mortals. Because they embody the characteristics their religious culture holds to be ideal, saints are exemplary. Often such people are held to be imbued with special powers. They may effect miraculous happenings, such as cures for incurable diseases. Many cultures believe that they can act as intermediaries to the deity. In some traditions saints not only help individual pilgrims with religious and spiritual matters, they may also play a role in temporal affairs, such as by monitoring elections or by resolving political disputes. In a majority of cases saints' reputations for holiness are established during their lifetimes and after their deaths are transferred to their tombs or the places where they worked their miracles.

Terms for such people vary from religion to religion and from language to language. In Judaism, a revered, righteous man is called a *tzaddik*. In Islam a saint may be called a *pir, wali* (plural, *awliya*); a marabout in North Africa, especially Morocco; and in the Atlas region of Africa, an *agurram* (plural, *igurramen*). In Jainism and Buddhism and more broadly in Hinduism, special reverence is accorded those who have attained enlightenment or who were great teachers. Hindu sadhus (holy men) or *siddhas* (perfected ones), Jain Tirthankaras (teachers or ford makers), and Buddhist bodhisattvas are individuals who have reached a perfect or nearly perfect state. They are respected both as models and for their ability to transfer some of their merit to others. The English word *saint* is used in this encyclopedia to encompass all of these concepts.

The ability to impart wisdom is not the only path to sainthood, of course. Any communal value endorsed by the religious establishment and exhibited to an extraordinary extent by an individual can result in sanctification. Roman Catholicism and Eastern Orthodoxy—religions in which saints and pilgrimages to saints' shrines play an especially important role—provide examples of individuals canonized in part because they were gifted with visions (Joan of Arc, Bernadette Soubirous, Teresa of Avila); were great military leaders and defenders of Christendom against other religions (Ferdinand III of Seville); or were founders of religious orders (Francis of Assisi, Dominic of Guzmán). Some became saints by building roads, bridges, and hospices to help pilgrims (Juan de Ortega, Domingo de la Calzada) or by caring for sick pilgrims (Roch). Popular tradition, often in direct conflict with established religious authorities, can exalt a saint for unsavory reasons as well. In the Pacific Coast Mexican state of Sinaloa, for example, a favorite local saint is Jesús Malverde, allegedly a criminal hung in 1909. His unauthorized shrine is especially popular among drug traffickers.

The concept of sainthood can be problematical within a religion and even divisive. Some groups may openly embrace the possibility that some individuals may possess divine powers. Other groups within the same religion may not accept the notion. Consulting a living holy person or making a pilgrimage to a dead saint's tomb is a common activity among North African Jews and Jews of northeastern Russia; the practice is not part of the culture of twenty-first-century Reform Jews in the United States. In Islam, the reverence of holy persons is one of the issues that divide Shī'ite and Sunni Muslims.

From its earliest days, Christianity has embraced the concept of sainthood. Jesus' apostles, the evangelists, and the hundreds of Christians martyred for their faith before the Roman Empire recognized Christianity in 313 were all acknowledged as saints, and early pilgrims beat paths to their tombs. In the early centuries, acknowledging someone as a saint did not necessitate a formal decree from a ruling body but sprang up instead from local traditions, often apocryphal. Some of the most famous saints canonized by local tradition—Christopher and George, for example—probably never existed at all. It was not until the eleventh century in the Roman Catholic Church and the thirteenth century in the Eastern Church that a formal process and a bureaucracy were created to make official designations of sainthood, based in part upon credible miracles attributed to the proposed saint's intercession with the deity.

By the early Middle Ages every recognizable geographical entity had its own protecting saint, generally someone from the area who

was believed to advocate the interests of local Christians in the heavenly courts. Villagers revered the image of the local saint in a village church. The saint's annual feast day became an occasion for festival and pilgrimage. Expatriate villagers returned home for the occasion (and in many instances still do); the saint's icon might be taken out in procession; the entire village might trek to a nearby shrine or countryside church for a celebratory mass followed by a picnic lunch. Larger geographic entities such as kingdoms generally had their own patron saints, whose feast day might draw pilgrims from several days' distance from the saint's shrine. By the same token, some saints had a truly international draw: Saint Thomas of Canterbury, Saint James the Greater in Santiago de Compostela, Saint Martin in Tours, Saint Catherine in the Sinai Peninsula. In most of these cases the heart of the shrine was some relic of the saint: a bit of bone or hair, an article of clothing worn by the saint, or some other tangible object associated with the saint. The relic conferred holiness on the place and made it a suitable pilgrimage goal, a place where transcendent power touched the earth, and thus a place where miracles might be expected to occur. Although these examples are Christian, similar patterns of saint veneration through pilgrimage are common among Muslims of North and East Africa and Sephardic Jews in western North Africa.

The tradition of venerating local saints equipped Roman Catholicism for its colonial missionary work among the polytheistic aboriginal peoples of the Americas, Africa, and Southern Asia. A policy of deliberate syncretism allowed local deities to be subsumed into Roman Catholicism as saints and co-opted the pilgrimage traditions associated with those deities on behalf of Catholic pilgrimages.

See also

Islam and Pilgrimage; Judaism and Pilgrimage; Marabout; Mesoamerican Religions and Pilgrimage; Pilgrimage to Living Beings; Pir; Relics; Roman Catholicism and Pilgrimage; Tzaddik; Wali

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Salette, La (Isère, France)

Roman Catholicism, 1846

Site of a Marian apparition that has become one of the most popular Catholic pilgrimage sites in the Alps. The village of La Salette is 80 kilometers southeast of Grenoble, near the village of Corps.

In 1846 two cowherds in the French Alps, fourteen-year-old Mélanie Mathieu-Calvat and eleven-year-old Maximin Giraud, reported seeing a vision of the Virgin Mary in a glowing light wearing a luminous crucifix about her neck. The weeping vision complained to the children that religion was in decline, that people were neglecting Sunday church attendance and prayer, and that her burden was so great that she could barely sustain the weight of her dead son Jesus' arm. She warned of an approaching famine and whispered a secret to both of the children.

Villagers and the local clergy were skeptical. But when one of them broke off a piece of rock near the site where the children had seen the vision and a spring gushed forth, and when various cures were attributed to the water from that spring, the skepticism evaporated. Tens of thousands of pilgrims came to the site for the anniversary of the visions. In 1851 the bishop authenticated the events, authorized the construction of a shrine, and chartered a new religious

order, the Missionaries of Our Lady of La Salette. In 1865 the church built at the site was consecrated, and in 1879 the archbishop of Paris crowned the statue of Mary on behalf of the Vatican. The two visionary children first opted for the life of professional clergy but eventually entered the secular world.

Because of the region's heavy snows, 1,785-meter-high La Salette has traditionally attracted summer pilgrims, although with the popularity of skiing this has changed somewhat. Pilgrims drive or walk up a steep approach road with numerous switchbacks climbing to the ridge on which the shrine is located. Once at the shrine, pilgrims make their first visit not to the church but to the site of the apparition. A white iron grille encloses three groups of bronze statues depicting the miraculous events. In the first, Mary sits weeping, hiding her face with her hands. In the second she stands, her hands in her sleeves, looking at the two children: Maximin holds his staff and cap in his hands, while Mélanie stands beside him in her apron and bonnet. In the third, Mary stands alone, on tiptoe, her eyes raised to heaven, as if she were about to ascend. The route between the three groupings is also the Stations of the Cross, and pilgrims frequently fall to their knees or recite their rosaries before the statues or the nearby plain wooden crosses. Many fill water bottles from the small spring that oozes from the rock near the site of the first apparition. During the height of the summer pilgrimage season, brothers from the La Salette monastery narrate the events surrounding the apparition to the pilgrims assembled around the statues. Many pilgrims, particularly those who have come on foot, spend the night in the shrine hostelries adjacent to the church. Seven hundred and fifty pilgrims per night can be accommodated.

Several times each year large organized groups of pilgrims trek up the mountain to La Salette. Standard-bearers carry elaborately embroidered banners announcing the group's origin and devotion to Mary.

The popularity of La Salette is such that it has spawned many replica shrines around the world, including shrines in the United States in Enfield, New Hampshire, and Attleboro, Massachusetts.

See also

Apparitions; Replica Pilgrimages

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Samye Monastery and Samye Chimpu Cave Complex (Tibet)

Tibetan Buddhism, Eighth Century

Southeast of Lhasa, Tibet's capital, and 30 kilometers northwest of Zedang (Tsedang), stands the oldest monastery in Tibet, the Samye. A ferry ride across the Tsangbo (Zangbo) River and a five-hour hike from the monastery leads pilgrims to a series of caves used since the eighth century as places of meditation.

The Samye (also spelled Bsam-yas) was a joint project of Emperor Trisong Detsen and the Indian Buddhist teacher Padmasambhava (also known as Guru Rimpoche) in the second half of the eighth century. Although smaller Buddhist temples had been built a century earlier, Samye was the first monastery, the first community to house monks, and it became the rulers' royal temple. The king proclaimed Buddhism as the official state religion in 779 and laid the foundation for the monastery himself.

The building has been damaged and reconstructed several times, but its basic plan is still discernible. The central temple is surrounded by several smaller chapels and *chortens* (stupas), placed in such a way that when seen together the structures form a large mandala, symbolic of the Buddhist cosmos.

In the center, representing the mythical Mount Meru or, according to others, the Buddha's palace atop Mount Meru, is the Utse Rigsum Tsuklakang (or Tsuglag Khang), the huge temple. Representing the four continents that surround Mount Meru are four chapels situated at the four cardinal points. Mount Meru is also bordered by eight islands, and here at Samye eight smaller chapels flank the four large ones. On the east and west of the main structure are smaller temples representing the sun and the moon. A wall surrounds the entire


Temple stupas and surrounding buildings of Samye Monastery (Bennett Dean; Eye Ubiquitous/CORBIS)

complex, with four gates, one at each of the cardinal directions. The pattern is stunning in concept, even though later additions of refectories, dormitories, and other service buildings have interrupted the original plan.

Although the buildings have suffered over time, most recently as a result of the Chinese takeover and Cultural Revolution, some of the original construction still remains. The Utse Temple lost two of its four stories, but other aspects of the structure have been restored. An inner path *(kora)* allows circumambulation of the structure and its central image. The statue, 4 meters tall, is said to be the eighth-century image of the Buddha known as the Sākyamuni Buddha (the head is a modern replacement).

In June, during the full moon, thousands of pilgrims make their way to Samye Monastery. They go to see the ancient building complex and its wealth of art, architecture, and historical artifacts, as well as the important religious images.

The Samye caves were used by Guru Rimpoche for meditation in the eighth century while the monastery was being constructed. For the next few centuries, other monks made their way to the caves to replicate the master's activities. The caves lie along a mountaintop with several complexes of cave dwellings and wooden structures, some with shrines and carvings, a few of which are attributed to Guru Rimpoche.

See also

Buddhism and Pilgrimage; Mount Meru; Tibetan Buddhism and Pilgrimage

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San Francisco Javier Baiundó (Baiundó, Baja California Sur, Mexico)

Roman Catholicism, Eighteenth Century

San Francisco Javier Biaundó, also known as Viggé-Biaundó, is the most important shrine on the Peninsula of Lower California.

The Mission of San Francisco Javier was founded in 1699 to bring Christianity to the Viggé Indians. It was moved to its current site near the village of Loreto twenty years later. The church's statue of Saint Francis Xavier is reputed to have curative powers. It draws many pilgrims from the region, especially for the saint's day of December 3, on which the town's population—normally fewer people than there are words in this entry—increases several-fold. The church is decked with flowers, and bands are hired to play music in the town square and church. On the eve of the feast day, a candle-lit vigil is held in the church, culminating in a 5:30 A.M. mass. Additional masses are held during the day, ending with a mass of farewell to the pilgrims. During the day pilgrims may pray at the Cross of Calvary at one end of the village's only street, and walk—many on their knees—from there to the church.

Pilgrims to San Francisco Javier accomplish three purposes: they thank God for rain and for the year's harvest, they request and give thanks for physical cures, and they renew acquaintances from previous years.

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San Giovanni Rotondo (Umbria, Italy)

Roman Catholicism, Twentieth Century

Village on the east coast of Italy where the body of Padre Pio is the focus of a modern popular pilgrimage. The small, formerly predominantly agricultural, village is also the home of the Franciscan friary of Santa Maria della Grazie.

Francesco Forgione (1887–1964) was born into a poor family in the southern Italian province of Benevento. He never enjoyed robust health. Even as a young boy he was very religious and had mystical experiences, receiving visitations from the Virgin Mary. When he was sixteen years old he entered the Capuchin order of the Franciscans, taking the name Padre Pio when he was ordained in 1910. Shortly thereafter he moved to the small friary of Santa Maria della Grazie, which he rarely left. In September 1918, Padre Pio had a vision of a man with bloody hands and feet. When he stirred from his trance, he found that he had bloody hands and feet: he had received the stigmata of Jesus Christ. Reports of this event and of the friar's devout nature made the papers as early as May 1919, and a circle of followers began to grow. The official church could not ignore his developing fame. In 1923 it ruled that Padre Pio's stigmata were not of supernatural origin. Nonetheless, before long, Padre Pio prayer groups were founded to pray for the social institutions he founded and to help support his work. The friction between supporters of the nascent cult and the church continued nearly until Pio's death. His defenders, responsible for the publication of devotional literature, presented him as long-suffering.



Mystic monk Padre Pio celebrating mass, 1964 (AFP/CORBIS)

Padre Pio served as spiritual advisor to several people, including María Esperanza Medrano de Bianchini (the visionary of Betania,

Venezuela) and Karol Wojtyla (later Pope John Paul II), who visited him in the 1940s, but Padre Pio's major focus was the social well-being of San Giovanni Rotondo. Through his encouragement and efforts, a 500-bed hospital was opened in 1956, and it has doubled in size since then. The Casa Sollievo della Sofferenza (Home for the Relief of Suffering) was constructed near the friary. Padre Pio was its chief administrator until his death. Like Mother Teresa in Calcutta, India, he did not name a successor. Now the home is owned and administered by the Vatican. Pope John Paul II proclaimed Padre Pio's beatification in 1999 in Rome to an assemblage of 500,000 pilgrims, and his sainthood in June 2002.

The village lies on an ancient pilgrimage route to the shrine of Saint Michael (the archangel) in Monte Sant' Angelo and is a logical stopover point. In the early 1900s, a dirt lane connected the friary to the village, some 2 kilometers away. Now a broad avenue links town and friary, along which hotels, bars, and shops advertise their specialties. The friary continues to promote the cult of Padre Pio, including underwriting a regularly published magazine. In 1995 construction began on a much larger church, capable of holding 7,200 people, with room outside for another 30,000.

Pilgrims visit various sites connected with Padre Pio, especially his tomb, in the church crypt, and the cell—left as it was on the day he died—where he worked and where he received the stigmata. Although pilgrims come throughout the year, the September 23 anniversary of Padre Pio's death is the most important day for pilgrimage, during which there is a vigil and a mass at 2:00 A.M. Red memorial candles are displayed throughout the town and friary.

See also

Betania

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San Juan de Amatitlán (Guatemala)

Mesoamerican; Roman Catholicism

Site of an annual pilgrimage during the first few days of May, ostensibly dedicated to a statue of the Catholic Santo Niño de Atocha (Holy Child of Atocha) housed there, but whose roots are deeply imbedded in the agricultural cycle and Mayan religion.

San Juan de Amatitlán is one of several villages on the shore of a large lake about 25 kilometers south-southwest of Guatemala City. The Spaniards conquered the area about 1524; the present town was founded in 1549. A document dated 1690 tells about a Christian pilgrimage to visit a "miraculous image of the Holy Child'' in a poor church in nearby Belén. So many people began visiting the statue that a century later, in 1789, the image had to be moved to a larger church in Amatitlán. It was moved to the present parish church in 1883. This statue of the Santo Niño, now located in a small chapel annexed to the church, replicates the traditional Hispanic-style image of a small child, seated on a chair, holding a globe in one hand.

Although the statue is a popular Catholic saint, the San Juan pilgrimage contains numerous activities that are more consistent with pre-Christian practices. Each May 3, the day of the Feast of the Holy Cross, devotees put a replica statue of the Santo Niño in a boat decorated with crosses and cruise from east to west across the lake to a small formation that looks like a chair with a cross painted over it. They seat the image on the chair during most of the day and later return it to the church. Throughout the day a festive atmosphere pervades the area, with flowers, music, water sports, and a busy market. During the rest of the year the Santo Niño statue receives no special attention. Anthropologists report that in the 1950s, however, some residents believed that the statue occasionally left the church at night of its own accord to return in the morning with wet, sandy feet.

The entire lake region shows archaeological

evidence of having been occupied since about 1000 B.C.E. Archaeologists point to votive offerings, both human remains and ceramic sculptures, around a shrine and in the lake at a site called Mejicanos, which dates from about 200 C.E. The area is still populated by Pokomam peoples, related to the Eastern Highlands Maya Indian culture. They are also closely affiliated to the Chortí, whose religion continues to incorporate a wood image of a youth, the corn god, which is kept in a ceremonial house and during agricultural rituals is carried at night to sacred sites in the area. The same image also functions as the sun god in certain community rituals, and when acting as such is seated on a bench under a cross, which is also a Chortí symbol. During the December and June solstices, the solar god is carried on his bench from one ceremonial house to another, eastward in the spring, westward in the winter.

Colonial records indicate that pre-Christian pilgrimage activities persisted in the area after the Christianization. In the early 1600s Dominican priest Thomas Gage, responsible for Amatitlán, wrote that the residents of two other area villages, Mixco and San Juan Sacatepéquez, worshiped a "wooden figure" set up in a cave between the two villages. He did not specify the nature of the figure. However, the activities that take place during the modern pilgrimage days related to the Amatitlán Niño lead anthropologists to believe they are based on much earlier Indian practices and concepts, later overlaid with Christian precepts and terminology.

See also

Mesoamerican Religions and Pilgrimage; Santo Niño de Atocha

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San Juan de los Lagos (Jalisco, Mexico)

Roman Catholicism, Seventeenth Century

Location of a church containing a 50-centimeter-high statue of the Virgin Mary, made of *pasta de Michoacán* (a combination of cornstalks and glue), known especially for its miraculous cures and venerated since the seventeenth century. This city of 40,000 in western Mexico is one of the three or four most popular pilgrimage sites in the country.

There was already a small clay statue of the Virgin Mary in the village's small Catholic church by 1623. One legend of the statue's miraculous power relates that the church caretaker's wife, Ana Lucía, claimed to have held conversations with the Virgin Mary. Another concerns a family of acrobats who were performing in the area. During the act, the young daughter fell on knives and died. Her parents took her to San Juan de los Lagos for burial. Ana Lucía laid the statue on the body, and the child returned to life unharmed. Over time, many other miracles were attributed to the statue, and by 1631 a new church was built to handle the crowds. In 1682 a second, larger church was constructed. The basilica that now houses the sacred statue was begun fifty years later and finished in 1797. In 1972 the basilica was made a cathedral.

San Juan de los Lagos is an especially revered pilgrimage site among northern Mexicans, for whom, since the latter half of the twentieth century, it rivals in importance the national shrine of the Virgin of Guadalupe in Mexico City. Two factors have aided the growth of this shrine. In the early eighteenth century the viceroy of Spain gave permission for commercial fairs to be held in San Juan, specifying that vendors pay a tax to the city, which stimulated the economic growth of the area. Since the 1940s the second factor has been the use of mass communication to sell packaged pilgrimage tours, especially to residents of Mexico City. This miracle-working statue is also popular among Hispanics in the United States, where a replica of the statue was made for the church in San Juan, Texas.

The huge church in San Juan de los Lagos has been designed to handle crowds. The west portal is marked "Entrance," and the north

door is marked "Exit." The statue stands on a high altar surrounded by cascades of gold decoration. There is a large open space between the altar rail and the pews for pilgrims to cluster. Even on non–feast days there are throngs in the church, many coming up the central aisle on their knees. Some carry images or pictures to have blessed by a priest. To the right of the altar is a room where, after mass, one of the priests holds the statue so that pilgrims may approach it, touch it, and have their pictures taken with it. An upstairs hall is covered with ex-votos, many unusual: hanks of hair, soccer uniforms, bridal and first communion dresses, letters, certificates, advertisements, and business cards, most with handwritten notes to the Virgin.

Outside of the church, the crowded plaza on a Saturday evening has a carnival atmosphere: balloons, a mime, and several groups of mariachis. Every side street leading to the plaza is crammed with merchandise, hotels, and restaurants. With the exception of an occasional stand of religious objects, there is no merchandise directed specifically to walking pilgrims.

Since the seventeenth century, pilgrims have trekked to the shrine of the Virgin of San Juan de los Lagos, especially during the shrine's two feast days: August 15, the Day of the Virgin, when her statue is taken out in procession; and February 2, the Day of the Virgen de la Candelaria (Candlemas; Purification of the Virgin after having given birth). A contemporary account of a seventeenth-century feast day describes the mass, fireworks, candles, and a procession in which the statue was taken out of the church and paraded through a cemetery.

Although the majority of pilgrims to the site now come by bus or car, a good number of pilgrims still walk. As far as 70 kilometers away, near the town of Aguascalientes, there are road signs cautioning drivers to watch out for pilgrims. Beginning about 25 kilometers from San Juan there are special pilgrim paths. Prior to the major festivals the lines of walking pilgrims may stretch for kilometers along the highways. Village or parish groups march behind their parish's processional banner. The groups are well organized, with clearly identified leaders keeping order with megaphones. Sometimes their parish priest accompanies the group to say a daily mass. Some pilgrims don the shrine's traditional colors of yellow and black. Some commit acts of self-mortification, wearing hair shirts or crowns of thorns, carrying crosses, or walking barefoot or even on their knees.

During the non-festival periods, groups of from one to ten walking pilgrims come to San Juan, usually wearing tennis shoes and carrying only day packs or plastic bags. Every eight to ten kilometers someone has put out a small table and chairs or benches and sells drinks and food. During their several-day journey the pilgrims sleep out on the path or in doorways or else walk all night. The only formal pilgrim lodging is just two kilometers outside of San Juan itself, and although its sign offers free lodging, it was closed when the authors visited. The authors also observed several groups of bicyclists, accompanied by a pickup truck with a small altar dedicated to the Virgin of San Juan de los Lagos.

See also

Guadalupe; Replica Pilgrimage; Santo Niño de Atocha

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San Juan del Valle Shrine (San Juan, Texas)

Roman Catholicism, 1949

More than a half-million Mexican American pilgrims each year visit the Catholic shrine of San Juan del Valle in San Juan, Texas.

In the late 1940s a Mexican American woman reported seeing a vision of Our Lady of Guadalupe on a stone in the countryside near San Juan. Local Catholic authorities had their doubts and sought a way to combat the developing cult. In 1949, with his bishop's approval, Father Joseph Azpiazu brought to his small chapel in San Juan, Texas, a replica statue of the popular Virgin of San Juan de Los Lagos,

who is venerated by pilgrims in the Mexican state of Jalisco. Not only did he achieve his intention of drawing together the Mexican American farming community of the lower Río Grande Valley, but he also created a pilgrimage site for Mexican Americans throughout all of south Texas.

Within five years, the crowds at Sunday mass required the construction of a larger church, complete with new bells, murals, and a massive wooden crucifix by a noted Spanish artist. In 1970 a freak aviation accident destroyed that church—while miraculously sparing the fifty priests celebrating mass and the schoolchildren clustered nearby—and an even larger church was begun. This new shrine, complete with the Stations of the Cross, a pilgrim house, a cafeteria, a retreat facility, and an associated nursing home, grade school, and radio station, was inaugurated in 1980.

Today the shrine attracts ten to twenty thousand pilgrims each week. Masses, all in Spanish or bilingual, are celebrated almost around the clock. Many pilgrims take home plastic bottles of water from the shrine's fountain that has been blessed by the priests: devotees believe that when drunk it promotes health, when sprinkled on a car it protects the occupants. A Web site logs pilgrim prayers and petitions for assistance.

See also
Apparitions; Replica Pilgrimages; San Juan de los Lagos

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Sangū

Shintō

Japanese word that denotes a long-distance visit to a sacred place, especially to Ise.

See also
Ise; Shintō and Pilgrimage

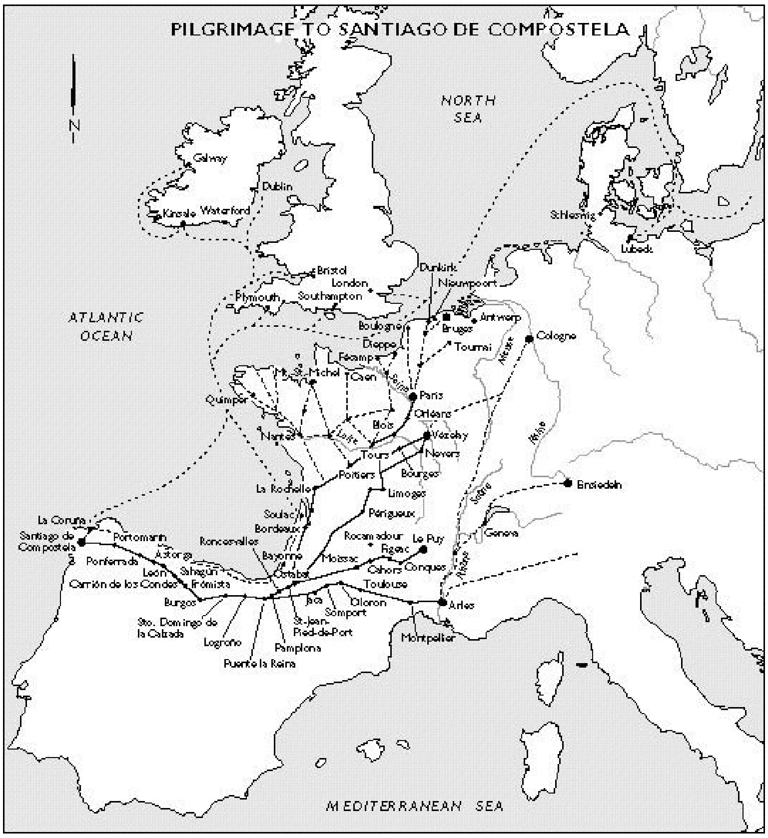
Santiago de Compostela (La Coruña, Spain)

Roman Catholicism, Twelfth Century; New Age

City in northwestern Spain believed to contain the tomb of the apostle James (Santiago, Sant Yago, San Jaime, San Jacobo, Saint Jacques, and so on), which was one of the three most important Christian pilgrimage destinations for medieval Europeans. The revival in the late twentieth century of the tradition of walking to Santiago de Compostela has made it one of the most important non-vehicular pilgrimages in the world, comparable only to the Shikoku and Saikoku Buddhist pilgrimage circuits in Japan.

The apostle James is mentioned sparingly in the Christian Gospels. He was a fisherman (Matt. 4:21, Mark 4:19) and was nicknamed Boanerges (son of thunder; Mark 3:17). He accompanied Jesus during some of his most important moments (Matt. 17:1, Mark 5:37) and was the first of the apostles to be martyred, by Herod Agrippa in the year 44 (Acts 12:2). All other information about James's activities in the time between Jesus' death and his own, as well as the stories of his subsequent miraculous works, is speculative. Yet by the twelfth century a detailed series of legends recounted his life's events. Gathered up and published in the twelfth century, these events triggered the rapid rise in popularity of the pilgrimage to the supposed site of his tomb. The stories, which exist in multiple versions, combine elements from folk tradition with others from standard Christian hagiographies. At the same time, they focus on current political events: the Reconquest war against the Muslims in southern Iberia and the struggle between the autonomous Spanish church and the international religious orders and the papacy. James's biography can be loosely divided into three parts: his activities before his death; his miraculous burial, the tomb's discovery, and the birth of the pilgrimage; and his role in the Reconquest as Slayer of Moors.

Just before his Crucifixion, the story goes, Jesus assigned to each of his apostles a region of the known world to convert to Christianity. James journeyed to the Iberian Peninsula to preach and convert. He gained only a handful of disciples in the northwest region of Spain called Galicia. On his way back to the Holy Land he passed through the Roman city of



Caesar Augusta (today’s Zaragoza). There the Virgin Mary, in her only miraculous appearance while she was still alive, commanded him to build a church to commemorate her son. As proof of her identity, she gave James the pillar on which Christ had been flagellated: hence the church’s name, Virgen del Pilar. On his return to Jerusalem James was beheaded. The legend relates that his body was placed on a boat that without oars or sails or human guidance miraculously made its way to the Atlantic coast of Galicia, landing at Iria Flavia (modern Padrón). James’s few disciples pulled his body ashore, but having no tomb ready, laid it on a stone, which miraculously conformed to the saint’s body. His disciples asked the area’s pagan queen, Lupa, for permission to bury him. She was adamantly opposed, setting the disciples impossible tasks to perform in exchange for her permission. The best known of these was to yoke two ferocious wild oxen to the burial cart. But when the beasts saw the saint’s body, they docilely walked to the cart to be yoked. James was duly buried.

The legends are silent about the next seven centuries until the tomb was discovered circa 814. One version relates that shepherds guarding their flocks saw a particularly bright star, which they followed to a hidden burial place. After consultation with the local bishop, Teodomiro, the tomb was opened, and the body of Saint James was recognized. A small church was erected on the spot, and later a succession of larger shrines. Although the area had been inhabited in pre-Roman and Roman times, it was given a new name: Santiago de Compostela.

The legendary life also makes a war hero out of Saint James. By the mid-ninth century the struggling Iberian Christian armies had captured only a little of the territory occupied by the Muslims since 711. Circa 859 the two sides clashed in a mountain meadow called Clavijo in a battle that the Christians hoped would put an end to the onerous yearly tribute of 10 (or 100, or 1,000 depending on the version) maidens that they had to hand over to the Muslims. The battle was seemingly lost until a knight descended from the sky on a white horse and lit into the Muslim horde. From then on James was known as the Moorslayer (Santiago Matamoros). In his guise as protector of Christians, the saint is said to have appeared in several other important battles in the Reconquest war (as well as later during the conquest of the Americas).

Pilgrims began visiting his tomb shortly after its discovery. Because of Santiago's military exploits, Iberian monarchs showered the Compostela church with donations of money and land. In the late eleventh century a new Romanesque cathedral was begun in the new international pilgrimage style. The bishop of Compostela, Diego Gelmírez, thought of himself as a rival of the pope. A massive chronicle of James's life and miracles, of the French intervention in Spain to protect the route to his tomb, and of the ceremonies attendant on his cult, together with a practical guidebook for pilgrims, was compiled during this time and is known as *Liber Sancti Jacobi* (Book of Saint James). Latin versions of Santiago's miraculous interventions circulated across Europe, and many churches on the roads leading to Spain claimed that their parishioners, too, had been aided by the saint. Hundreds of churches, chapels, and shrines are dedicated to him all over Europe. Pilgrimage to Compostela reached its high point in the twelfth century, when as many as a million pilgrims trekked the long road from their hometowns through France, across the Pyrenees mountains, and along the old Roman highway west to Galicia. The road was known variously as the French Road (since the bulk of the pilgrims were French, or at least came through France) or the Milky Way (*Vía láctea*), following the line of stars God had placed in the sky to guide pilgrims to Santiago's tomb.

Pilgrims to Compostela adopted the scallop shell as their insignia, perhaps because Saint James returned to Compostela from the sea, or perhaps because an early miracle credits him with saving a knight from drowning in the ocean. Statues and paintings of Santiago depict him in a standard pilgrim uniform, with staff, water gourd, satchel, hat, and pilgrim cloak, any or all of them festooned with scallop shells. Within the Iberian Peninsula he is widely represented as Moorslayer as well, generally in a pilgrim hat and white tunic—decorated with scallop shells—astride a white horse, wielding a sword and crushing Muslims beneath his horse's hooves.

An entire universe of pilgrim services grew up in support of the Santiago pilgrimage. Confraternities dedicated to Saint James were common in communities throughout Western Europe. Some collected money for pilgrims, built and maintained hospices along the pilgrimage roads, or promulgated his cult in their local areas. Monarchs built roads and endowed bridges. International religious orders like the Benedictines maintained networks of hospices and hospitals. Individuals who improved the physical infrastructure or made the road safe for pilgrims were rewarded—after their deaths—by being canonized as saints.

The Santiago pilgrimage, like most European Catholic pilgrimages, diminished in volume with the sixteenth-century Reformation's de-emphasis of the external forms of piety and waned even more with the eighteenth-century Enlightenment. But in part because Spain was the champion of the Catholic Counter-Reformation, and because the national government

never totally abandoned its traditional annual monetary contribution to the Compostela cathedral, the pilgrimage never fell off completely. Particularly in the so-called Holy Years, when the Saint's Day of July 25 falls on a Sunday, group pilgrimages under the sponsorship of a parish church or a confraternity brought pilgrims to Compostela. Often the monarchs themselves attended: Charles V in 1520; Francisco Franco on several occasions during his dictatorship (1936–1975), and King Juan Carlos and Queen Sofía in 1996.

The modern pilgrimage to Santiago de Compostela was reborn in the last third of the twentieth century, due largely to the energies of a number of scholars and religious figures who for diverse reasons were fascinated with the Santiago tradition. Some saw in the revival of the pilgrimage a countervailing force to the secular attractions of modern Western culture. Some were fascinated by its academic aspects, such as the historical, artistic, social, and anthropological forces that shaped its role as a significant element in Hispanic culture. The Green movement's emphasis on ecological preservation, young people's renewed interest in physical education, the rising popularity of long-distance hiking, and thriving European economies that permitted substantial leisure-time activities—all contributed to its rebirth. During the decade beginning in 1975 the entire main route across Spain was marked. Guidebooks were published. Confraternities in England and Italy adopted and refurbished some of the ancient hostels. Governments at all levels began to promote the pilgrimage with posters and brochures, and to finance road improvements, hostels, and—eventually—sanitary facilities for pilgrims. Associations such as the British Confraternity of Saint James, the American Friends of the Road to Santiago, and the Belgian Vlaams Genootschap set up systems to advise potential pilgrims and to extend pilgrim credentials. Web sites and list serves abound. When the authors walked to Compostela from France in 1974 they did not see one other pilgrim on the road; when they walked in 1996, the Compostela Pilgrim Bureau logged over 100,000 pilgrims.

The modern pilgrimage to Compostela is as much about walking to Galicia as it is about arriving in Compostela. Judging from the numbers attending church services along the way, most are not motivated by traditional Catholic piety. Considering the intense interactions in the myriad hospices along the way, many are enthralled by the aura of community that thrives among pilgrims along the road. Some push themselves as a physical test; some linger to savor the art and architecture in churches along the way; some lose themselves in the endless vistas of Castile. In Compostela itself most pilgrims follow a routine that has varied little since the late Middle Ages. They struggle across the last mountain and stagger exhilarated into the city, making their way directly to the enormous plaza in front of the cathedral. They enter through the western portal, stopping to touch their hands to the statue of Saint James on the pillar in the center of the main door. They walk up the aisle to the main altar to stand awestruck or kneel before the central statue of Saint James in its elaborate Baroque setting. They form a line to descend to the crypt, where the saint's bones lie in a silver chest, and then join another line to climb the stairs behind the altar in order to give the central statue of Saint James a hug of greeting. Then they make their way across the street to the Pilgrim Bureau to register themselves and—if they are Catholic pilgrims who have walked at least the last 200 kilometers and have completed all of the church's requirements—receive their Compostelana, the certificate attesting to their having completed the pilgrimage. Later that day, or the following morning, they attend the special pilgrim mass in the cathedral.

See also

Communitas; Infrastructure of Pilgrimage; Insignia of Pilgrimage; *Liber Sancti Jacobi;* Milky Way; Saikoku; Shikoku; Virgen del Pilar

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Santo Niño de Atocha (Plateros, Zacatecas, Mexico)

Roman Catholicism, 1829

In the silver-mining village of Plateros (whose name means "silversmiths"), located about 50 kilometers north of the Mexican city of Zacatecas, pilgrims venerate the small image of the Holy Child of Atocha (Santo Niño de Atocha).

From the mid-seventeenth century the village church of Plateros has displayed an image of the crucified Christ known as el Señor de los Plateros (Lord of the Silversmiths), famed as a worker of miracles. This image is still revered. But the church is famous instead for its second image, that of the Santo Niño, which was a gift to the church in 1829 by the marquis of San Miguel de Aguayo, who owned the mines.

The prototype for the Santo Niño in Plateros is a wooden statue in Spain in Madrid's Atocha parish church of the child Jesus dressed as a pilgrim to Santiago de Compostela. Madrid's image is said to have been painted by the evangelist Luke himself. The Atocha Santo Niño is always shown wearing a large-brimmed hat (in Plateros the hat is adorned with feathers), with his left hand holding a pilgrim staff with a gourd canteen. On his shoulders he wears an *esclavina* (pilgrim mantle) bearing the distinctive scallop shell motif of the pilgrimage to Santiago. Unlike the Spanish model, which is of an infant Jesus in his mother's arms, the eight- or ten-year-old child in Plateros sits on a humble chair, wears Mexican-style sandals called huaraches, and carries a flower-filled basket in his right hand.



Mexican popular mass-produced print of the Santo Niño de Atocha (Collection of Linda K. Davidson and David M. Gitlitz)

The late-eighteenth-century Mexican neoclassic church has one large main aisle and two side aisles. The Santo Niño reposes atop the altar. Over him hangs the church's other sacred image, the large sculpture of the suffering Christ. A steady stream of pilgrims visits the church year-round. Most appear to be peasants or from the urban lower classes; almost all are mestizos. Many pilgrims come up the central aisle on their knees. Most bring unlit votive candles (a sign asks worshipers not to light them) to leave on the altar; some pilgrims rub the candles over their shoulders while murmuring a prayer.

Mass is said every few minutes, with the priest's sermon touching on the holy properties of the Santo Niño. The day the authors attended he concluded the sermon by asking the pilgrims for a round of applause for the Santo Niño, and another for "his mother, the Holy Virgin."

A replica image of the Santo Niño is kept in the sacristy, and after mass one of the acolytes holds it in his arms while one by one people approach and kiss its foot. Some come on their knees. Others, often in family groups, pose with the statue for pictures.

On the east side of the church plaza are the church's administrative rooms, maintained by Franciscan nuns. An inner room displays a photo history of the shrine, with explanatory texts. One sign boasts that 2 million visitors come each year. Other rooms display painted tin plaques left by grateful pilgrims; a sign says the collection exceeds 20,000. In addition to the painted ex-votos, pilgrims leave photographs of family members, hanks of hair, military insignia, and other meaningful personal memorabilia. Because this is a shrine of the infant Jesus, many pilgrims also bring toys to give him.

As is common with Mexican shrines, the large plaza in front of the church is filled with vendors selling the standard variety of pilgrim goods, along with some innovative items such as T-shirts bearing a picture of the church or the Santo Niño. Several stores also offer religious music, including traditional North Mexican *corridos* (ballads) with religious themes.

See also

San Juan de Amatitlán; Santiago de Compostela

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Sarnath (Uttar Pradesh, India)

Buddhism, Third Century; Jainism, Nineteenth Century

One of the three most important sites in India for Buddhists; the place where the Buddha (circa 566–circa 486 B.C.E.) first proclaimed his knowledge and the phenomenon of his enlightenment and where he gave his first public sermons.

Located 220 kilometers west of Bodh Gayā, another important Indian Buddhist pilgrimage site, Sarnath is also called Deer Park. Buddhists believe this site is the birthplace of Buddhism as a religion, because when the Buddha preached his first sermon, often called the Sermon in Deer Park, here, he set in motion the Dharma, the wheel of truth. Shortly thereafter, he gathered a group of followers around him here to form the first Buddhist monastic community. When Emperor Aśoka converted to Buddhism (in the third century B.C.E.), he established other monastic buildings here as well.

The area was at its peak in the fifth and sixth centuries C.E. Chinese traveler Fa-hsien visited in the early fifth century. When Hsuan Tsang arrived in 640, 1,000 to 1,500 priests lived in the community. A century later Buddhism's popularity declined in India. Still later, Muslim invaders destroyed nearly everything in Sarnath. In the late nineteenth century, the British began archaeological work on the site. Reconstruction over the last century has made visible much of what had been lost, although most of the monastic buildings are now no more than foundations.

Deer Park is once again a pilgrimage center. In April/May a great festival celebrating the Buddha, the Visakha Pūjā, draws a huge crowd. In October/November another gathering commemorates the time when the Buddha gave his first sermon. As in Bodh Gayā, the Mahabodhi Temple Society looks after the grounds and the temples here. Most of the ancient structures, monasteries, and areas of prayer are not fully reconstructed; just enough of the walls exist to identify what the edifices had been and to give pilgrims focal points for wandering through the parklike setting.

Four sites in Deer Park are important pilgrimage stops, although in no particular order. The first, the Dharmarajika Stupa, is the remains of a stupa built by Emperor As´oka, where he placed a casket containing relics of the Buddha as he was distributing them throughout India. Later devotees added several architectural layers to the original structure. The stupa lay nearly in ruins by the beginning of the nineteenth century, and the casket had disappeared. During archaeological surveys in the 1830s, the casket was evidently recovered from a nearby river. Later, it again disappeared.

The Dharmekha Stupa is a heavily decorated, huge cylinder tower, over 30 meters tall, built on the site where the Buddha preached


Darmekha Stupa in Sarnath, 1998 (David M. Gitlitz)

his first sermon. Constructed in the third century B.C.E., much of its very detailed carving is still intact on the tower's lower levels; they have not been reconstructed.

There apparently was an earlier structure, evidently both tall and sumptuously decorated, in which the Buddha meditated while he was in Sarnath. It is considered to have been his preferred site for meditation and so it is called the Nulaghandhakuti (meditation) Shrine. Although very little remains of the original structure, pilgrims stop here to meditate. Some pilgrims press pieces of gold and silver leaf to the structure and light incense candles.

A modern temple, built 1929–1931 by the Mahabodhi Temple Society, is another stopping place. Called the Mulagandhakuti Vihara, the structure houses frescos painted on three interior walls depicting the life of the Buddha. On the fourth wall, a deep recessed altar contains a large statue of the Buddha and a silver casket that was found in Taxila in the Punjab in 1913. On it is an inscription dated about 79 C.E., stating that it contains the relics of the Buddha. The casket was given to the Mahabodhi Society in 1935.

Outside stands a lofty bodhi tree, in front of which modern donors have created a prayer space containing a huge statue of the Buddha surrounded by three larger-than-life praying Buddhist monks. The space is decorated with flowers, candles, and prayer flags, most with prayers written on them. The flags are attached to the tree, the figures, and the railings around the bodhi tree area.

To the south of the Mahabodhi Temple, still within the park, another temple is a sacred space for Jains. The temple is built over the place where the eleventh Tirthankara, Shreyanshanatha (or Shreyamsha), died. The simple temple dates from 1824. Barefoot pilgrims ascend several steps and cross an open patio made of marble. Pilgrims then enter a small room decorated with pictures of this Tirthankara. A small altar is set off from public access by a railing.

See also

Bodh Gayā; Buddhism and Pilgrimage; Jainism and Pilgrimage; Lumbini; Kuśinagara; Stupa

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Sastin (Západné Slovensko, Slovakia)

Roman Catholicism, Sixteenth Century

Pilgrimage church containing a miraculous sixteenth-century statue of Mary with the dead Jesus on her lap. Currently more than 200,000 pilgrims visit the church each year. It is located 72 kilometers north of Bratislava.

In 1564 Angelica Czobor, the wife of a powerful Slovakian noble, vowed to dedicate a statue to the Virgin if Mary would cause her husband to stop mistreating her. When her husband indeed changed, she had the statue carved and set on a column where he had once thrown her from their coach. So many people came to pray at the site that eventually a chapel was built.

In 1717, at the request of Slovakian bishops, Pope Benedict XIII proclaimed Our Lady of Sorrows of Sastin the Patroness of Slovakia. The chapel was given to the Pauline Order, which built a magnificent Baroque basilica there from 1733 to 1744. Eventually the shrine was taken over by the Salesian Order. Pope Pius XI reconfirmed the statue's status as Slovakian patroness in 1927. Although pilgrimage to the shrine was de-emphasized during the period of Communist domination following World War II, in the 1990s it resumed in full force, drawing the greatest crowds on the special feast days of September 15–16 (Our Lady of Sorrows), May 24 (Our Lady Help of Christians), and Pentecost Sunday. Pope John Paul II celebrated mass in the basilica in 1995 for 300,000 pilgrims.

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Saut d'Eau (Haiti)

Vodou; Roman Catholicism, Nineteenth Century

In central Haiti the Tombe River Falls, known as the Saut d'Eau (also spelled Sodo), has long been a pilgrimage center for the Vodou religion. Then, on July 16, 1843, and on the same date in 1881, the Virgin Mary appeared above a palm tree in the nearby village of Ville Bonheur to announce the end of the world. After the second apparition Haiti's Catholic hierarchy quickly built a chapel on the site and began an annual celebration of the apparition of Vyèj Mirak (the Virgin of the Miracles), but they did not succeed in separating the site's holy nature from its roots in Vodou. The peasantry of the region identified the Virgin with the Vodou deity of love, Ezili (or Erzulie) Freda (who is the mistress of Ougou Feray, god of war, venerated at Plaine du Nord), and her appearance was thought to have further sanctified the waterfall. In fact, the anniversary festival today is known as the Fête de Saut d'Eau.

During the early part of the twentieth century, the church and the Haitian government, with the aid of American military forces, attempted a harsh crackdown on the folk religion. In 1915, when Vodou practitioners saw images in a tree around the waterfall, the military shot down the tree. The image moved from tree to tree, and the palms were all shot down. Legend has it that the image transformed itself into a pigeon, remaining near Ville Bonheur for several days before flying away.

Nearly 20,000 pilgrims come yearly to Saut d'Eau. Although pilgrims come year-round to the site, the most popular time is the Catholic festival on July 15, when pilgrims hear mass and take part in the procession through the village with the image of the Virgin. Some devotees walk to the festival from several days' distance as penance or to fulfill a vow, living off charity during their pilgrimage. In the modern white concrete chapel they pray before the image of the Virgin, whom they call Ezili, and Saint Patrick, whom they call Danballa, who is simultaneously an old, noble father who assisted in the creation of the world and the snake god who wraps himself around the four pillars that help to sustain the universe.

On that night and the subsequent night, Vodou ceremonies are held in the deep basin



People taking part in a Vodou cleansing ceremony at Saut d'Eau, July 16, 1994 (Reuters NewMedia Inc./ CORBIS)

cut by the nearby falls. The ritual includes a stop at a large ficus tree dedicated to Legba, the *lwa* (spirit) of communication, Christianized as Saint Peter. Legba is the first of the Vodou lwas invoked in ritual. Many pilgrims have fastened colored sashes around their waists, blue for the Virgin and pink for Ezili. At the falls they remove them and tie them to the surrounding trees. They offer food and candles to the spirits. Devotees dance, play, and sing in order to attract lwas to intercede for them. After their devotions, they jump into the cold water.

Sacred water from the three waterfalls is taken home for blessings.

See also

Plaine du Nord

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Schneerson, Menachem

Judaism, 1950s

Revered leader of the Lubavitcher Hasidic movement within modern Judaism, seen by many within that movement as the Messiah foretold in the Jewish Bible.

Menachem Mendel Schneerson (1902–1994) was born in Russia and later attended universities in Berlin and Paris. Schneerson was a lineal descendant of Shneur Zalman of Lyady, the Hasidic sage who, in the 1770s, founded the Chabad movement and developed it from the Belorussian town of Lubavich, to which he had moved in 1813. The name Chabad is an acronym for Hochmah, Benah, Da'at (Wisdom, Understanding, Knowledge). Chabad followers were devoted to Torah study and to bringing the practices of everyday life more in line with traditional Jewish teaching.

Schneerson's interest in the Torah and in bringing Jews to a more observant traditional Judaism were evident early in his career. He fled Nazi Germany in 1941 for the United States, where he began working with his father-in-law, Joseph Isaac Schneerson, who had

brought the Chabad concept to the United States and was Chabad's leader from 1920 to 1950, organizing aggressive outreach activities to bring Jews of all persuasions back to Orthodox Judaism. Upon his father-in-law's death, Menachem Mendel Schneerson became the seventh leader of Lubavitch Hasidim. Called simply the Rebbe, Schneerson began attracting large numbers of followers by the force of his commitment and his teaching. He never went far from his home in Queens, New York, but he advocated a strong emissary program worldwide. Although Schneerson never personally claimed to be the Messiah, he did not stop his many followers from making the assertion. Miracles attributed to him further increased his popularity.

After a stroke left him debilitated in the early 1990s, other people began taking over leadership of the Chabad's concerns, but it was a shock when Schneerson suffered a massive heart attack and died in 1994. The Rebbe had named no successor, and the Lubavitcher Chabad movement is still without a recognized leader. Many followers could not conceive that the Rebbe was dead and would not return, and many still longed to confer with him. Visits to his tomb, the Ohel, began immediately. In June 2001, the seventh anniversary of his death, about 40,000 people stood in line for hours in order to spend two minutes in front of his grave to recite prayers and make petitions, leaving paper prayers called *pidyonos* (redemptions) on the tomb.

Visitation to Schneerson's grave in the Old Montefiore Cemetery in Cambria Heights, Queens, has continued to grow strongly since 1994. The area around the cemetery includes a Chabad organization house with facilities for pilgrims. A Web page gives directions to the site, information on how to submit a letter to the Rebbe (in person, or by fax or e-mail), and prescribes the conduct appropriate at the grave, including references to modest clothing. The Web site encourages leaving candles along with the letters and reminds pilgrims to back away from the tomb when departing as a sign of respect. The cult of the Lubavitcher Rebbe has ventured into the world of cyberpilgrimage, since many followers post prayers via e-mail to be read at his tomb in Brooklyn.

See also

Judaism and Pilgrimage; Pilgrimage to Living Beings; Saints and Pilgrimage; Tzaddik

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Secular Pilgrimage

People go on pilgrimage for secular as well as religious motives. One transitional step from purely religious to purely secular pilgrimages came about in the nineteenth century when Americans and Europeans journeyed to places such as Niagara Falls and Yellowstone Park in the United States that, because of their natural beauty, were deemed to be visible manifestations of the deity.

Secular pilgrimages are considered pilgrimages because they involve a personal commitment to travel to a site that offers the potential to affect the pilgrim on a spiritual plane. The purposes of such pilgrimages are as varied as a pilgrim's individual motivation and are hard to categorize, for they are internally defined. From the outside a secular pilgrimage may appear to be a mere tourist jaunt, such as a visit to the home of a favorite poet; for example, to Emily Dickinson's house in Amherst, Massachusetts. Yet the visitor knows when the experience passes from the realm of tourism to that of pilgrimage. Eve LaPlante wrote about her visit to the home of E. B. White, author of *Charlotte's Web:* "Like an Elvis groupie near Graceland, I felt compelled to see the shrine. . . . Whatever I'd come looking for, I had found" (76, 78). There are several kinds of

secular pilgrimage; many secular pilgrimages fall into more than one category.

Identity

These pilgrimages may be for the purpose of strengthening an individual's sense of ethnic identity, as when ethnic Americans gather at the New World's great Polish, Portuguese, Hispanic, or Haitian festivals; or when immigrant communities congregate at religious shrines replicating Lourdes, Czestochowa, or La Salette; or when Native Americans travel to Quebec's Notre-Dame-du-Cap or New York's Kateri Tekakwitha shrine; or when Chippewa, Cree, and Blackfoot Indians take part in Roman Catholic services at Lac Sainte-Anne (Alberta, Canada) that include elements or rituals specific to those tribal groups.

An intensely personal and identity-related pilgrimage can be undertaken by individuals to grief shrines, as when gay Americans trek to the remote Wyoming fence post where Matthew Shepherd was robbed and murdered in fall 1998.

Political

Political pilgrimages usually commemorate group sacrifice, such as the pilgrimages to Valley Forge or Wounded Knee, to Treblinka or Babi Yar, to Gallipoli or the Normandy Beaches, or to the Vietnam Veterans Memorial Wall in Washington, D.C. This kind of political pilgrimage engages both personal loss and national struggle. Pilgrimages to war graves may be undertaken by individuals or by groups, as in the case of the Gold Star pilgrimages underwritten by the United States government in the 1930s so that widows and mothers could visit soldiers' graves in Europe. The British Legion arranged similar visits for widows and mothers in the late 1920s called the War Widows Scheme. In 1928, when 10,000 women pilgrims made the trip to France and Flanders, seven-eighths of the cost was borne by the British government. As one pilgrim remarked, "I came all the way from home for this; now I can die content" (cited in T. Walter 76).

Another sort of pilgrimage may combine with a political intent, as when African Americans replicate the 1968 Freedom March from Selma to Montgomery, Alabama. Not only does the mass march reaffirm commitment to the political goals of the original march, it helps strengthen aspects of American Black ethnic identity. Protestors against nuclear war call attention to their political agenda by making pilgrimages to key sites of the atomic age to protest the manufacture and testing of atomic weapons. A dramatic example of a politically motivated pilgrimage was the anonymous woman pilgrim who walked for peace from 1953 until her death in 1981. The Hiroshima Peace Memorial in Japan serves as another important political pilgrimage destination for those who decry the use of nuclear weapons; it simultaneously is a very personal memorial for those who lost family members as a result of the bombing.

Popular

Perhaps the most widespread type of secular pilgrimage is the group or individual trek to sites hallowed for their association with mega-stars of popular culture. The most revered are the heroes' gravesites. These pilgrimages may connect the pilgrim's spirit with that of some great cultural icon, such as Elvis Presley at Graceland, in Memphis, Tennessee; James Dean in Fairmount, Indiana; Jimi Hendrix in Renton, Washington; Marilyn Monroe in Westwood, California; and Jim Morrison and Frédéric Chopin in the Père Lachaise Cemetery in Paris.

Hobbyists, and for that matter people passionately engaged in almost any human pursuit, may be moved to make a pilgrimage to a site that epitomizes their passion: Milan's La Scala for opera lovers; Indianapolis, Indiana, or France's Le Mans for automobile racing fans; the Grand Ole Opry in Nashville, Tennessee, for country music enthusiasts; France's Giverny for devotees of Impressionism; Kenya's Olduvai Gorge for paleontology enthusiasts; and Napa Valley, California, for oenophiles. Whether such a journey is a pilgrimage or a tourist outing depends on the individual's personal reactions to the experience: "There [in Paris] I saw people make a pilgrimage to van Gogh's paintings as though he were a religious figure or a rock star. Some had tears in their eyes. Others posed for photographs in front of his work" (J. Swerdlow 127).

For diehard sports fans, the spiritual impact of the journey to see their team play is often

couched in terms of pilgrimage. A Boston Red Sox baseball fan put his feelings for Fenway Park this way: "April 5—Friday is the most important day of my year. It is my holy of holies. It is the day when I, my brother Bill, my cousin Jack and my closest pals cut out of work to worship together at the shrine. Friday will find me at Fenway. For the 16th year in a row, ever since I returned to my hometown of Boston, I make my pilgrimage to see and support the Red Sox on Opening Day" (MSNBC Sports). For one Unitarian minister, a trip to the ballpark was a quasi-religious mystical experience:

> I carry in my mind a vivid image of a day's journey—or really a pilgrimage—to the ballpark. Arriving at the stadium, I am filled with anticipation. The perfect moment is when you get inside, and finish negotiating the long ramps to your seats—this works even better if you're seated in the upper deck and have lots of ramps to travel—and you come out of the darkness and get your first look at the vast green expanse of the field. I am always a little awed by the view—the perfectly groomed field, the bright colors in the crowd, the almost visible tingle of excitement. It never ceases to be a special moment. (Finkelstein)

See also

Ethnicity and Pilgrimage; Gold Star Pilgrimages; Grief Shrines; Mecca; Politics and Pilgrimage; Replica Pilgrimages; Selma Freedom March

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Sedona (Arizona)

Native American; New Age; Twentieth Century

Sedona is located among spectacular red bluffs at 1,370 meters in the high Arizona desert. The rock formations astound by their beauty and magnitude. Hopi legend states that this is the place of "center." Apaches say that nearby Boynton Canyon is where woman was created. Havasupai consider the same canyon the site of their creation myth. There is a complete medicine wheel overlooking Long Canyon.

The town was officially named in 1906 by Carl and Sedona Schnebly. Over the years, it has evolved from an art colony and retirement area into a New Age mecca, where psychics and spiritual searchers claim to feel a connectedness to the earth. In 1956 Marguerite Brunswig Staude designed a Chapel of the Holy Cross as a result of what she had experienced there. In 1980 psychic Page Bryant announced the presence of seven vortices, the four important ones at Boynton Canyon, Cathedral Rock, Bell Rock, and Airport Saddle, from which the earth's electromagnetic energy spirals. Writer José Argüelles announced that on August 16–17, 1987, there would be a "harmonic convergence" felt at Machu Picchu

(Peru), the Great Pyramids (Egypt), Stonehenge (England), and Sedona. That brought 10,000 people to Sedona for the experience.

Many people now find the town overly commercial, with establishments ranging from crystal shops to fast food restaurants, from meditation schools to sweat lodges. But New Age devotees still come in large numbers to connect with themselves and experience a spiritual awakening in this area of magnificent beauty. They consult Sedona's assorted psychics and advisors, participate in the Indian-led healing and shaman ceremonies, chant, peruse Tarot cards, go to seminars on macrobiotic healing, Dao, or Zen, all in search of a way of being that will change themselves and perhaps the world.

See also

Native American Religions and Pilgrimage; New Age Religions and Pilgrimage

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Sehwan (Sind, Pakistan)

Islam, Fourteenth Century

Site of the tomb shrine of Sufi saint Lal Shahbaz Qalandar (sometimes spelled Kalandar; 1177–1274); a pilgrimage destination for both Muslims and Hindus.

Lal Shahbaz Qalandar, whose real name was Syed Muhammad Usman, was born in Persia. His father was a dervish (member of a Muslim ascetic order), and the young man showed religious tendencies from an early age. He joined the Sufi Qalandar order when he was twenty years old. He became known as a mystic scholar and poet, who led a celibate, nomadic life. He eventually settled in Sehwan in the late 1260s.

The present shrine that circles his tomb was built in 1356 and is considered a work of art in tiles and mirrors. The two gold-plated doors were donated by important political rulers in the twentieth century, the late Shah of Iran and prime minister Zulfikar Bhutto.

Many pilgrims come seeking miracle cures at this shrine. They visit the tomb throughout the year, but especially in November for the annual '*urs* (anniversary of the saint's death). At that time as many as half a million pilgrims arrive in Sehwan to take part in the festival, often camping in fields during the three-day celebration.

Lal Shahbaz (*lal* makes reference to his red clothing; *shahbaz* to his spirit likened to a bird) is considered the patron saint of the Sindh area, both Muslim and Hindu. Inside his shrine are copies of the Qur'an for Muslim use and *diyas* (small oil lamps for lighting) for Hindus. When pilgrims enter the shrine they often carry garlands of flowers, similar to the custom in Hindu temples, and when they approach the tomb they do so with folded hands, much as when approaching the sacred space in Hindu temples. During the 2001 celebration of the 'urs, the Pakistan national government officially participated in the celebrations as a way of promoting recognition of religious diversity in the country.

See also

Islam and Pilgrimage; 'Urs

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Selma Freedom March (Alabama)

Secular Identity, Secular Political, 1965

Annual event, frequently termed a pilgrimage, evoking the heroic civil rights march of the spring of 1965 from Selma to the state capital of Montgomery, Alabama. The route has been designated a National Historic Trail.

In the late winter of 1965 tension mounted across the American South as civil rights groups pressed for the abolition of segregation laws in the southern states and for equal access to voter registration. For the three years previous, beginning with the 1963 bombing of a Birmingham, Alabama, Black church in which four young girls were killed, violence had marked the escalating confrontations between Black and white civil rights protestors and conservative white resistance. Teams of volunteer voter registration recruiters, both whites and Blacks, went to work in the cities and villages of the traditional South. In the weeks immediately preceding the march, Viola Liuzzo, an auto



Dr. Martin Luther King (center) leads thousands of civil rights demonstrators out on the last leg of their Selma-to-Montgomery fifty-mile hike. Others identifiable in the front row include John Davis (2d from left) of SNCC, King's aide the Reverend Ralph Abernathy (3d from left), Dr. Ralph Bunche (5th from left), Mrs. King (next to her husband), and the Reverend Hosea Williams (carrying little girl, right). March 26, 1965. (Bettmann/CORBIS)

worker from Detroit, was shot and killed in Lowndes County, Alabama; Jimmie Lee Jackson, a black teenager, was shot by a state trooper in Marion, Alabama; and the Reverend James J. Reeb, a Unitarian minister from Boston, was fatally beaten by a white mob.

In outrage, the Reverend Martin Luther King Jr. accepted an invitation to lead freedom marchers from Selma to Montgomery. They were to set out on March 7. When Governor George Wallace denied permission to march, King went to Washington to ask President Lyndon Johnson's help. The protestors decided to march without the governor's permission. When they reached the Edmund Pettus Bridge, at the outskirts of Selma, they were met by massed state troopers. Some 525 marchers were gassed and beaten with nightsticks in an event that the press and television crews quickly labeled "Bloody Sunday." Hundreds were arrested and briefly imprisoned, and more than fifty were hospitalized. Two days later Reverend King led a second march to the bridge, and again they were turned back.

The march's organizers, the Reverends Ralph D. Abernathy and Martin Luther King Jr., then asked President Johnson to guarantee their safety, which he did by mobilizing National Guard troops to protect the route of march. With this shield, 3,200 people set out from Selma on March 21 to walk 86 kilometers to Montgomery to submit a petition to Governor George C. Wallace demanding state support for voting rights. Along with the Reverends Abernathy and King were Ralph Bunche, the United Nations Under Secretary for Special Political Affairs; Rabbi Abraham Herschel; and John Lewis, president of the Student Non-Violent Coordinating Committee (SNCC). The march galvanized public opinion, and by the time the protestors reached Montgomery on March 26, the group numbered

25,000. Wallace remained a staunch segregationist, but the events catalyzed President Johnson to push the Voting Rights Act through Congress and that in turn spurred rapid advancements in civil rights in the next two decades.

Each year civil rights groups, schools, church groups, and individuals reenact the march from Selma to Montgomery. Almost all refer to the reenactment as a pilgrimage. Pilgrims gather at the Brown Chapel African Methodist Episcopal Church, where the historic march began. There they listen to speakers, sing songs, and touch the statue of Dr. King and the plaques dedicated to the heroes of the movement. A highlight of the pilgrimage is an event at the Edmund Pettus Bridge to commemorate the martyrs to the struggle and to reaffirm commitment to the movement's ideals of equal opportunity and justice for people of all races. In the words of Ron Daniels in 2001, ‘‘I made the pilgrimage to Selma this year to feel the spirit of the ancestors, to hear the heroic accounts of those among us who marched on that day, facing death so that we might take the struggle to the next level free of the kind of fear that had stymied our strides toward freedom for decades.” In 2000 President Clinton participated in the event and heard Georgia congressman John Lewis, who took part in the 1965 freedom march, talk about the marchers' dreams of creating a better America for all people. In 2001 the Freedom March Pilgrimage drew a who's who of Black and white leaders committed to the cause of civil rights, including the Reverends Jesse Jackson and Al Sharpton and Missouri senator Richard Gephardt.

Pilgrims to Selma often stop at the National Voting Rights Museum, which houses a large collection of memorabilia from people who participated in the 1965 march, and at the Wall of Martyrs. Many walk through the Kelly Ingram Memorial Park, which has metal statues depicting snarling dogs, fire hoses, and jail bars. In Montgomery, the 1989 Civil Rights Memorial, designed by Maya Lin, is a fitting end point of the pilgrimage. Water runs down a large black granite circle that contains a written history of the movement and the names of forty civil rights activists who were killed. An adjoining granite piece contains these words, which paraphrase the Book of Amos and were used several times by the Reverend Martin Luther King Jr.: “until justice rolls down like waters and righteousness like mighty stream.”

Other pilgrims go on to Memphis, Tennessee, to visit the site where Dr. Martin Luther King Jr. was assassinated in 1968 when he had come to lead a protest march in support of sanitation workers' demand for fair wages. At the annual memorial march pilgrims retrace his route from the Clayborn Temple down Beale Street to Main Street. In addition, each year at the anniversary of his death, thousands of pilgrims gather at the motel where he was killed and light candles to symbolize that the light he kindled will never go out. During their visit to Memphis pilgrims may visit the National Civil Rights Museum.

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Sendatsu

Buddhism, Shintō

A pilgrim leader or guide.

The term *sendatsu* developed from the Japanese Buddhist term for priest. The profession is an important one for pilgrimage functions. Sendatsu, who can be either men or women, aid pilgrims in the correct performance of worship rites at the various shrines and temples as well as explaining their history. The sendatsu worked with the *oshi* (host-guides) of specific shrines or temples, before the dissolution of the profession of oshi.

See also

Guides; Oshi; Shintō and Pilgrimage

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Shah-i Zinde Mausoleum (Samarkand, Uzbekistan)

Islam, Eighth Century

Site of the tomb of the early Muslim saint Qutham ibn Abbas, which continues to attract pilgrims.

According to tradition, Qutham ibn Abbas lived shortly after the death of Muhammad and died as a martyr during the first siege of Samarkand in 676. Another version of his biography states that instead of dying he escaped by hiding in a niche or by jumping into a well, allowing him to live on underground. This version engendered his other name, Shah-i Zinde, Living King.

There appears to have been some veneration of Qutham ibn Abbas under Abbasid caliphs (mid-eighth century), but no shrine existed in Samarkand until about the eleventh century. When Ibn Battuta visited Samarkand in the 1330s, the only Muslim shrine he wrote about was this one. He portrayed the tomb as sheathed in ebony covered with gold and jewels and silver corner pieces, with silver lamps above it.

Ibn Battuta described how pilgrims visited the tomb on Tuesdays and Fridays, bringing with them gifts of cattle and money. He mentioned a hospice for pilgrims as well. Not much remains of the eleventh-century marble structure that was decorated with gold. A later medieval shrine had an antechamber for pilgrim prayer and a tomb chamber, set apart by a fourteenth-century wood screen. There is evidence of a minaret near the entrance of the tomb complex, but most of the constructions date from the fourteenth and fifteenth centuries, containing tiles and inscriptions.

Since there is little or no historical evidence that Qutham ibn Abbas actually existed, it may be that he is a syncretic figure combining pre-Muslim deities, used to help convert a local population to Islam during the seventh century. Yet Muslims have continuously visited his tomb in this cemetery, which also contains a number of tombs of fourteenth-century Mongol ruler Tamerlane’s wives and other family members. A fascinating amalgam of ancient structures, the mausoleum has been designated by UNESCO as a monument to be conserved.

See also

Islam and Pilgrimage; Saints and Pilgrimage

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Shalosh Regalim

Judaism

During the millennium in which Israelite religious life was centered on the Temple in Jerusalem (950 B.C.E.–70 C.E.), Jews were required to make three annual pilgrimages to the holy city, at the times of Pesach (Passover), Shavu’ot (Pentecost), and Sukkot (Booths, or Tabernacles) (Exod. 23:14–17, Deut. 16:16). Together these events are known as the Shalosh regalim, the Three Walking Journeys.

Their purposes were, of course, mixed. Requiring every Jew to come thrice yearly to Jerusalem to worship in the Temple was a way of underscoring how both religious and temporal power resided in the royal capital, for Jews both worshiped and paid their taxes in Jerusalem. The pilgrimage diminished the attraction of local deities and their shrines and served as a unifying force for the disparate tribes of Jews. Several sources cite the aim of making friends with co-religionists who are strangers. The festivals brought together and syncretized traditions from distinct historical periods of the Jews’ migration to Palestine and their conversion from a nomadic pastoral to a sedentary agricultural people. The offering of the first newborn lambs was an act of thanksgiving of nomads whose wealth derived from the size of their flocks. The offerings of barley, wheat, or the first ripe fruits, depending on the season, recognized the precariousness of an agricultural people dependent on annual weather patterns. In time, each of the three holidays was also deemed to commemorate a specific event in the Jews’ migration epic. Pesach (the early barley harvest and the spring birthing of lambs) celebrated the exodus from Egypt, Shavu’ot (the first wheat harvest in mid-summer) honored the giving of the Law on Mount Sinai, and Sukkot (fruit, grapes, olives) recognized the forty years of wandering in the desert. After the destruction of the Second Temple in 70 C.E. and the dispersal of the Jewish people, known as the Diaspora, the

thrice annual pilgrimages were no longer viable, and the historical dimensions of the holidays came to predominate.

The Hebrew Bible is filled with references to pilgrimage customs, as are the Mishnah and the commentaries of the Talmud. The Christian New Testament adds details about Temple practices from the time of Herod, as do the contemporary historians Philo and Josephus. During Jesus' time each village used to send a representative group of pilgrims to meet the village's obligations in Jerusalem. Other persons came as individuals. It is clear that not everyone came every year. Some, like Jesus' family, went once annually, some once every several years or once in their lifetimes. Even so, Philo speaks of seeing tens of thousands of pilgrims on the road at holiday time. In Jerusalem itself pilgrims might stay in guest houses or hostels, might camp on the outskirts of the city, or might be housed by Jerusalem's citizens, who received in payment only the lamb and goat skins from the Temple sacrifices. Some foreign communities maintained hostels for pilgrims from their region or language group, as well as synagogues where they could gather for study. Foreigners were likely to take advantage of their journey to stay for a while to study with some famous sage or rabbi: Saul of Tarsus is an example of such a pilgrim.

Pilgrims to Jerusalem during the Shalosh regalim witnessed, and sometimes participated in, the rites of the Temple. It was customary in Herod's time, for example, for pilgrims to enter through one of the southern gates, to circle the inner walls of the courtyard, and then to prostrate themselves in front of the steps leading up to the inner courtyards. Women would remain in the outer precinct for most activities. Israelites, Levites, and priests would ascend to ranked viewing platforms at the end of the inner courtyard. From there they could see the Levite singers and the display of ritual paraphernalia and witness the offerings. Representatives from among them were chosen, by district, to stand by the district's food as it was being offered. Priests who accompanied their village pilgrim groups might help officiate in the ceremonies of offering. For each of the three holidays the offerings and rites differed somewhat. During the eight days of Pesach successive waves of pilgrims sacrificed their paschal lambs; ripe barley was gathered along the Kedron Brook and brought to the Temple. At Shavu'ot two loaves of wheat bread were brought in offering. Shavu'ot is a one-day festival, but because of the large numbers of pilgrims in attendance, the festival was routinely extended. During the eight days of Sukkot, willow and palm branches were paraded around the altar and an elaborate water libation ceremony thanked God for the fall rains.

The festive aspects of the Shalosh regalim were noteworthy. When the sun had set, fires were lit in the Temple courtyard, and men and women sang pilgrim hymns, including several of the Psalms, while the men danced.

See also

Jerusalem: Jewish Pilgrimage; Judaism and Pilgrimage; Passover; Shavu'ot; Sukkot

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Shavu'ot

Judaism

Shavu'ot (Pentecost) was one of three festivals during Temple times (950 B.C.E.–70 C.E.) that required Jews to go on pilgrimage to Jerusalem. These three were called the Shalosh regalim, the Three Walking Journeys.

In ancient Israel Shavu'ot marked both the end of the grain harvest and the gathering of the first fruits, from both of which pilgrims brought offerings to Jerusalem, to be presented in the Temple. Wheat was often brought in the form of two loaves of wheat bread. Although Shavu'ot is a one-day festival, so many pilgrims used to come to make offerings that the ceremonies lasted from dawn to dusk, and the offering period was generally extended to successive days.

In post-Temple times Shavu'ot was associated with God's giving the Law to Moses on Mount Sinai.

See also

Jerusalem: Jewish Pilgrimage; Judaism and Pilgrimage; Shalosh Regalim

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Sheikh Hussein (Ethiopia)

Islam, Thirteenth Century

The Oromo people of the Ethiopian Horn of Africa make an annual pilgrimage to the tomb of Sheikh Hussein, in the town of the same name. Sheikh Hussein was the Sufi Muslim missionary who first brought Islam from the Indian Ocean coast to the Ethiopian interior in the thirteenth century. The pilgrimage to his tomb combines elements of Islamic practice with others from the Oromos' pre-Islamic social and religious system.

The principal Oromo deity, the sun god Waq, is approached through spirits called *ayanas* who inhabit caves, springs, and other natural features. The Oromos' chief religious leader was the Abba Muda (Father of Anointment), and each year tens of thousands of Oromos traveled to receive his blessing. Some Oromos also joined their Muslim neighbors in visits to the tomb of Sufi saint Sheikh Hussein. In the early years of the twentieth century, although the warlike Oromos had long been dispersed into small groupings that no longer constituted a major military threat to Ethiopia's other peoples, authorities feared that the Abba Muda pilgrimage would help reestablish the Oromos' coherence as a people. They banned the event but let the Sufi pilgrimage continue unregulated. As a result, Waq has fused with Allah in the Oromos' religious views, as have Abba Muda and Sheikh Hussein. As many as 50,000 pilgrims congregate annually for the syncretic pilgrimage to Sheikh Hussein's tomb, some of them journeying barefoot from their homes, which may lie many months distant.

Pilgrims are identified by the long, slender, forked staves they carry, which by tradition entitle them to hospitality along the route. During the pilgrimage devotees purify themselves by abstaining from sex, from cutting their nails or hair, and from sleeping indoors. As they approach the shrine, they refrain from cutting wood from the few standing trees. They honor local ayanas by tying strips of rag, hair, or animal skins to the branches. Near the saint's tomb, Oromo pilgrims visit a "snake grotto" and burn incense before a natural formation that resembles a serpent. Other sites, some associated with Waq or with Abba Muda and some with Hussein, draw the pilgrims' attention.

The heart of the sacred complex is the saint's tomb, a white-washed domed building inside a walled compound. Pilgrims crawl through a narrow, cavelike entrance, to the tomb chamber. Oromo pilgrims encounter the saint's ayana there; Muslims find it a source of *barakah*, the divinely given good fortune or blessing that attends the relics of holy individuals. Pilgrims believe that the chalky-white stone that lines the chamber is permeated with holiness: they scrape bits to eat, to paint on their bodies, or to rub between their thighs to induce fertility. Outside the tomb, worshipers chant responses to hymns of praise led by various holy men.

Many pilgrims also visit the nearby caves of Sof Omar, a sixteenth-century Muslim mystic. The limestone caverns, with the Weyb River running through them, are the site of a series of small mosques where pilgrims pray and leave strips of cloth.

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Shichi-Fukujin Pilgrimage (Japan)

Daoism; Buddhism; Shintō, Seventeenth Century

Japan's eclectic religious traditions can be seen in the popular *shichi-fukujin* (seven lucky gods) pilgrimage, in which pilgrims make brief visits to the shrines of seven gods associated with

various aspects of good fortune. The origin of the seven gods of fortune is evidently Chinese. Although the tradition was known as early as the seventeenth century during the Edo period, it blossomed in the 1970s with the aggressive promotion of various sets of seven temples by cities, groups of shrines, and even railway and beer companies.

Three of the seven gods are Daoist (Taoist) in origin. Large-bellied Hotei (magnanimity and contentment) holds a bag full of riches and a fan. Jurōjin (longevity and prosperity) wears a scholar's cap and is accompanied by a stag or a crane, which are his messengers. Fukurokuju (popularity, age, and wisdom) is an old man with an elongated white beard, holding a scroll containing the world's wisdom. Two of the gods have Buddhist roots. Bishamonten (authority, law, and war) wears armor and holds a Buddhist pagoda in his hands. Daikokuten (abundance and protection against evil) stands on rice balls and carries a bag containing patience and wisdom. One of the gods derives from Hindu tradition, as brought to Japan with Buddhism. Benten (or Benzaiten; eloquence, music and the arts) plays the *biwa* (mandolin). The last god, springing from ancient Japanese folk traditions, is Ebisu (honest prosperity), generally depicted as a fisherman with a fishing rod in one hand and a red sea bream in the other. The seven are usually shown sailing together in a boat *(takara-bune)* that brings this complex of positive virtues to the worshiper. Their cult is prominent around the New Year, when people express their desires for the coming months. Children put an image of the seven under their pillows on December 31 to ensure good fortune and good health for the coming year.

For the most part the shichi-fukujin circuits are designed to be completed in a day or less, in order to attract families on a festive outing. A typical circuit is the three-hour route in Tokyo that meanders along the Sumida River. Pilgrims buy an empty toy boat at the first site and then purchase a tiny figure at each of the ensuing shrines. A similar route, established on Awaji Island near Kōbe, attracts thousands of pilgrims each year. Some routes are promoted by railway companies, such as the Ōmi (Lake Biwa), the Hankyū (Ōsaka), or the Meitetsu (Nagoya), which steer pilgrims to temples near their stations. They sell pilgrims a special pilgrimage railway ticket and issue them scrolls to which the various temple stamps can be affixed. A shichi-fukujin circuit near Izumo is promoted by the Asahi Beer Company with a special label featuring the seven gods' portraits.

See also

Buddhism and Pilgrimage; Japanese Buddhism and Pilgrimage; Replica Pilgrimages

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Shikoku (Shikoku Island, Japan)

Buddhism, Eighth Century

The Buddhist pilgrimage around the island of Shikoku, the fourth largest island of the Japanese archipelago, encompasses eighty-eight Japanese Buddhist sites. The pilgrims circumambulate the island on a more than 1,300-kilometer route and the journey is often called *Shikoku Henro,* or the "pilgrimage path going around Shikoku." The number of temples is significant: pilgrims who complete all eighty-eight visits within a single journey believe that they have traversed the mandala world, thus freeing themselves from the eighty-eight mind-distorting illusions of truth and preparing themselves to achieve enlightenment.

The Shikoku pilgrimage is associated with the Buddhist monk Kūkai (also called Kōbō Daishi; 774–835), who was born, studied, and attained enlightenment on Shikoku Island. In 816 Kūkai established the Shingon, or True Word, school of Buddhism at Mount Kōya, on the Kii Peninsula of the mainland (Honshū) just across from Shikoku, about 80 kilometers from Kyōto. The Shikoku pilgrimage circuit is deemed to retrace key events in Kōbō Daishi's life. In one sense the Shikoku pilgrimage is a communion with the spirit of this holy monk. Many pilgrims consciously commit themselves to following Kōbō Daishi's precepts, abstinence and asceticism. At the first temple, priests give pilgrims a written exhortation urging them to follow simply and calmly in Kōbō Daishi's footsteps and to imagine him at their side. Their pilgrim's staff often has an inscription that reads "together with Kōbō Daishi," and

each solitary pilgrim refers to his trek as the ‘‘journey of two” (*dōgyō ni nin*), the ideograms for which are inscribed on the pilgrim’s uniform. Kūkai’s statue is found at all eighty-eight temples. At temples 24, 25, and 26, pilgrims may be shown scrolls of Shingon scriptures allegedly brought from China by Kūkai. Some people believe that Kūkai never died, and he is often imagined to be physically present among the throngs of pilgrims, some of whom walk the route in reverse order with the hope that this will increase the likelihood of their encountering him.

No one knows precisely when the Shikoku pilgrimage began, although legend holds that it was already popular among monks and nobles during Kūkai’s lifetime. It is likely that in the twelfth and thirteenth centuries the pilgrimage was restricted to Buddhist monks, royalty, and the nobility. By the seventeenth century it was drawing a much broader range of people: merchants, farmers, poets, actors, and religious figures. The Tokugawa dynasty felt the need to restrict and control pilgrim traffic, believing that travel threatened the public order and encouraged the spread of seditious ideas. By the eighteenth century the number of temples in the circuit had been fixed at eighty-eight. Since World War II the Shikoku pilgrimage has become a symbol of Japan’s cultural heritage. Photographs of the mostly undeveloped route and its often spectacular scenery with pilgrims in their picturesque white garb are favorites with magazines and films.

Some pilgrims begin the journey by visiting Kūkai’s tomb on Mount Kōya on the mainland and then taking a boat to the island of Shikoku. Traditionally, however, most pilgrims begin at the Ryōzen Temple (Ryōzen-ji), at the northeastern corner of the island, and proceed in a clockwise circuit over the 1,318-kilometer route, visiting each of the eighty-eight temples in proper sequence. Some pilgrims return to Ryōzen-ji at the end of their journey, thus closing the circle. Although the main focus of the pilgrimage is worship of Kōbō Daishi, and his image is ubiquitous along the way, each of the eighty-eight temples has another titular image: Kannon (29 temples), Yakushi (23), Amida Buddha (10), Dainishi (6), Sākyamuni (5), and a number of other deities. A few temples have special significance, including those marking Kūkai’s encounters with Emon Saburō, a man who had slighted him in life and who came to the island to seek his forgiveness. Near death, he was given absolution by Kūkai at a place now marked by Temple 12. Saburō’s staff, said to have been planted beside his grave, has grown into an enormous cedar tree, which is still venerated by pilgrims to the site. Numbers 19, 27, 60, and 66, which are among the most difficult to access on foot, are believed to be “barriers” *(seki-sho)* where pilgrims who are in a state of impurity are sent an omen—such as the appearance of a certain bird—that requires them to go back to the beginning of the circuit and start over.

Shikoku walking pilgrims often dress in traditional white garb, topped with a woven sedge hat. They carry a pilgrim staff, begging bowl, and bell. A pilgrim in good health can walk the circuit in sixty to eighty days. At most of the eighty-eight temples pilgrims perform similar basic rites. At the sacred gate *(mon)* pilgrims leave the everyday world behind and deposit a small offering of money. Some pilgrims hang straw sandals on the mon to symbolize their wish for a safe journey. They climb to the temple compound on stone steps whose number is symbolic: one hundred and eight steps symbolize the worldly desires according to Buddhist teaching; other numbers symbolize the age of maximum good fortune for men or women. Next, pilgrims wash their hands and gargle with water to purify their body and spirit. At the temple belfry they strike the bell to apprise the deity of their presence. Pilgrims may light incense at an incense burner or light candles. Inside the main temple hall *(hondō)* pilgrims will deposit their calling cards in a receptacle box to identify themselves to the Buddha. If they are seeking a cure—the Shikoku pilgrimage was said to cure leprosy—they may recite special supplications. Pilgrims may also leave offerings of money or rice. Here, too, they chant the pilgrim hymns or Buddhist chants appropriate to the particular temple.

At the second principal hall *(daishidō)* pilgrims may intone prayers of supplication or of thanks for favors received. If they are seeking a favor or a cure for someone else, they may leave a photograph. If they have been healed,

they may deposit their crutches or other signs of cure. Many bring with them a photograph or some tangible memento of a deceased relative whom they are honoring by taking them on pilgrimage. Depending on an individual's needs or relationship with a particular deity, these rites may be more or less elaborate and time consuming. Their last stop will probably be at the priest's residence or dispatching office, where their pilgrim scroll or book is stamped as proof of their visit. Some also acquire the amulets that are sold at many of the shrines.

Over the years an elaborate support system called *settai* has emerged. Local residents provide pilgrims with food, accommodations, and even money and transportation, acts that not only benefit the travelers but also bring merit to the donors. In modern times voluntary associations, called *settai-kō,* raise funds to provide these services on a large scale. Pilgrims who die while on pilgrimage are often buried at the roadside, and their graves remind pilgrims both of their mortality and the fact that they are part of a long pilgrimage tradition.

Climate and the agricultural cycle have caused the months of March, April, and May to attract the largest number of pilgrims, although modern Japan's urbanization and transportation systems have resulted in autumn also being a favored pilgrimage season. Because few pilgrims can afford to invest sixty days in walking the Shikoku pilgrimage, certain subgroupings have emerged. The most common involves visiting all of the temples in one of the island's four prefectures during one pilgrimage season and then returning in subsequent seasons. Each sub-pilgrimage has its own symbolic interpretation, and each constitutes a *dōjō,* a room or delimited space serving some holy purpose. The sites in Tokushima prefecture comprise *Hosshin no Dōjō,* or the place where supreme enlightenment may be attained; those of Kōchi are the *Shugyo no Dōjō,* where what has been gained may be practiced; those of Ehime are the *Bodai no Dōjō,* where wisdom and understanding may be attained; and those of Kagawa are the *Nehan no Dōjō,* where everything may be satisfactorily completed. Some pilgrims touch all eighty-eight sites, some focus on a single prefecture, and others include just one or two temples.

In this century, at least twenty miniature Shikoku circuit surrogates have been established in various parts of Japan. Each consists of eighty-eight holy sites, generally marked by temples that contain some soil from the original Shikoku temple. The longest circuit can be completed in two weeks; the shortest in less than an hour. The most popular time is the twenty-first of each month, which is the anniversary of Kūkai's death. The miniaturization of the Shikoku surrogates has been carried further in many places: eighty-eight stones, each carved with the name of a temple and an image of the deity to whom it is dedicated, are erected in a line, or a circle, often within the compound of some temple. These Shikoku surrogates can be traversed in a matter of minutes.

Despite its length, the island circuit continues to be the most popular choice. Today the Shikoku pilgrimage attracts people of all ages and all social classes and professions. Modern transportation makes it possible to visit the eighty-eight temples in as little as two weeks, a convenience that also reduces the cost. The motorized pilgrimage is actually promoted by Japanese bus companies. The rise in private car ownership means that working families who take only short vacation breaks can complete the pilgrimage in stages. A few temples are accessible only by foot, which ensures that all pilgrims do at least some walking. For most, however, the asceticism of the traditional pilgrimage is merely an option, not a requirement. Highway accessibility also requires some variation in the order in which the eighty-eight temples are visited. It also diminishes the religious merit garnered by the pilgrim: pilgrims using public transportation are referred to as "pilgrims below," while hikers are "pilgrims above." On the other hand, these reductions also mean that an individual can make the Shikoku pilgrimage multiple times during his or her lifetime.

See also

Buddhism and Pilgrimage; Japanese Buddhism and Pilgrimage; Replica Pilgrimages

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Shintō and Pilgrimage

Japan is a land of temples and shrines, more than 100,000 of them. They dot the landscapes and cityscapes and play an important role in many aspects of Japanese life and in each of the three major religions to which the Japanese adhere (Shintō, Buddhism, Christianity), as well as in the ancient folk religions and more recently established sects, offshoots, and imports. It is estimated that nearly 100 million Japanese people visit a shrine at least once a year. Although Shintō is the focus of this entry, it should be noted that many shrines fulfill similar functions for all of these religions.

Shintō is the term used to encompass the folk religious cults that preceded the arrival of Buddhism in Japan in the sixth century C.E. Although these traditions were diverse and have since melded with Buddhism and a number of other later imported traditions, some central tenets seem to have survived intact from ancient times. One is the belief in *kami,* which are transcendent spirits, never clearly defined, that are superior to humans in knowledge and power. Although kami have no form of their own, they may be enticed into certain sorts of vessels, which tend to be long and thin in shape: trees, banners, stones, and the like. These objects frequently become points of veneration at pilgrimage sites. The kami may also be channeled through certain privileged individuals who serve as bridges between the human and spiritual realms. During their lifetimes, such individuals also become foci for pilgrimage. Shintō adherents believe that the kami may influence the physical world in ways that adversely or favorably affect the worshiper. Thus it is important to propitiate the kami in the proper fashion, and this is one of the important motives for Shintō pilgrimage. Because kami may be induced to facilitate the granting of requests, and certain kami are thought to favor certain types of requests, students seeking good grades, young people seeking spouses, the infirm seeking good health, village farmers requesting rain, and businessmen in search of profits may all rely on pilgrimage. Kami are thought to be best attracted at particular times of the year, so that pilgrimages to appropriate sites tend to cluster during that site's festival seasons.

Shintō shrines *(jinja)* may be thought of as centers of religious power. They are places where individuals, as well as families, clans, and communities, feel themselves to be in contact with the transcendent, particularly the protecting kami. Some sites owe their cachet to powerful individuals—saints, ascetic wanderers,

seers, or oracles—associated with them. Some have a reputation as sources of healing power. Their unifying characteristic, however, derived from both Shintō and Buddhism but found in Japan's other religions as well, is the belief that the transcendent values, the connection points between our physical reality and the forces beyond our immediate reach, are found everywhere. This is true whether they are represented in the ubiquitous kami spirits, in the all-pervasive Buddhas, or in some other manifestation of the transcendent. Self-realization, enlightenment, the healing touch of divine spirit, and the guardian forces of fortune, all can be accessed almost anywhere. And those sites where these powers are believed to be especially close, or have historically been made manifest, are deemed to be holy. Thus it is common in Japan for sites to be holy to many traditions simultaneously, for the vessels of kami and statues of the Buddha to sit side by side, and for an important center to contain temples and shrines of multiple traditions, as in Kyōto or at Nachi Falls.

Historic evidence suggests that pilgrimage developed rather later in Japan than in other Asian countries. A few pilgrimages are documented in Japan from the Nara period (eighth century). Pilgrimage seems to have gained in popularity among nobles and monks during the Heian period from the ninth to the twelfth centuries and continued through the Kamakura (1192–1333) and Muromachi (1338–1573) periods. Especially popular during this time were pilgrimages to sacred mountains. By the fifteenth century, pilgrimage was a common part of the religious experience of all social classes. Because of the peaceful conditions and improved transportation systems during the Edo period (1600–1868), large numbers of the general populace engaged in pilgrimage, combining recreational and religious motives. As a result, support systems developed: shrine and temple towns grew up, and in them inns, restaurants, vendors of religious paraphernalia, and so forth, served the pilgrims' needs. With popularity came abuse, as evidenced by sporadic national efforts to control pilgrim beggars and thieves.

The opening of Japan to the West in the mid-nineteenth century provoked a violent reaction and a movement to return to traditional values: to revere the emperor and to expel the foreign barbarians. The resulting Meiji restoration (1868–1912) included the promotion of Shintō to the state religion and the creation of a cult of personal loyalty to the emperor, who embodied the state and personified the link between the Japanese race and Shintō divinity. At the same time, the movement was accompanied by rapid technological change. Pilgrimage to sites connected with the sun god Amaterasu and with the imperial family was encouraged, and because modern transportation provided improved access, it thrived.

Pilgrimage still thrives in Japan and is one of the unifying processes of Japanese culture. Some shrines have a national draw and are truly Pan-Japanese. In addition, roughly two-thirds of Japan's local shrines are affiliated with the kami of the important national centers, linking local centers to national life and creating a sense of a national social community. Since 1946, Japanese shrines are loosely coordinated by an organization called Jinja Honchō, with headquarters in Tokyo.

As in many religions, in Shintō shrines the sacred space is set off from ordinary reality by a number of strategies. One is to take advantage of natural phenomena, especially those that inspire awe and a sense of grandeur, such as Nachi Falls on the Kii Peninsula in central Japan. Another is to physically demarcate the approach to the sacred space, either by rows of small statues or shrines, or parallel rows of trees. At urban shrines this demarcation may be accomplished by areas dedicated to religious commerce, either the selling of amulets and other religious objects or food shops catering to pilgrims. The temple or shrine complex itself is entered through a *torii* (ceremonial gate), formed of two upright pillars and two crossbeams. These are generally of wood and are painted bright vermilion as symbols of vibrant life. (The Japanese Buddhist equivalents are *sanmon* or *niōmon,* two-story gates flanked by statues of fierce protective guardian spirits. Some temples have both.) Since the worshiper should approach in a purified state, most shrine entrances have fountains for washing hands and face. Others facilitate a symbolic purification by routing the entranceway over a small bridge over flowing water.

The simplest Shintō shrines are elevated rectangular structures with roofs thatched with grass or Japanese cypress bark. More elaborate shrine complexes may have many sacred buildings within their precincts. During the Edo period it became fashionable to build elaborate, almost rococo, structures, such as the Tōshōgū shrine in Nikkō. Most jinja have a main hall *(honden)* where one or more deities are worshiped. Larger complexes may have a *noritori* (prayer hall), a *heiden* (hall of offering), a *chozuya* (washing place), or a *haraijo* (exorcism place). Often there will be rooms to store or display votive pictures and other treasures. Support buildings such as a *shinsenjo* (culinary hall), *sanrojo* (hostel), or *shamusho* (administrative office) are common. Within the Shintō or Shintō-Buddhist shrine itself there are typically many loci of worship: individual small shrines, holy trees (marked by the rope tied around them), statues of protective guardians such as the fox (the messenger of the Inari, or grain-protecting kami), or dogs or lions. The shrines are attended by Shintō priests *(kannushi),* who make offerings, recite Shintō prayers, and help pilgrims with the rites attendant on worship and special life-cycle events.

Since individual choice in modes of worship is a strong part of Shintō tradition, pilgrims to Shintō shrines engage in a wide variety of behaviors. Some dress in the Japanese traditional white pilgrim garb, while others dress casually as for an outing in the country. At the shrine, some people who are motivated primarily by religious concerns may murmur prayers as individuals or chant as part of a pilgrim group. Some may light candles or burn incense. Some bring religious inscriptions on slips of paper, called *fuda,* to leave at a particular sub-shrine within the shrine complex or to tie to a string and affix to a tree or bush. Some purchase oracle papers *(omikuji)* inscribed with fortunes and, after they have read them, tie them to trees in the shrine precinct to facilitate their prayers being answered or their fortunes coming true. Other pilgrims leave offerings of coins *(saisen)* or sake and foods that represent products of the sea and of the land, such as rice, fruit, vegetables, and seaweed. Some wander through the grounds taking photos, absorbing the site's historic or artistic significance or merely memorializing a family outing. Many purchase religious memorabilia such as talismans *(omamori)* in the temple office or in the surrounding markets.

Since the beginnings of Japanese pilgrimage, and especially in modern times, the pilgrim's motives for undertaking the journey are likely to be mixed. Some become pilgrims to purify themselves. Some desire to obtain religious merit or benefit *(goriyaku),* a term that encompasses material rewards; to get aid in accomplishing a difficult task such as passing an examination or successfully closing a business deal; or simply to gain peace of mind. Special rituals accompany acts of supplication, thanksgiving, incantations, divination, ancestor memorials, and exorcism. The protection and benevolent intervention of the kami of one's local shrine are invoked at key moments in the life cycle, particularly those related to beginnings. Thus newborn infants are carried to be blessed at the local shrine in a ceremony known as *miyamairi*. Young children at the propitious ages of three, five, and seven are taken to visit the shrine on certain festival dates.

Others choose to become pilgrims from a desire to reinforce their sense of identity as Japanese, a sense that blends national, religious, and cultural components. Some view pilgrimage as a holiday, an outing in the country, while others combine that with the strengthening of family bonds. Because so many Shintō shrines are located amid natural splendors, some pilgrims go principally to commune with nature. Because many shrines are or contain significant works of art, that motivates pilgrims as well.

One unusual feature of Japanese pilgrimage tradition is the linking of several shrines or temples in a ritualized circuit that may take the pilgrim many days, or even weeks, to complete. The best known are the Buddhist temple circuits: the eighty-eight temples of the Shikoku pilgrimage, the thirty-three of the Saikoku circuit, or the eighteen temples of the Shingon pilgrimage. These circuits all attract Shintō pilgrims as well. Some of the terms applied to Japanese pilgrimages, such as *kaikoku* (touring the nation) and *junrei* (performing rites at a series of temples), emphasize the importance of multiple visits.

See also

Ema; Japanese Buddhism and Pilgrimage; Saikoku; Shikoku

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Shīrāz (Fars, Iran)

Islam

Ancient medieval Islamic city where three important tombs attract pilgrims. Shīrāz is called the city of roses and poets. It has been famous as a place of learning (a medical university is located here) since the seventh century.

The Boghe-e Shah Shiragh (or Boghé-yé-Shāh-é Cherāgh) is the tomb of "the king of the lamb," Sayyed Mir Ahmad, the brother of 'Alī Reza, the eighth Shī'ite imam. He died (perhaps by assassination) in 835. The shrine was constructed in the thirteenth century and has been a Shī'ite pilgrimage destination ever since. Little of its original decoration remains, although the dome has now been retiled. Pilgrims offer money and gold at the shrine.

Two tombs of important medieval Iranian poets are the other pilgrimage shrines of Shīrāz. Pilgrim visitors often touch their marble tombstones as a sign of respect. The first is the tomb of Khajé Shams-od-Din Mohammad, called Hāfez or Hafiz (circa 1324–1389). Schooled in Shīrāz, he was able to recite the Qur'an while still a child. His poetry, although often mystical, has found its way into everyday speech. Some of his more popular poetry deals with love and courtship, and that is why young people visit to seek inspiration about aspects of their love life. His tomb is located north of the river in a quiet garden setting. A marble tombstone, erected in the 1950s, is inscribed with one of the poet's longer poems. In 1935 a small octagonal pavilion was built over it, and an *eivan,* or rectangular hall, and a courtyard were built nearby.

Sa'adi (circa 1213–1292) is another important Iranian poet. Mosharref od-Din (his original name) traveled outside of the country and was captured during the Crusades. Freed, he returned to Shīrāz to write. Some believe that he died when he was 100 years old and that his tomb is located on the exact spot where he died. The present structure, a lavish colonnade portico, was constructed in 1952.

See also

Islam and Pilgrimage

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Shoghi Effendi

Baha'ism, 1957

Great-grandson of the founder of Baha'i. His grave in north London, England, has become the site of a pilgrimage, especially among Baha'i who live in the West.

The founder of Baha'i, Bahā Allāh, had envisioned that guardianship of the faith would be a hereditary position. When he died in 1892, his son, 'Abd ol-Bahā became leader. Upon his death in 1921, Bahā Allāh's eldest grandson, Shoghi Effendi (1897–1957; also called Shoghi Effendi Rabbani) was named head, or Guardian of the Faith. Raised in Acre, Israel, he had been educated at the American University in Beirut, Lebanon, and at Oxford, England. During the thirty-six years that he guided the Baha'i faith, he focused on the growth of the religion, encouraging missionary work in the Americas and throughout Africa and the Arab world. He also wrote widely on aspects and interpretations of Baha'i beliefs.

Shoghi Effendi died in 1957 in London and was buried in what is now New Southgate Cemetery. His grave is flanked by a marble column topped with a Corinthian capital and a globe with a map of Africa. In the 1990s, followers of the Baha'i faith purchased land around the gravesite and developed it into a gardenlike peaceful setting. An inner courtyard is designated as meditation area.

See also

Baha'i and Pilgrimage

Reference

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Shrine Architecture and Pilgrimage

At various times and in various places, particular religious traditions have developed characteristic pilgrimage shrine architecture. By and large, pilgrimage shrines share most of the architectural characteristics of the religion's other holy buildings: the altars, aisles, centers of focus, and decorative motifs all reflect the individual religion's traditions. But in addition, pilgrimage shrine architecture is shaped by four needs: to teach; to awe or inspire; to enhance national and ethnic identity; and to move, control, or entertain crowds of pilgrims. To a substantial extent, the strategies for meeting these needs transcend the individual religion's architectural styles.

Teaching

The teaching function of pilgrimage shrines is similar to that of other religious buildings. Often this is through narrative: the architectural design focuses the pilgrims' attention on paintings, sculptures, or friezes that recount episodes from the lives of the deities. At Indonesia's Borobudur, for example, a 2-kilometer-long frieze of 1,460 panels depicts episodes from major Buddhist scriptures as they spiral upward from the sinful world of human imperfection through various stages of purifying contemplation to the nirvana-like void at the stupa's summit. The tympana on the portals of Western Europe's Romanesque pilgrimage churches graphically depict scenes of the Christian Last Judgment to emphasize Jesus' role as judge and savior. The Kasava Deo temple complex at India's Mathura, sacred to the Hindu god Krishna, is laid out to lead pilgrims through an old temple to the jail cell were Krishna was born, and then to a large new temple whose individual chapels contain carvings narrating important episodes from Krishna's life.

Pilgrimage shrines may also teach through symbolism. Many Buddhist pilgrimage temples, for example, are laid out as mandalas, symbolic representations of the spiritual cosmos. The fourteen Stations of the Cross at many Christian pilgrimage shrines lead pilgrims symbolically through the episodes marking Jesus' crucifixion. Pilgrims enter Hindu temples through gates flanked by statues of female figures representing the Ganges and Yamuna Rivers, which symbolically purifies them as they proceed toward the central womb chamber that houses the most sacred symbol of the deity. As they proceed they are blessed by passing through other doorways carved with vases brimming with vegetation (the life force), amorous couples (fecundity), and floral scrolls (abundance). They may note that the temple faces east, to greet each day the energizing sunrise. Some narrative friezes in a pilgrimage shrine highlight the powers of that shrine's saint or relic, to underscore the importance of the shrine. Along the road to Santiago de Compostela, two smaller pilgrimage shrines advertise their own saints' powers, ostensibly giving a reason for pilgrims traveling to Compostela to stop and spend time to meditate there. In San Millán de la Cogolla, an entire wall of large paintings narrates Saint Millán's life and his miracles. In a small village further to the west, carved panels on the tomb containing Saint Juan de Ortega also narrate that saint's life and miracles.

Awe

Many shrines are designed to awe pilgrims with the wealth, size, or splendor of their architecture and decoration. Saint Peter's Basilica in Rome, Hagia Sophia in Istanbul, the Dharmarajika Stupa in Sarnath (India), the mosque at Córdoba in Spain, the mosque of the tomb of Muhammad in Medina in Saudi Arabia, the great pyramid at Mexico's Cholula, the towering pagodas of Myanmar's Pagan—all these communicate to pilgrims a dual message: our deity's magnificence is so great that it exceeds normal human scale; and the temporal powers who built this marvel demand similar respect.

Identity

Many great pilgrimages are associated with national or ethnic pride, and it stands to reason that their shrine complexes are constructed to bolster that sense of identity. Often this is achieved by symbolically linking the monarchy to the shrine. The Hindu Kali shrine in Jaipur's Amber Fort is in the center of the palace of the Rajasthani maharaja. The Meiji Shrine in Tokyo symbolizes the might of the imperial family. The magnificent architecture of many of

the major shrines of ancient Greece both expressed reverence for the gods and exalted the city-state.

Shrines also support national or ethnic identity by serving as a repository for historical relics. Kings and queens are buried there, and their tombs remind pilgrims of the linkages between the temporal and the divine. Battle flags and the chains of prisoners miraculously released through the shrine deity's intervention attest to the power of heaven and state. In extreme cases, such as England's Westminster Abbey, in which every chapel and every wall surface is adorned with the tomb of some famous English figure, the shrine's function as a historical museum has come to outweigh its religious functions.

Ethnic pride may also be fostered in pilgrims by the erection of monuments at the shrine or along the route that recall the pilgrim's place of origin. During the Middle Ages, French pilgrims on the road to the Spanish shrine of Santiago de Compostela found familiar French cults—Le Puy, Rocamadour—honored in numerous Spanish churches along the way. The great temple complex at Bodh Gayā, in the Indian state of Bihar, for example, draws Buddhist pilgrims from all over the world. The universal appeal of Buddhism is symbolized by the many generic stupas and statues of the Buddha, instantly recognized by Buddhists from any country. But the special national character of each delegation of pilgrims is also emphasized in a series of pilgrim guest houses financed by and built in the national style of the world's major Buddhist countries, including Thailand, China, Nepal, Bhutan, and Tibet.

Diversification

Many major shrines are designed to hold a pilgrim's attention for a significant period of time, both to justify the length and rigor of the journey and to entice the pilgrim to stay long enough to contribute substantially to the local economy. The most common strategy is to offer multiple activities in a diversified shrine complex. Ancient Greek pilgrims to shrine complexes like Delphi, Corinth, or Nemea, for example, could visit numerous temples, outside altars, or market areas, as well as participate in the periodic festivals, which included theatrical events, political speeches, concerts, and athletic contests. At the Mahabodhi Buddhist complex in Bodh Gayā pilgrims pray on the ground floor in the central temple. They may also meditate in one of the temple's upstairs rooms. Pilgrims also visit the bo tree under which the Buddha attained enlightenment, surrounded by a golden fence at the temple's rear. In the grounds immediately adjacent to the temple are numerous stupas containing important relics, and these also are objects of prayer. To the south is the large Muchalinda Lake, a reservoir at which people pray or meditate or in which they bathe. Many bring grain to feed the reservoir's carp.

At Lourdes, in southern France, pilgrims are offered dozens of choices. They may visit the grotto where the apparition of Mary occurred, pray in the main church or in numerous subsidiary chapels, hear mass in the enormous plaza in front of the church, take holy water from the fountains, or immerse themselves in the bathing chambers. They may climb the great arched staircase to the church's upper story to admire the thousands of ex-votos displayed on the walls. They may hike to the top of the hill beside the church to pray at the Stations of the Cross, picnic at one of the many sites in the extensive grounds, visit the information center and bookshop, or browse the commercial area adjacent to the sacred precinct.

At the Jain shrine of Satrunjaya in the Indian state of Gujarat, 863 individual temples compete for the pilgrim's attention. Guidebooks suggest pilgrim routes through the complex of 18 or 36 kilometers in length. In Rome there are sufficient holy sites to engage the Christian pilgrim for a month, while Jerusalem offers similar attractions to Jewish, Christian, and Muslim pilgrims. Walt Disney World is structured according to the same principles.

Control

Major shrines are designed not only to offer multiple activities, but also to move masses of pilgrims through those activities efficiently. Where a single holy object is the center of the pilgrims' attention, one common strategy is to utilize separate entrances and exits and to move pilgrims in a circular route around that object.

In southwestern Europe, Romanesque pilgrimage churches in the twelfth century (Vézelay, Conques, Toulouse, Santiago de Compostela) prolonged the church's lateral aisles to form a processional passageway or ambulatory around and behind the altar containing the principal relics. Most shrine temples on the Indian subcontinent—Hindu, Buddhist, Jain, Sikh, or Muslim—also provide a passageway for pilgrims to circumambulate the shrine's holiest place or object. In Mecca, the shrine's architecture forcefully channels pilgrims through certain ritual activities in a set order. At Graceland, the Elvis Presley shrine in Memphis, pilgrims purchase tickets in the gift shop and are bused to the front door. Inside, the home's architecture has been modified to create a single route through the living quarters and the museum rooms; outside, fences move pilgrims to the barn, the gymnasium, and eventually to the gravesite in the Meditation Garden that is the main focus of prayer. At Saint Catherine's Monastery in the Sinai, the shrine's architecture and decorative motifs, in collaboration with carefully fostered pilgrim expectations and the guiding instructions of the resident monks, lead pilgrims from religious experiences related to the Hebrew Bible (the burning bush in which God appeared to Moses, the giving of the tablets of the law to Moses) to Christ's transfiguration, thus underscoring both the continuity of the two religions and the triumph of Christianity over Judaism.

Pilgrims' need to touch sacred objects may be satisfied through architecture. Myriad Christian churches provide elliptical pathways—often up a staircase behind the altar—that permit pilgrims to embrace a holy statue (Santiago de Compostela) or to kiss its protruding hand, foot, or garment (Chiantla, Esquipulas). Similar routes may lead pilgrims to the relics displayed in crypts under the altar. In medieval Britain, many tomb shrines were constructed with niches at the base through which kneeling pilgrims could touch the holy relics. The design of many Muslim tomb shrines like that of Mu'in-ud-Din Chisti allows pilgrims to touch a piece of cloth to the tomb so as to take home with them some of its power.

See also

Bodh Gayā; Circumambulation; Lourdes; Mecca (Hejaz, Saudi Arabia); Sacred Space; Visual Arts and Pilgrimage; Walt Disney World

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Shrine Caretakers

Although many of the places sought out by pilgrims (mountains, lakes, battlefields, remote tombs) need no caretaking on a regular basis, most larger shrines do. Buildings must be maintained, gardens weeded, bathrooms cleaned, altars decorated, gift shops staffed, and material resources safeguarded. Depending on the religious tradition, worship services must be conducted, oracles must be interpreted, incense must be kindled, lingams must be bathed, statues must be dressed, confessions must be heard, miracles must be logged, records must be kept, and donations must be solicited.

Many shrines have grown around the remote retreats of contemplative hermits. The holy person who was the object of the pilgrimage was at the same time the first caretaker of the site. After the death of the guru or *tzaddik* or saint, the site might continue to be revered as holy. Sometimes a small community of religious ascetics takes charge of the site, which simultaneously serves as their home or school, their place of worship, and the locus of the ongoing pilgrimage. In these cases the ascetics carry on the traditions of the saint and care for the site.

For other people shrine keeping is a profession, and at the most complex shrines it can involve a whole series of professions, ranging from high priests and oracles to cooks and clerks and temple prostitutes. Among the caretakers at major Hindu temples, such as those in Varanasi, for example, there is both differentiation in function and stratification in status. The guardians of the physical spaces of the shrines are priests called *pujari*. However, the highest status belongs to the *pandas,* the Brahmin priests who assist pilgrims in performing the proper rites at the shrine. Often they will receive the pilgrims at their residences, acting as both their hosts and mentors. Pandas tend to attract clientele from certain geographic regions or linguistic groups, and part of their service is to maintain a written record of visits to the shrine of people from a particular village or family. Below them are the *karmakandis,* the priests who supervise the Vedic sacrifices. *Ghatias* or *gangaputras* help pilgrims with the rites at the burning ghats. Others *(bhaddars)* specialize in escorting pilgrims from the railway station to the shrines. Another group *(yatrawals)* guide the pilgrims from shrine to shrine through the maze of city streets. Still others tend the hospices, work in the shrine’s charity kitchens, provide music at the shrines, provide boat service to auspicious parts of the river, or prepare the fires at the cremation ghats. Near the bottom of the social strata are the sweepers, gardeners, bundle carriers, and others who perform menial physical duties.

The hierarchy and differentiation of the caretakers of the French Catholic shrine at Lourdes is nearly as complex. The bishop has delegated to the Garaison Fathers overall administration of the shrine. A lay order called the Hospitality of Our Lady of Lourdes provides political and economic support, as well as volunteers. A hospitality council coordinates activities. Lay helpers are organized into *brancardiers* (stretcher bearers) and handmaids, some of whom travel with pilgrim groups from their home parishes. These lay assistants work with pilgrims at the railway station, the hostels, the baths, the grotto, and the esplanade. Other caretakers assist with the legions of sick pilgrims who come to Lourdes for a cure.

Shrine caretakers often must have special qualifications or special status for their jobs. Some, like Hindu Brahmans and the Jewish Cohanim of biblical times, inherit the role. The vestals who tended the sacred fires in Roman temples had to be virgins, as did the *acllas* who ministered to the sun god at Bolivia’s Copacabana shrine. In some religions such as Mormonism and Baha’i, shrine maintenance is a charitable act of service, and volunteers come from around the world to serve for an extended period as guides, gardeners, or general caretakers. The caretakers of Muslim tomb-shrines are generally descendants of the saint, and the post is handed down from generation to generation. These caretakers are also the repositories of the oral history of the saint and the shrine. Even in an age in which printed materials are easily accessible to almost everyone, the caretakers at the Muslim saints’ tombs on Java pride themselves on being the ones who know the real stories and miracles.

Some pilgrimages are date specific, and their target shrines are likely to be abandoned most of the rest of the year. This is true of Catholic rural shrine-churches in southern Europe and Latin America, and of various local shrines in the Buddhist, Hindu, Confucian, and Shintō traditions. Often in these instances a local association or confraternity opens and cleans the building and provides necessary services to pilgrims. The Peruvian Catholic rural shrine of Yauca provides an illustrative example. The site is abandoned except for two weeks in October, when it is thronged with pilgrims seeking cures. Ten days before their arrival, members of local confraternities truck to the site to sweep the immense plaza clean and spruce up the area for the thousands of foot pilgrims who camp

there and the itinerant merchants who attend them. Clergy come from nearby cities to hear confessions and say mass. When the festival is over, all depart in a rush, abandoning the site for another fifty weeks.

See also

Baha'i and Pilgrimage; Charity and Pilgrimage; Infrastructure of Pilgrimage; Lodging and Pilgrimage; Temple Square

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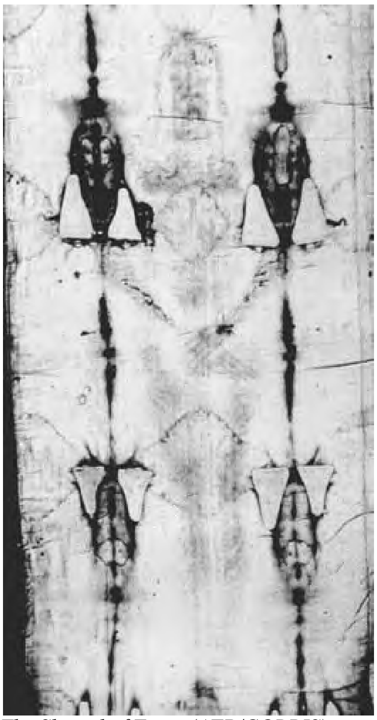
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Shroud of Turin (Turin, Italy)

Roman Catholicism, Sixth Century

A linen cloth measuring 4.3 meters by 1.1 meters that has been called the burial shroud of Jesus. It contains stains that apparently delineate a 1.85-meter bearded male body that had bled from several wounds.

A reference to a burial shroud for Jesus appears in the New Testament ("And he [Joseph of Arimathea] bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb" [Mark 15:45–46]). What happened to that shroud is not known. However, the shroud is tentatively linked to the "Edessa Cloth" mentioned in a document in the early thirteenth century, as a cloth that Christians in Constantinople had been worshiping for nearly 350 years. How it arrived there is not certain. It disappeared in 1204 during the Crusades.



The Shroud of Turin (AFP/CORBIS)

In the mid-fourteenth century, the linen cloth was in the French village of Lirey, where it was evidently called the true shroud of Christ. In 1389 the Bishop of Troyes, Pierre d'Arcis, both described and depricated the shroud. Although he said it was a "twofold image of one man, that is to say, the back and the front," he complained to the pope that people were being told that it was the shroud of Christ (I. Wilson 230). He believed that an artist had made the image.

In 1532 there was a fire in the Lirey church; the shroud survived but now shows several scorch marks. Shortly thereafter, the Italian royal Savoy family gained control of the shroud, moved it to Turin (1578), and donated a chapel

to house it. The Vatican assigned it its own feast day. So many pilgrims crowded to see it that some pilgrims died of suffocation. Since that time, it has been exhibited to the public only sporadically: in 1578, 1898, 1931, 1933, 1973, 1978, and 2000. There have also been several private viewings. In 1997 it was rescued from a fire in the Turin Cathedral, where it has been kept behind the central altar between two sheets of bulletproof glass in a silver reliquary. The following year the shroud was on display for two months; an estimated 2 million persons passed by the glass case to see it. It was displayed to another 2 million people in 2000.

What one sees on the cloth is a series of stains in a pattern that suggests that they trace the figure of a man. The shock came on May 28, 1898, when Italian photographer Secondo Pia took the first photograph of the cloth. As he developed the negative, he saw clearly on it the image of a man. In other words, the stains on the cloth act like a photographic negative so that a true photographic negative reveals a positive image. Over the last hundred years much ink and many bytes have been spent discussing the authenticity of the shroud. Is it indeed from the first century C.E.? Is it absolutely the shroud of Jesus Christ? Is it a medieval hoax? Are the stains real blood or clever paint? In 1978 and again in 1988 the Vatican allowed tests to be made to determine its authenticity. One result, a carbon dating of 750 years old, would rule out claims that the cloth dates from the time of Christ; but some scientists doubt the validity of the tests. Opinion is still divided.

Unlike Christian saints, whose bodies remain on earth and therefore can be visited and venerated, Christ has left no portion of his physical being. Thus the highly esteemed—and controversial—nature of the shroud. Although only one miracle story is connected with the relic—the triumph of Edessa over its enemies as a result of the bishop's having walked around the city's walls with the cloth—it is one of the most venerated physical artifacts of the Roman Catholic Church.

See also

Relics; Roman Catholicism and Pilgrimage

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Shwedagon Paya (Yangon, Myanmar)

Buddhism, circa 1770

The Shwedagon Paya (pagoda) is the most important Buddhist shrine in Myanmar (formerly Burma). On the outskirts of the capital city of Yangon (until 1755 known as Dagon, and from then until 1989 as Rangoon), it rises 100 meters above the crest of a hill on the banks of the Ayeyawaddy River (formerly the Irrawaddy).

The site is said to have been holy since the days of the Buddha, circa 500 B.C.E., when two Burmese merchants brought several hairs from the Buddha's head from India to Yangon. A tooth was later added to the collection, a collection that is also thought to contain relics of the three Buddhas who preceded Siddhārtha Gautama. However, archaeologists believe that the Mon people built the original stupa here sometime between the sixth and the tenth century C.E. and that successive kings enlarged it. The modern pagoda complex dates from circa 1770, when King Shinbyushin raised it to its current height and gilded it with his own weight in gold.

The pagoda complex is a 91-by-69-meter rectangle at the edge of the city center, about 2 kilometers from the river. Pilgrims approach the temple mound through a warren of market stalls selling religious paraphernalia: images of the Buddha and his main followers, prayer beads, small home shrines, replicas of the pagoda's guardian *chinthes* (mythological leogryphs: part lion, part dragon), small oblong drums used in temple rites, paper parasols to place on the shrines, and the like. Pilgrims then ascend to the compound by way of one of four covered staircases that enter from the cardinal points. Brick chinthes painted in bright red, gold, and blue guard the entrance to each staircase. Near the

top of each flight of stairs are additional vendors of incense sticks, candles, and flowers—both paper and real—which the pilgrims will place in the vases that stand before each of the innumerable Buddha statues on the pagoda.

At the top of the stairs, pilgrims reach a broad terrace paved with marble. Near each of the stairways is a large shrine with an image of the Buddha fronted by a long altar where pilgrims can deposit flowers and light candles or incense sticks. Many pilgrims pause here, kneel on bamboo mats in front of the images, and, reciting scriptural verses or murmuring private prayers, bow low until their heads touch the ground. The terrace is ringed with red-lacquered wooden shrines housing images of the Buddha carved or cast from diverse materials. Many of these were left as ex-votos by pilgrims grateful for favors received in answer to their prayers. On the inside of the marble esplanade are sixty-four small pagodas sheathed in gold, each pagoda crowned with a spire hung with tiny bells. The lower portions of the Shwedagon complex include hundreds of other shrines, temples, pavilions, pagodas, statues, and monuments, each with its devotees.

In the center of the great terrace rises the imposing mound of the Shwedagon Paya. Its base is a large square, oriented to the cardinal directions. Pilgrims generally circumambulate the base, always clockwise, praying at their shrines of choice, particularly those inscribed with the astrological sign associated with the year they were born. Other shrines minister to people born on a particular day of the week: A dragon-serpent and a Saturn post draw pilgrims born on Saturday; a Jupiter post and a rat are for Thursday; a tusked elephant and posts symbolizing the planet Mercury attract those born on Wednesday morning, while a tuskless elephant and the mythical planet Yahu draw those born Wednesday afternoon. A central shrine on each side of the square encloses a staircase that leads pilgrims up to the next terrace, this one ringed with sixty-four small bell-shaped pagodas. In all, these nesting terraces rise 25 meters above the surrounding city.

At the top of the terraces the square shape becomes an octagon, and then a circular, bell-shaped, gold-sheathed central pagoda that rises another 107 meters into the air. Crowning the pagoda is a spire with a royal umbrella, called an *hti,* which was given by King Mindon in 1852. It is encrusted with jewels and hung with 1,400 silver bells and another 100 made of gold. The highest tier of the hti is encrusted with more than 2,400 jewels, half of them diamonds. Above them is the diamond orb, sparkling with 1,800 carats of tiny diamonds and capped with a 78-carat emerald positioned to catch the last rays of sunlight in the afternoon.

The Shwedagon complex is maintained largely through donations. In addition to the ex-votos, individual temples and pagodas, decorative panels, gilded wrought-iron trees, and even strip lighting sections bear their donors' names. Whenever the temple authorities receive a large donation, the pagoda's bell is struck, and the reverberating sound reminds other pilgrims of their charitable duty. As is the case with many Buddhist pilgrimage sites, despite the religious fervor of some pilgrims, the atmosphere at the Shwedagon temple is mainly casual, with many people finding the temple grounds a welcome break from Yangon's bustling atmosphere.

See also

Buddhism and Pilgrimage; Pagan

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Sikhism and Pilgrimage

On the whole, Sikhism—the major minority religion of northwestern India, with some 20 million adherents on the Asian continent, and 2 million more followers worldwide—devalues pilgrimage as a nonessential, external manifestation of religious commitment. In this attitude toward pilgrimage, Sikhism, which was founded in the early sixteenth century, approximates the

Protestant Reformation with which it is contemporary. However, despite this prevailing attitude, Sikhism's founder engaged in pilgrimage practices, as do modern-day Sikhs.

Circa 1499, a thirty-year-old Hindu named Nanak (1469–1538) embarked on journeys to both Hindu and Muslim holy sites, responding to what he felt was a personal call by God. He reacted to what he felt were deficiencies and misdirections in both Hinduism and Islam by establishing a new religion called Sikhism. Nanak became its first guru, or spiritual leader.

Nanak preached the sovereignty of one supreme being, the creator, whom he termed the "True Name" in order to avoid any limiting attribute. Nanak eschewed public ritual and what he called the hypocritical ceremonial aspects of religion in favor of what he considered internal, sincere worship. He accepted the Hindu doctrine of maya, believing that the spiritual mind, free of desires, can win freedom from the bondage created by believing in the reality of the material world. He also retained the Hindu idea of transmigration of the souls. For Nanak and Sikhism, salvation is not going to a paradise after judgment, but rather escaping the cycle of rebirth by being absorbed into the True Name.

At its outset, Sikhism purported to be nonviolent. Adherents showed concern for society and a desire to live in harmony. However, Hindus and Muslims, and later the British government, reacted brutally against this new religion, and almost immediately Sikhs had to adopt militant measures for self-protection. The fifth guru, Arjan (1581–1606), was tortured to death by Muslim rulers; the ninth guru, Tegh Bahādur (circa 1621–1675), was martyred by the Mogul emperor; the tenth guru, Gobind Singh (1675–1708), was assassinated by a Muslim after his four sons had already died in various military struggles.

One result of this strife was a yearning for Sikh political autonomy. Already in the late seventeenth century Gobind Singh had called for a separate political state for Sikhs. During the last two centuries the religio-political strife has continued and increased. The British army waged a war against the Sikhs and wrested the Punjab from them in 1849. When India declared its independence and Pakistan split apart, the Sikhs found themselves unwanted in Pakistan and had to resettle, losing much of their economic base. In the 1980s the Har Mandir, the Golden Temple in Amritsar, Sikhism's most holy place, was taken over by an extreme faction demanding a separate Sikh state. Indian authorities drove them out in 1984 with much bloodshed. Estimates range from 750 to several thousand lives lost, most of them pilgrims. That same year Indira Gandhi was assassinated by her Sikh guard.

Sikhism's founder held ritual in low esteem, believing that what lay within was more important than external rites. Pilgrimage did not escape his criticism: ''Merely repeating the True Name is equal to bathing at the sixty-eight places of pilgrimage" (cited in D. Field 54). In his *Japji,* or *Book of Psalms,* one reads: "One gains but a seed's weight of merit / Through pilgrimages, austerities" (cited in S. Coleman and J. Elsner 162). "Religion consisteth not in wanderings to tombs or places of cremation, or sitting in attitudes of contemplation. /Religion consisteth not in wandering in foreign countries, or in bathing at places of pilgrimage" (cited in M. MacAuliffe 1:60). In his own life, however, Nanak did make pilgrimages in his quest for spiritual understanding and enlightenment: at least one to Mecca and others to some Hindu sites, such as Puri. He may not have termed them pilgrimages, however, for in his theosophy he divided inner quest from external, formulaic activity.

Despite Nanak's words, Sikhs who make pilgrimages emulate Nanak's journeys and spiritual quests. The most important Sikh place of pilgrimage is the Har Mandir in Amritsar, India, because it holds the manuscript of the Ādi Granth (First Collection), Sikh holy writings compiled by Guru Arjan in the late sixteenth century. At his death, the tenth guru, Gobind Singh, instructed Sikhs to follow the teachings of the Granth as their guru, which has made the collection a cherished part of the Sikh religion.

Other sites are visited by Sikhs for their connection with the ten gurus and with the historical development of the Sikh religion, including the development of Sikh political aspirations. Pilgrimages to some sites, such as to Amritsar on the Punjabi New Year, April 13,

combine religious activity with commerce and political rallies. Pilgrims go to Talwandi (near Lahore), Pakistan, where Nanak was born. The third guru, Amar Das, also made his own village, Goindwal, a destination for pilgrims. When the ninth guru, Tegh Bahādur, was killed by the Mogul emperor, his body was cremated in Delhi. Sikhs built a temple at the site, the Gurdwara Rakab Ganj(a). It is one of ten places in Delhi that are important historically to Sikhs. It is said that the tenth guru, Gobind Singh, experienced an especially important religious moment at Hemkund Sahib, a lake at 4,329 meters in the Garhwal Himalayas near Badrinath. Present-day Sikhs go there to bathe in the waters. When visiting pilgrimage sites, pilgrims cover their heads and go barefoot in the *gurdwaras* (temples) or other buildings. Sikhs may also visit Hindu pilgrimage sites, although only to seek blessing and not to ask for material benefit.

See also

Ādi Granth; Har Mandir; Hemkund Sahib; Nanded; Patna

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Simeon the Stylite the Elder, Saint

Christianity, Fifth Century

The early fifth-century Saint Simeon the Stylite carried asceticism for Christ to a new height, in his case atop a 20-meter-high pillar 25 kilometers from Aleppo on the road to Antioch. His gesture was something to see, and pilgrims from all over Asia Minor and beyond flocked to his lonely perch.

As a young shepherd Simeon became devoted to Christianity and vowed to dedicate his life to becoming a symbol of Christian renunciation and self-sacrifice. After service in two monasteries, he resolved to become a stylite, or pillar-dweller. He had his colleagues hew three massive stone drums from local rock and pile them up to form a pillar. There, on a platform too small to permit him to lie down, he spent the next forty years. He fasted and prayed and spoke to the increasing numbers of people who came to the base of the pillar to see him witness to the mysteries and joys of Christianity. During his lifetime, the pillar became an important pilgrimage site, attracting worshipers from as far away as Persia and Britain. Simeon was soon reputed to have the ability to bring God's power to bear to cure people and this increased the pilgrim traffic.

At his death in 459 Simeon's relics were translated to Antioch, where they continued to draw pilgrims. His cloak ended up in Constantinople. At the site of his pillar a basilica, called the Qal'at Sem'an, was built to honor him. Its octagonal section, at the center of the cross formed by its four naves, is one of Syria's most beautiful Christian monuments. It is also one of the largest, with 5,000 square meters of floor space to accommodate the masses of pilgrims. In the center of the octagon are the remains of Simeon's pillar. Although the adjoining monastery was for the most part closed to pilgrims in the Middle Ages, two smaller public churches and several large guest houses were built nearby. Pilgrims to the site often purchased Saint Simeon tokens, small ceramic disks bearing the image of Simeon on his pillar.

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Site Formation

Pilgrimage sites are privileged places where the world of mortality and physical existence comes in contact with the transcendent power that lies outside our world. How do such places come to be? And how do they come to be known? And why do some sites prosper as shrines and meet the needs of pilgrims from a wide area and for a very long time, while the appeal of others seems to be local or ephemeral?

One may approach such questions from two points of view, the human and the divine. From one perspective, holy places are bequeathed by the transcendent power to human beings for some beneficial purpose: to strengthen their faith, to mediate their salvation, or to cure their bodies or their spirits. The answer to all questions of locus, timing, purpose, and scope is that they are part of the deity's plan and thus beyond human understanding. From another perspective, those same holy places are created by human beings to meet spiritual or material needs. From this perspective, matters of locus, timing, purpose, and scope are determined by the forces of history and the talents of individual human promoters. To concretize the two approaches in one example: was the wave of Marian apparitions in Europe following World War I the result of the Christian God's desire to offer solace to humankind and to warn human beings to change their violent ways? Or were the apparitions the result of the human need to perceive such solace, and governments' and moralizers' need to have a divine mandate to leverage behavioral reform? The conflicting orientations do not, of course, preclude their both being valid. However, because the role of human beings in holy site formation is easier to describe, it is perhaps a more appropriate focus for an encyclopedia.

The origin of many holy places is lost in preliterate antiquity. It will probably never be known what gave the megalithic sites of Stonehenge, Carnac, or Cuzco their power. But over the last 3,000 years so many pilgrimage sites have been created, prospered, and waned that at least five broad generalizations seem in order. Pilgrimage sites need to offer something special. Their growth depends on their promotion. They require some mechanism to validate them. They must have some sort of infrastructure to sustain them. And to thrive over time they must offer signs of ongoing effectiveness.

The special nature of holy sites seems to be of four sorts. Some are salient geographical features that are presumed, because they are so different from their surroundings, to be abodes of supernatural powers. Mountains or unique hills—Fuji, Bear Butte, Ausangate, Mount Kenya, Tai Shan, Uluru, Le Puy-en-Velay, Sinai, Zion, Kailas—are such places. Caves, springs, and deep wells may be seen as holy entrances to the underworld. The confluence of important rivers, such as the Yamuna and Ganges at Allahabad, allow a pilgrim to touch the life-giving forces of nature.

Other sites are holy because religiously significant events happened there. In religions whose deities have generated elaborate mythical histories, holy sites are generated at the places where those myths tell us that the deities have touched the physical human world: the home of the Greek gods on Mount Olympus, the Indian city where Krishna was born, the Chinese island where the bodhisattva Guanyin (Kuan-yin) preached the Dharma. In the historical religions, most sites related to the religion's founders are considered holy: where Nanak was born, where the Buddha attained enlightenment, where Muhammad began his night journey, where Kōbō Daishi established the Shingon school of Buddhism. Most popular culture pilgrimage sites are of this nature: for example, the places where Ghandi, Kennedy, Rabin, or Selena were assassinated. The event might be the martyrdom of a saint, the apparition of a supernatural figure, or an important miracle. It might be a battlefield or a memorial commemorating a great loss.

Some sites are rendered holy by the presence of holy individuals, such as healers, gurus, visionaries, ascetics, or saints. During their lifetime people seek them out to be enlightened, to be cured in body or spirit, or to be redeemed.

Whether they inhabit a remote cave or jungle, or sit on top of a marble pillar, or dispense their power in the streets of some great city, people flock to them. The founders of some of the historical religions—notably Jesus, Muhammad, and the Buddha—were such persons. Wherever they went, that place became holy. After their deaths, their homes or monasteries or hermitages are thought to preserve powerful traces of their holiness, and pilgrims continue to visit them as contact points with the transcendent powers.

Lastly, not only the places where holy figures lived and died, but also the physical objects that they touched during their lifetimes are often imbued with holiness. The objects are considered relics, tangible connections between the human realm and the divine: Gobind Singh's cradle, a fragment of bone of a saint, Muhammad's sandal, a speck of Buddha's ashes.

Holy sites do not draw pilgrims by magnetism; they must be promoted. The message of their special nature and their power must be broadcast. Sometimes a prominent, wealthy, religiously driven monarch is an effective promoter. Saint Helena's identification and promotion of sites in the Holy Land launched seventeen centuries of Christian pilgrimage to the Middle East. The Indian emperor Aśoka seems to have done the same for sites related to Buddhism. Charlemagne's efforts to concentrate Christian relics in Aachen launched that city as a pilgrim destination. Monarchs built the world's largest stupa at Borobudur, enshrined Buddha's tooth at Kandy, and erected forests of temples at Angkor Wat and sumptuous meditation halls at Nara and in each case turned the site into a major pilgrimage attraction. Religious sects or orders like the Franciscans (European Catholicism), Shugendō (Japanese Buddhism), Lubavitcher Hasidim (Judaism), and Shī'ites and Sufis (Muslims) have successfully promoted the shrines honoring their founders or saints. Some visionaries have been their own best promoters: María Esperanza Bianchini (Betania, Venezuela); Mother Meera (Dornburg-Thalheim, Germany); al-Mahdī (Omdurman, Sudan); and Ngo Van Chieu (Cao Dai, Vietnam). In many cases economic interests merge with religious motives in ways that are hard to unravel. Spain's fourteenth-century King Alfonso X promoted the Santiago de Compostela pilgrimage route for the glory of God and the honor of the saint, but also to spur economic development along those portions of the road that ran through his kingdom of León. Today the national Spanish government and the regional governments of Navarra, La Rioja, Castilla-León, and Galicia, promote the pilgrimage for the same mix of reasons.

The economic benefits of religious tourism have a bearing on site formation as well as site growth. Clusters of minor shrines tend to form along the routes to major pilgrimage centers in the hopes that some of the pilgrim resources will be spent at those shrines as well. Again, the Santiago de Compostela pilgrimage provides good examples. The route shrines of Villalcázar de Sirga and Castrogeriz (each with a miraculous statue of Mary) and San Millán de la Cogolla (the home of three saints, one of them a co-Moorslayer with Santiago, as well as relics of several others) might never have been initiated and would certainly never have prospered if it were not for their location on the road to Compostela.

For a pilgrimage tradition to form at a site, it is useful if there is some mechanism to validate the site's holy character. Scriptural reference to pilgrimage sites is a classic form of validation. References in the holy books of Buddhism, Hinduism, Islam, and Judaism, for example, legitimize pilgrimage to sites related to significant events in the histories of those religions. Roman Catholicism has a formal validation mechanism: examination of the pertinent facts by a papal commission followed by a formal statement authorizing pilgrimage activity to take place on the site. This mechanism has been used to validate several twentieth-century apparition sites, such as Banneux, Beauraing, Kibého, and Akita. In practice, however, informal validation mechanisms such as magazine articles, World Wide Web sites, and pilgrimages organized by local clergy seem to have just as positive an effect on site formation. The apparitions at Cuapa, El Cajas, and above all Garabandal and Medjugorje have taken root without formal recognition by the Vatican.

These informal validation mechanisms exist

in every culture. Moreover, the existence of formal support systems, such as confraternities, shrine keepers, and hostels, seems to certify legitimacy. Infrastructure suggests permanence. Fame implies validity, and the pilgrimage tradition itself—with its uniforms, rites, insignia, and accumulated literature of guidebooks, memoirs, and miracle tales—constitutes a self-perpetuating system of validation.

For a pilgrimage site to last, it must constantly exhibit signs of its ongoing effectiveness. In transactional models, where pilgrims bring something to the shrine in hope that their petitions for health, fortune, fertility, and so forth will be granted, the signs stress the successful exchanges. Ex-votos, narrative plaques, and cast-off crutches displayed on the shrine walls attest to the shrine's power of intercession with cosmic powers. Written narrations of miraculous events in books, broadsides, paintings, poems, and World Wide Web sites encourage more people to bring their problems to the shrine. Where the goal is some form of redemption—salvation of the soul in the Christian heaven, release from the Hindu or Buddhist cycle of rebirth, the accretion of some form of religious merit—the message of the pilgrimage's effectiveness must be constantly asserted through sermons, rituals, prayers, and the various tools of the modern information age.

The three most common triggers of site formation in modern times are acts of martyrdom, instances of supernatural apparition, and the death of a popular culture hero. The first derive from a convergence of political will and tragic circumstances. In the last 150 years the sites of massacres like Wounded Knee and European Holocaust sites like the Nazi death camps have been transformed to pilgrimage sites and memorials by the survivors. The scenes of momentous slaughter in war—Gettysburg, Gallipoli, the Normandy Beaches, and Hiroshima—have been likewise memorialized through pilgrimage.

Apparition sites, particularly in the Roman Catholic world, seem to follow a common pattern. Most frequently it is the Virgin Mary who appears. Frequently the visionaries are children or adolescent girls. Generally the apparition delivers a message that the visionaries are asked to relay to humankind. The most common themes are that the Last Judgment is near and that sinful humans must repent and return to religious practices in order to avert disaster. Frequently news of the initial apparition is met with skepticism by local clergy. But then signs are given—the sun dances in the sky, the children have knowledge they could not have attained through probable human means—and the skepticism turns to joy. Small groups congregate at the site, and within weeks, or sometimes hours, pilgrims begin to gather from farther afield. A cripple walks; an ailing woman announces that she has been cured. Newspapers pick up the story, and before long the stream of pilgrims has become a river. A small church is built on the spot; it is replaced with a larger one. A religious order is brought in to tend the site and impose a semblance of order. Merchants set up shop to hawk religious paraphernalia. The number of available hotel beds in the area goes up exponentially. This pattern describes events at the French shrines of Rue du Bac, La Salette, Lourdes, Montmain, and Pellevoisin, the Irish shrine of Knock, Portugal's Fátima, Belgium's Beauraing and Banneux, and Bosnia's Medjugorje, among many others that have developed into major international pilgrimage centers, each drawing well over 1 million pilgrims each year.

Parts of the process can be observed at many lesser shrines as well. Some, like Patricia Talbot's shrine at El Cajas in Ecuador, or Nancy Fowler's shrine in Conyers, Georgia, have developed modest followings over time. Others seem to have burnt out after a brief flurry of activity. Typical is the pilgrimage to the strip mall in Clearwater, Florida, where people claimed in 1996 to have seen an image of Mary with the child Jesus in her arms reflected in the windows of a bank building. By Christmas of that year tens of thousands of people were gathering daily in a parking lot across from the bank to stand vigil and pray the rosary. Over the next twelve months, the pilgrims continued to congregate in large numbers to gaze at the window and to place their petitions, flowers, candles, and ex-votos. The Pelican Car Wash next door offered "Virgin Mary T Shirts" for $9.99. The Clearwater police directed the crowds and the city installed portable toilets. During 1998 the focus at the site seems to have shifted from the adoration of Mary to the dissemination

of anti-abortion literature. By Christmas, 1998, the site was drawing only a trickle of pilgrims.

The deaths of some popular culture heroes have led to the creation of pilgrimage shrines. Elvis Presley (1935–1977), the American country and rock music star, is enshrined at Graceland; Princess Diana (1961–1997) at Britain's Althorp Estate. Jim Morrison draws a steady stream of pilgrims to his grave in Père Lachaise Cemetery in Paris, where he is the most recent in a series of popular icons including Chopin, Sarah Bernhardt, and Edith Piaf, all of whose graves drew pilgrims for at least a short while after their deaths. Several factors seem to have contributed to the enshrinement of these culture heroes. They were cult heroes in life. Most exuded sex appeal. They appear to have been cut down in the prime of life. The media worshiped them, keeping every detail of their lives and deaths in the public eye. This does not explain, on the other hand, why the graves of such analogously popular figures as Marilyn Monroe, Janis Joplin, James Dean, or Patsy Cline attract only modest crowds of pilgrims.

Sitt Barbara (Cairo, Egypt)

Coptic Orthodoxy

The relics of two popular early Christian martyrs, Saints Barbara and Catherine, are the major focus of pilgrims to Cairo's large Coptic Church of Sitt (Saint) Barbara.

Copts believe that Saint Barbara was a young fourth-century Christian convert whose father tried to kill her when she tried to convert him as well. When he failed, he remanded her to the governor, who had her and her friend Juliana murdered. Jacobus de Voragine's thirteenth-century *Golden Legend* tells a more picturesque tale of a girl whose father locked her in a tower to keep her away from men and then handed her over to civil authorities when she converted. In this version God punished her father with a bolt of lightning.

Her contemporary Catherine of Alexandria rejected marriage to an emperor rather than give up her Christian virginity. She was tortured on a wheel of knives before she was slain. Believing these to be merely pious legends, their cults were suppressed in 1969.

The oldest parts of the church date from the late seventh century, but most are from the eleventh, with much later decoration. Pilgrims approach the reliquaries of the two saints and touch their surface with a handkerchief, which they then take home with them as a powerful relic of their visit.

See also

Eastern Orthodoxy and Pilgrimage

Reference

Brockman, Norbert C. *Encyclopedia of Sacred Places*. Santa Barbara, CA: ABC-CLIO, 1997.

Sitt Mariam (Cairo, Egypt)

Coptic Orthodoxy, Eleventh Century

Cairo's Sitt (Saint) Mariam is one of Coptic Christianity's holiest shrines and is regularly visited by pilgrims from Upper Egypt. It is also called the Hanging Church (in Arabic, *Muallaqa*) because it is built out over the south tower gate of the old Coptic City. Because worshipers must climb twenty-nine steps to reach the church, it is also known as the Staircase Church.

The original church was built in the fourth century and is reputedly the oldest church in Egypt. The current building seems to have been begun in the eleventh. From 1039 through the fourteenth century it was the seat of the Coptic patriarchate. Sitt Mariam's eleventh-century pulpit is sustained by thirteen marble pillars, representing Jesus and his apostles; the one black basalt pillar designates Judas Iscariot.

On the altars of Coptic churches, as in Greek and Russian Orthodox churches, the priests are separated from the lay congregation by a screen, called an iconostasis. This one, dating from the twelfth or thirteenth century, is made of ebony inlaid with ivory and is hung with icons of important saints. These icons, together with the icons hung on the walls of the church, are the focus of most popular devotion. Pilgrims bring their written petitions for divine aid to Sitt Mariam and leave them at the church's various altars.

See also

Eastern Orthodoxy and Pilgrimage

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Skalholt Church (Skalholt, Iceland)

Roman Catholicism, 1000

Skalholt Church, with relics of two saints and a long history of miraculous cures, is Iceland's principal religious shrine.

The first church was built in Skalholt just after Iceland adopted Christianity around the year 1000. In 1056 it became the seat of one of Iceland's two bishoprics. Over the centuries it reported successively to archbishops in Hamburg, Lund, and Trondheim. Twelfth-century Icelanders thought their bishop, Thorlák Thórhallsson, to be of saintly character, in part because of his selflessness and his attempts to abolish simony and clerical marriage. His body was exhumed in 1198, canonized by Iceland's parliament, the Althing, and reburied in the cathedral. After a number of cures were recorded at his tomb, it became a popular place of pilgrimage, attracting many votive offerings, particularly on his feast day of December 23. A subsequent bishop, Jón Ögmundarson, was also canonized.

The medieval church was burned and rebuilt several times. In the Reformation, when the Danish Lutheran church rigorously persecuted Roman Catholicism, Iceland's last Catholic bishop was beheaded at Skalholt along with his two sons. The church subsequently became the seat of the Lutheran bishops. The current structure was consecrated in 1963. Skalholt no longer draws pilgrims.

About 40 kilometers southwest is the cross of Kaldadarnes, which because it is reputed to have the power of healing and of granting requests, draws a steady stream of pilgrims.

See also

Thingvellir

Reference

http://www.vortex.is/~catholica/hcone.html.

Skellig Michael (County Kerry, Ireland)

Roman Catholicism, Seventh Century

The mountainous island of Skellig Michael, 12 kilometers off the coast of Kerry, is another of Ireland's many pilgrimage sites associated with Saint Patrick. It is on this 240-meter peak rising from the sea that the archangel Michael appeared to assist Patrick in banishing the serpents (i.e., demons) from Ireland.

In the earliest days of Irish Christianity the deserted and wild coastal areas of Kerry were home to many hermits and small monastic communities. Nothing intact is left from the seventh century at Skellig Michael, although there are remains of several substantial beehive cells (for monks, or perhaps for pilgrims), oratories, cisterns, and burial stones. A tenth- or early eleventh-century church, however, is still standing. The island's most striking site is the ruins of an ancient hermitage, built on a rock ledge that falls off 230 meters to the ocean below. The island seems to have been abandoned for year-round habitation in the thirteenth century, with the shift from independent hermitages to communities controlled by the diocese or the international monastic orders.

However, there is substantial evidence of large pilgrim traffic to the island all during the Middle Ages and later. From the sixteenth to the eighteenth century a visit to Skellig Michael was one of the arduous penitential pilgrimages often assigned to Irish parishioners by their clerics. Once the penitents had reached the island, they would pray at the Stations of the Cross and climb to the oratory-hermitage on the mountain's summit.

Curiously, by tradition Lent began later on the Skellig than elsewhere, which meant that couples could marry on the island when they could not on the mainland. The riotous wedding parties during an otherwise holy period led to the church's suppression of the pilgrimage. The island is no longer an active pilgrimage site.

See also

Penitential Pilgrimage

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http://www.dioceseofkerry.ie/heritage3.htm.

Sobibor (Poland)

See Holocaust Sites.

Sof Omar

See Sheikh Hussein.

Souvenirs

See Mementos of Pilgrimage.

Sravana-Belagola (Karnataka, India)

Jainism, Fourth Century

The area around this village in the Indian state of Karnataka is one of the holiest Jain pilgrimage sites. Two rounded hills, the Candragiri (Little Hill) and the Indragiri (Big Hill), have been the focal point of Jain pilgrimage for about 1,400 years.

Legend has it that in the third century B.C.E., Emperor Candragupta Maurya and his guru Bhagwan Bhadrabahu Swami, fleeing southward to escape famine, established themselves in this area. The Bhagwan's disciples spread Jainism throughout the region, and later, from the fourth through the tenth century C.E., the Ganga dynasty, who were devout Jains, ensured its prominence in southern India. From about the seventh century, the Candragiri was the site where Digambara (sky-clad; i.e., naked) ascetics went to meditate. Lay Jains visited these living saints, and thus the hill became a focal point of pilgrimage. Evidence of the popularity of the hill's ascetics can be seen in the many memorials *(nisidhi)*, pillars, images, and shrines pilgrims have left on Candragiri.

Jain tradition also holds that sometime in the fourth or fifth century B.C.E. the brothers Bahubali and Bharata, sons of Rishabha, fought for political control of their father's kingdom. Just as Bahubali (also called Gommateshvara) was about to kill his brother, he realized the futility of earthly striving. He renounced both the kingdom and the material world and withdrew to a solitary life of contemplation. He stood in one place for so long that anthills covered his feet and vegetation twined around his legs. Even so, he could not attain enlightenment until Bharata visited him and kissed his feet, at which point he found himself freed of evil thoughts and earthly entanglements. Jains believe that he was the first man to attain enlightenment.

In 981 C.E. the famous general Camundaraya ordered the construction of a statue of Bahubali atop the Indragiri, nearly 145 meters above the surrounding plain. The 19.5-meter-high statue was carved in situ by sculpting from the top of the mountain down. The monument is said to be the world's largest monolithic statue. Since about the twelfth century the huge monolith has been the focus of pilgrimage activity. During the early centuries it received large donations for its upkeep. Interest waned somewhat during the fifteenth through the seventeenth century. However, in the twentieth century it once again became an important Jain pilgrimage destination.

Pilgrims come year-round to the site. The summit is reached by a trail of more than 700 rock-cut steps. Those unable to manage the arduous climb are carried to the top in wicker baskets by porters. One can see the statue from kilometers away, but up close the curve of the hill masks the monolith until the pilgrim attains the summit. The views of the gigantic statue and the surrounding countryside are overwhelming.

At the edge of the summit pilgrims stop to pray at the stone footprints of Bhadrabahu, the emperor's guru. Pilgrims then access the temple precinct through a tenth-century gate and enter a courtyard, in the center of which rises the monolith. Pilgrims frequently circumambulate the statute while reciting prayers.

Every twelve years, in a special ceremony called the Mahamastak-abhisheka (literally, the grand ceremonial head anointing of Bahubali), the statue is anointed with ghee, coconut milk, turmeric, sandalwood, yogurt, milk, and a variety of fruits and spices. The sandalwood and turmeric turn the monument vermilion red. Hundreds of thousands of Jains come to the site to witness the anointing. The ceremony has become a major media event. At the thousand-year anniversary of the statue's carving in 1981, Prime Minister Indira Gandhi flew over the mountain in a helicopter and sprinkled red rose petals over the image. The next festival is scheduled for 2005.

See also

Jainism and Pilgrimage; Mount Satrunjaya

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Sri Meenakshi Temple (Madurai, Tamil Nadu, India)

Hinduism, 1560

The Sri Menakshee Temple in Madurai, in southeast India, was named for one of Siva's consorts. Meenakshi was a Pandyan king's daughter who was born with three breasts. The king was informed that the third breast would disappear when she met the man who would be her husband. On pilgrimage to Mount Kailas she met Siva, and the breast disappeared. Later, as Lord Sundereswara, Siva came to Madurai and wed her.

The temple pilgrims see today was constructed circa 1560 and rebuilt from 1623 to 1655 during the time the Nayak dynasty held Madurai. In Dravidian style, the 6-hectare temple is crowned with sixteen ornately decorated pyramid-shaped towers called *gopurams,* the highest of which rise to 50 meters. The gopurams are covered with literally tens of thousands of images carved in deep relief. The great hall has nearly 1,000 rich columns. The vast complex includes the bathing tank of the Golden Lily; a museum, markets, and shrines dedicated to a panoply of gods, including a Siva lingam; a representation of Siva's mount, the Nandi bull; a shrine to the mother goddess Shakti; and a shrine of Kali the destroyer with her necklace of skulls. The temple extends into the city itself, which is laid out as if it were an enormous mandala, with concentric square processional streets oriented to the cardinal compass points.

Pilgrims often journey to this temple on foot. Prior to setting out, many impose a forty-eight-day period of abstinence on themselves, during which they refrain from sex and from eating meat, and they sleep on a wooden pallet.

Each night the temple closes at 9:30 and the image of Siva is carried to Meenakshi's bedroom to the sound of music played on tablas, bells, and concertinas. It is returned each morning at 6:00.

Pilgrims—as many as 10,000 per day—come to the temple year-round, but the real crowds are attracted by the three festivals that honor Siva and Sri Meenakshi. During the Teppam, or Float Festival in January/February, the two deities are taken on decorated carts to the Mariammam Teppakkulam Tank, where they are floated back and forth across the pool on a flower-bedecked raft. In the March/April Chithirai festival, which celebrates their marriage, the bride and groom are paraded around the city on a chariot. During the August/September Avanimoola festival temple cars are pulled around the city.

See also

Hinduism and Pilgrimage

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Sthalapurana

Hinduism

Sanskrit word designating a written version of a legend conferring holiness on a particular site. In the "free market" of religions shrines, the number of pilgrims visiting a place is influenced by both the degree of holiness the site possesses and how well known it is. The *sthalapurana* is a vehicle for accomplishing these ends, often serving as a legitimizing device for a shrine whose importance is otherwise sanctified only by the oral tradition.

See also

Site Formation

Stonehenge (Wiltshire, England)

Prehistoric; New Age

The best known of the more than 900 stone circles and ellipses in the British Isles is Stonehenge, on Salisbury Plain in Wiltshire. It has had two lives as a shrine: as a grave site and perhaps an astronomical center in the Neolithic period (4000 B.C.E.–2400 B.C.E.) and as a New Age sacred place in our own day.


Stonehenge (Corel)

The sophisticated dating techniques of modern archaeology have made clear the several stages of Stonehenge's construction. By the fourth millennium B.C.E., farming communities in the area had built several major elongated funerary barrows on Salisbury Plain, and a circular camp, termed a causeway enclosure, had been constructed to the north of the current monument. Circa 3100 B.C.E. Neolithic workers constructed a great circle (*henge*) of earth, 98 meters in diameter, and inside they dug a circle of 56 holes of unknown use that do not seem to have held either stones or wooden posts. Two stones were erected by the entrance. Some 800 years later cremated human remains were interred in the holes. Around 2150 B.C.E. the earth rampart was rebuilt, and an internal circle was constructed with 80 enormous bluestone pillars, some weighing 1,700 kilos, brought from a Welsh quarry more than 350 kilometers distant. The reconstructed monument was reoriented toward the midsummer sunrise. The entrance avenue was begun as a pair of parallel banks. Some 200 years after that, circa 2000 B.C.E., the bluestones were reset into a smaller ring, and the circle was rebuilt with gigantic upright sandstone shafts, some weighing 4,800 kilos, but this time brought from only 30 kilometers away. The ring was capped by lintels, much as it is today. Inside was a horseshoe-shaped array of trilithons, pairs of pillars capped by lintels. About 1600 B.C.E. the bluestones were arranged in a rough outer circle and carved with a variety of typical Bronze Age shapes: axes, daggers, and the like. Five hundred years later an avenue was constructed southeastward toward the Avon River.

Popular imagination associates Stonehenge with the Druids, ignoring the facts that the Druids conducted their rituals in sacred groves and forests, that Stonehenge had already been abandoned for a thousand years before the Druids established themselves in the West, and that the Romans did not wreak havoc on Stonehenge as they did on other Druid cult centers. A better case can be made for the alignments at Stonehenge relating to the positions of celestial bodies, especially the solar orientation of the axis. Numerous scholars have

labored to interpret Stonehenge as a sophisticated celestial computer, perhaps even used to predict eclipses, but to date the attempts have not met widespread acceptance. It now appears that the observations of the solstices at Stonehenge must have served some ritual purpose having to do with a religious calendar, since neither of the solstices seems to be particularly relevant to the agricultural cycle in Britain. Judging from the interments found at the site and the more than 350 funerary barrows located within a 3-kilometer radius of Stonehenge, it must also have served a funerary purpose. Despite speculation, there is no evidence that Stonehenge was a focus of Neolithic pilgrimages.

To followers of New Age religions, however, Stonehenge is one of the places where the earth's energetic powers are focused, and its astronomical function was to calculate when the maximum energies were produced by the conjunction of sun, moon, and stars. For them the mammoth bluestone and sandstone pillars were brought to function as batteries to store the energy of the earth for ritual purposes. Thousands of New Age Druids gather annually at Stonehenge to celebrate the summer solstice.

Forty-two kilometers north of Stonehenge is the earthenware and stone henge of Avebury, enclosing a central circle of more than 11 hectares. A few hundred meters to the south is Silbury Hill, Britain's largest man-made hill, 55 meters high and 183 meters round at the base. Both are roughly contemporary with Stonehenge, both are of uncertain purpose, and both attract New Age pilgrims, although to a lesser extent than their more famous neighbor.

See also
Carnac; New Age Religions and Pilgrimage

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Stonewall Inn (New York City, New York)

Secular Identity, 1969

Gay bar in New York City that has become an icon of gay pride and human rights to Americans concerned with the freedom to openly express sexual identity.

The Stonewall Inn (59 Christopher Street, at the corner of Seventh Avenue) was raided by New York City police on the evening of June 27, 1969. It was a routine harassment of the New York homosexual community—apparently triggered by a foul-up in delivering the customary payoff to the police. The raid was unusual only in the reaction it provoked. The patrons, who had been rousted out into the park in front of the bar, instead of dispersing began to pelt the police with their pocket change and with garbage that they found in the street. The police responded with nightsticks, injuring some and arresting many more. The crowd, echoing the rallying cries of the 1960s Black Power Movement, began to chant “Support Gay Power” and “The liberation is under way.”

The Stonewall Inn riot is generally considered the beginning of the American gay community's movement to come out of the closet, to stop hiding, and to begin proudly asserting their sexual identity and fighting for their civil rights as human beings. Whereas in 1970 there were only some fifty organized lesbian or gay groups in the United States, by 1973 there were over a thousand. An annual Stonewall march and rally commemorates the historic event. Visitors to New York sometimes visit the bar as an assertion of gay pride, often photographing themselves or their partners there as a keepsake. A commemorative plaque at the bar reads:

> Gay People of New York City, this is the site of the Stonewall Riots. During the days of June 27–31, 1969, gay people



The Bodhnath stupa in Kathmandu, Nepal, hung with prayer flags (Macduff Everton/CORBIS)

ascended into the streets and openly resisted the harassment and criminal exploitation of their community . . . oppressions which they had long endured in silence. Rich—poor—drag—butch . . . gays stood together & fought in a mass act of resistance. Those days were the birth pangs of the gay liberation movement. Long live the Spirit of Stonewall!

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Stupa

Buddhism

A shrine in the form of a dome. Stupas are both expressions of devotion and popular pilgrimage sites for Buddhist.

In pre-Buddhist India, funeral mounds, called *chaityas*, were used to bury or commemorate rulers. The Buddha himself indicated that he should be memorialized by such a mound as a symbol of the possibility of reaching nirvana. The use of the stupa (from the Sanskrit, meaning "top") evolved over time: from a repository of the remains of any saintly person, to a monument holding relics of the Buddha or his teachings, to construction for its own sake as evidence of a person's merit or devotion. The stupa is also seen as a symbol of the Buddha's enlightenment and of his teachings. Some stupas are revered for their ability to heal; others,

for conferring religious merit and facilitating propitious rebirth.

Several forms of the stupa developed, but only two are common in Buddhism. The first has a simple base to support a dome and a spire with three rings. The rings symbolize three jewels, which in turn reflect the three parts of Buddhism: the Buddha, the Dharma (the teaching of the Buddha), and the Sangha (the community of those who follow the Buddha). The second type is called the descending divinity stupa. Its name stems from a tale that relates that the Buddha descended some steps to teach his mother. This type of stupa has steps leading to a raised walk around the dome. Stupas vary in style and size: the Bodhnath stupa in Kathmandu requires a climb of 600 steps to get to the massive dome. The stupa developed further into the pagoda in East Asia and the *chorten* in Tibet. It is called *dagoba* in Sri Lanka.

Although the origins of stupa worship are obscure, it appears to have been common by the time of the emperor Aśoka (273–232 B.C.E.), who is said to have gathered up the physical relics of the Buddha and his principal disciples and to have parceled them out among 84,000 stupas in northern India and the Himalayas. Both narrative steles and texts from the Aśokan period describe stylized rites associated with stupa worship: circumambulation, playing music, bowing, and offering incense, flowers, and clothing of cotton and silk.

See also

Buddhism and Pilgrimage; Kathmandu; Relics

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Substitute Pilgrimage

A substitute pilgrimage offers an alternative to pilgrimage to a distant shrine. The equivalence value of substitute pilgrimages tends to be endorsed by the people promoting the substitute shrines.

In Islam, some journeys to local shrines may be considered substitute pilgrimages for those who cannot afford the journey to Mecca for the hajj. Seven trips to Kairouan in Tunisia, for example, are considered to be equivalent to having made the hajj to Mecca once. In Christian tradition, medieval Irish Catholics were given to believe that two (or sometimes seven) pilgrimages to Glendalough were the equivalent of one pilgrimage to Rome. Under the authorization of Pope Clement XI in 1701, French Catholics who visited the seven chapels of the shrine of Rocamadour were granted indulgences equivalent to those of pilgrims to Saint Peter's in Rome. For Jains, one pilgrimage to Mount Satrunjaya (in Gujarat, India) generates merit equal to that earned by pilgrimages to all other Jain sites.

See also

Proxy Pilgrimages; Replica Pilgrimages

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Sukkot

Judaism

Sukkot, called in English the festival of Booths or Tabernacles, is one of the three annual pilgrimages to Jerusalem mandated by law during the thousand years from the building of Solomon's Temple (950 B.C.E.) until the destruction of Herod's Temple by the Romans (70 C.E.). Sukkot was the harvest festival, the final gathering of grain and fruits, grapes and olives, a portion of which had to be offered at the Temple in Jerusalem. In later times the holiday came to be associated with the Israelites' wanderings in the wilderness before their settlement in Palestine. As such, it was celebrated by residing in small, improvised huts, decorated with a variety of fruits and grains, particularly palm, pine, and myrtle leaves and citrons, all of which had significance during the ritual processions

during the Temple period. During the 2,000-year Diaspora following the destruction of the Second Temple in 70 C.E., the historical associations of the holiday came to predominate.

See also

Jerusalem: Jewish Pilgrimage; Judaism and Pilgrimage; Shalosh Regalim

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Surrogate Pilgrimage

See Proxy Pilgrimage.

Suyapa (Tegucigalpa, Honduras)

Roman Catholicism, Eighteenth Century

Site of a small chapel that contains a painted wooden statue of the Virgin Mary, patron saint of Honduras and, since 1982, of all Central America. Suyapa was once a small village 7 kilometers from central Tegucigalpa, the present capital of Honduras. It is now a suburb of the growing city.

There are at least two versions of the story of how a statue of the Virgin Mary came to be venerated at Suyapa in the mid-eighteenth century. The first narrates that a family of farmworkers who lived in Suyapa used to go to a nearby village called Piligüin to spend the weekends. One weekend the family could not get home before dark, so they slept out in a field. When Alejandro Colindres lay down to sleep he felt something hard underneath him. As he withdrew the object to toss it away, it emanated a sweet smell, so he decided to give it to his wife as a surprise. The next day, they were astonished to see a 6-centimeter-tall statue of the Virgin Mary. The Colindres family worshiped the image on their home altar for about twenty years. After that a small chapel was built so that it could be worshiped by all. By this time stories of miracles connected to the image had begun to circulate.

The second version of the story contradicts the first. The image was discovered in a cornfield in 1743. It was moved to a church, but the next morning it had returned to its original site. It was moved several times, and each time was found the next day in the cornfield. As a result a small chapel was built where it had been discovered. Shortly thereafter, a military captain attributed his miraculous cure to this statue, and he organized the construction of a church. Pope Pius XII named the statue Patron of Honduras in 1953, and the Honduran army has declared her the High Captain of the Armed Forces.

Today, quiet Suyapa is considered the spiritual capital of the 95 percent of Hondurans who are Roman Catholics (http://www.adherents.com). Since 1925, when Pope Pius XI set her festival on the February 3 feast day of the Virgin Mary, that has been the most important day to visit the shrine; processions and celebrations make it a festive occasion. Most years the festival includes masses, processions, concerts, a re-enactment of the discovery of the statue, military salutes, and fireworks. During other times of the year, however, little activity occurs except on Sundays, when there are several masses and a blessing of cars. In 1936 the image was stolen by a woman dubbed Lola the Mad but was soon recovered. In 1986 the image was again stolen from the church. It was later found, wrapped in newspapers, in the men's restroom in the popular Terraza de don Pepe restaurant in Tegucigalpa. The restaurant owner has since turned the room into a small chapel, with a replica of the image, candles, plastic flowers, and posters of the various newspaper reports of the event.

The Virgin of Suyapa has two churches. An imposing large basilica was constructed in the 1950s, with large bright blue stained glass windows, but it is empty except for the feast day celebrations. The small church that holds the image during the rest of the year is at the end of a wide street and large concrete plaza flanked with the usual religious souvenir vendors and small restaurants. From the outside the tiny church looks like an ornate piece of Victoriana, with twin towers. The inside of the white-painted church is relatively plain. A single narrow aisle leads to the front of the

church. The altar with the image is made of highly polished dark wood and has Victorian decorations. It is set far back from the aisle. Worshipers apparently have no specific set of rituals to perform in their visit to the image. Some enter and sit in pews. Others kneel at the railing to pray. Some carry candles, which they take to a side aisle to light and place on the metal table. A slotted box to the side of the aisle is marked "ex-votos," although there are no ex-votos or plaques anywhere in the church.

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Tai Shan (Shandong Province, China)

Animism; Confucianism; Shintō; Daoism; Buddhism, 2000 B.C.E.

Tai Shan, the easternmost of China's traditional five sacred mountains, is located halfway between Shanghai and Beijing. Although it is only 1,545 meters high, it is the highest mountain in eastern China, and on a clear day from its summit one can see the sea. It is said to be the head of a dragon whose body coils form chains of mountains all over China. Scholars believe that pilgrims have come to visit this mountain deity since 2000 B.C.E., which may well make it the oldest continuing pilgrimage site in the world.

Its deity is the lord of heaven, who takes power from the sun, which can first be glimpsed from this peak as it rises from the sea. Because Tai Shan represented the Emperor of Heaven, the mountain was considered the most important of the gods of the earth. From at least the second century B.C.E., Chinese emperors would offer a Shan ritual sacrifice to the earth on a hill at Tai Shan's base, as well as a Feng ritual sacrifice to heaven at the mountain's top. The offering of those sacrifices, together with the emperor's successful climb to the top, symbolized the heavenly endorsement of his reign. Many emperors left stone inscriptions to celebrate the achievements of their reign and to commemorate their pilgrimages to the mountain's summit. The last imperial visit was in 1771.

Confucius himself climbed Tai Shan, as did almost every other religious luminary in Chinese history. Commoners, whose religious beliefs blended elements of Confucianism, Daoism (Taoism), Buddhism, and ancient animism and shamanism, held Tai Shan to be the arbiter of life and death. When one died, one was said to be going to Tai Shan to be judged. At least until the advent of Communism, every village and city, from the tiniest hamlet to the megalopolis of Beijing, had a Tai Shan temple, where worshipers would beseech the god to grant them the fortune, spouse, health, honors, or the kind of death they wished for. Pilgrimage to Tai Shan itself, of course, enhanced the likelihood of the request being granted.

By the sixteenth century so many pilgrims were visiting Tai Shan that commercial agents offered packaged tours, complete with meals—vegetarian or with meat—lodging, guides, souvenirs, and post-climb entertainment, which included music, theatrical presentations, and an hour with the hostel prostitutes. When Chang Tai visited in 1628 he was, like most upper-class pilgrims, carried to the top in a sedan chair. His diary describes the long lines of chanting pilgrims ascending by torchlight so as to be able to greet the dawn from the summit. He found distasteful the cacophony of the large brass gongs and the cries of the innumerable beggars who swarmed around the well-to-do pilgrims, as well as the tasteless graffiti scrawled on the rocks.

The Pan Lu, or Pilgrims' Way, is a staircase of 7,000 steps that leads pilgrims up from the Taimiao City of Peace Temple at the base of the mountain to the summit. Along the way pilgrims pass through three heavenly gates that successively mark their transition from the everyday life of the flatlands, the midway point to enlightenment, and entry into the rarified sacred atmosphere of the summit. Virtually every physical feature of the mountain has a name and is associated with some aspect of religious devotion. Since the mountain itself and every aspect of it are holy, worship activities may take place almost anywhere. Many of the rock faces along the Pan Lu bear inscriptions



Pilgrims on the Pilgrims' Way leading to the Gateway to Heaven Temple atop Tai Shan, June 1981 (Lowell Georgia/CORBIS)

or poems testifying to some pilgrim's devotion to the gods of the mountain. The largest, inscribed by Gianlong in the late eighteenth century, is known as the Ten-Thousand-Foot Tablet. At the many trees and bushes thought to be holy, pilgrim women place rocks at the joints of branches to increase their chances of conceiving a child. Women pilgrims, who nowadays seem to outnumber men on the pilgrimage trails, sometimes weave bits of pine branches or herbs into their hair or fill their baskets with herbs and medicinal plants so as to take some of the mountain's power home with them.

All along the staircase are numerous temples, shrines, and monuments, as well as inns, tea shops, and food and souvenir stalls. Two of these sites are particularly popular with female pilgrims. At one, dedicated to Dou Mu, the mother of the constellation Ursa Major (the Big Dipper), women offer biscuits and sweets, pink-painted eggs, pairs of children's shoes, money, or sticks of incense. The image of Dou Mu is draped with a cape bearing the names of the pilgrims who left it as an offering. At another shrine near the summit, the Temple of the Azure Dawn Princess (the goddess of the dawn, who is the daughter of Tai Shan, the mountain god), women pray and burn paper offerings, symbolizing money, so that their daughters and granddaughters will bear children. The 60-centimeter-tall statue of the goddess is also believed to have healing powers. Carved into the stone of one bare rock face is the entire Diamond Sutra, the sacred text that compresses the teachings of Buddhism into several short stanzas and expounds the doctrine of voidness. Its verses remind pilgrims of nature's ultimate reality, which they can glimpse in the empty sky above them. Just before the summit another temple marks the place where Confucius is said to have rested when he climbed the mountain.

At the very top pilgrims find the Temple of the Jade Emperor and a commemorative tablet whose absence of any inscription except for the word Ti, or god, seems to emblematize the emptiness at the heart of existence. The ambience, on the other hand, is hardly conducive to contemplative worship. Pilgrims crowd the temple and jostle each other to place their offerings in the most auspicious place. Once they have dedicated the food, clothing, or ritual object they have brought with them, they often take the item away with them again. In the temple courtyard is a bronze bell in the shape of a mythical animal that is said to have healing powers. To effect a cure, pilgrims rub the statue with their hands and then rub the ailing part of their body. When they exit the temple building, they crowd the balustraded space at the mountain's summit, throwing coins for luck into a box inside the railing. Some contemplate the view from Aisheng Ya (Joy of Life Cliff), whose former name, Sheshen Ya (Suicide Cliff), is testimony to the numberless pilgrims who have jumped to their deaths from here in fulfillment of some vow.

Until the Chinese Communists took power in 1949 and discouraged religious observances, more than 10,000 pilgrims used to visit this sacred mountain daily during the peak months

of March and April. Numbers fell precipitously during the 1966–1969 Cultural Revolution, but began to rise again in 1982 when restrictions on pilgrimage were removed. In recent years the government has built both a road and cable car to the summit.

See also
Animism and Pilgrimage; Confucianism and Pilgrimage; Daoism and Pilgrimage; Five Mountains

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Taizé (Bourgogne, France)

Christianity, 1940

A hamlet in southeastern France, home to an ecumenical Christian movement that takes its name from the hamlet and attracts thousands of young Protestant and Catholic pilgrims each year. In recent years, Taizé-sponsored gatherings in other cities around the world have attracted large numbers of young people.

The Taizé movement was begun in 1940, early in World War II, by Roger Schutz, a Swiss Calvinist who felt moved to construct a place of refuge and reconciliation. He chose as his headquarters a small village in France not far from the ruins of the seminal medieval monastic community of Cluny. Among the earliest groups welcomed to Taizé were political refugees and Jews fleeing Nazi persecution (the border of the German-occupied portion of France was only a few kilometers to the north). By the late 1940s he had attracted a small community of Christians from diverse traditions who made vows of poverty and celibacy and adopted quasi-monastic regulations. By the late 1950s the community was large enough that it had outgrown the building they used for worship services, and in 1962 it inaugurated the Church of Reconciliation. Today the community numbers about a hundred monks. Members of the movement have established subsidiary centers in several other countries.

From its earliest days the Taizé community has been ecumenical. In the aftermath of the war it welcomed refugees regardless of their religious affiliation. Members of the community organized meetings with Protestant ministers. Brother Roger and his colleagues established ties with the Anglican bishop of Sheffield in Great Britain and with the Eastern Orthodox patriarch of Istanbul. In 1966 they began working closely with the World Council of Churches, and the movement was well represented at international gatherings in Sweden, Kenya, and Canada. As a result of this exposure, the numbers of pilgrims to Taizé steadily increased. Among the notables were the archbishop of Canterbury and Mother Teresa of Calcutta.

Communal prayer three times each day is at the center of the Taizé pilgrim experience. Taizé prayer is eclectic and syncretic, tending to combine elements from Western and Eastern religious traditions to create an ambience suited to introspection and mystical communion with the deity. Candles are lit, incense is burned, and certain phrases are chanted over and over in mantra-like repetition. No sermons are given, and care is taken to banish any sense of authoritarianism.

Each week some 5,000 people come as pilgrims to Taizé. Most of the young people who visit Taizé stay for a week. Since the community is entirely self-administering, each group is assigned certain chores, such as washing, cooking, or cleaning. At Taizé pilgrims meet like-minded people from diverse countries, speaking a variety of languages. Though most of the participants are Christian, the movement also attracts some Jews and Buddhists, as well as the unaffiliated. Although the movement is not strictly Catholic, it has attracted the attention and for the most part the approval of the Vatican.

Pope John Paul II visited the community in 1986.

Realizing that the values of the Taizé movement transcended the particular place in which it was located, in 1982 Brother Roger launched a series of annual youth gatherings in various parts of the world that he termed ‘‘worldwide pilgrimages of reconciliation.’’ In 1994 more than 100,000 young adults gathered for five days in Paris to share their religious experiences and join in communal prayer. Since then similar meetings have been held throughout Europe and in Madras (India), Manila (Philippines), Johannesburg (South Africa), and Dayton, Ohio (United States). In addition, informal Taizé-style prayer meetings have become a regular feature in many European and American churches.

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Taktsang Monastery (Paro, Bhutan)

Tibetan Buddhism, Eighth Century

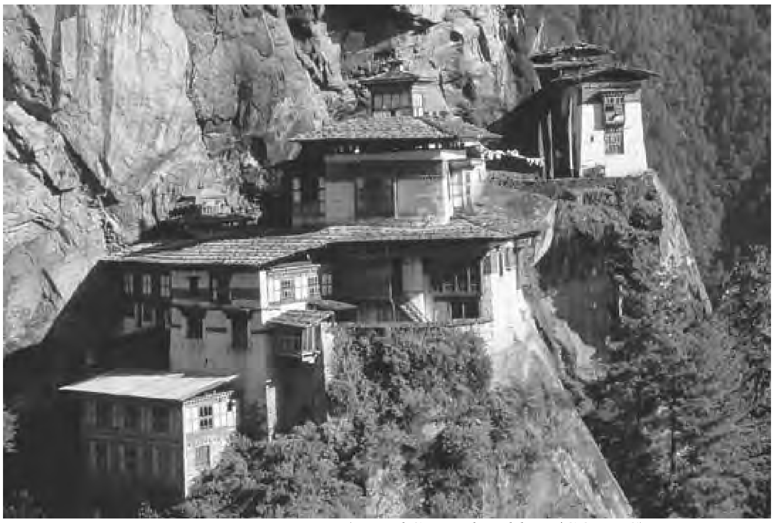
One of the many Bhutanese sites associated with the eighth-century Buddhist missionary monk Padmasambhava (also called Guru Rimpoche).

Bhutan is a small landlocked kingdom in the eastern Himalayas that is one of the buffer states between India and Tibet. Religiously, Bhutan is closely allied with the Tibetan forms of Buddhism. Legend holds that among his visits to holy sites in Bhutan, the Guru Rimpoche flew, mounted on the back of a tigress, to the spectacular cliffside Taktsang Monastery, 2,950 meters above sea level and 800 sheer meters above the Paro Valley. Padmasambhava meditated in a cave on the cliff of Taktsang for three months before departing for a celestial realm, in which he intended to vanquish all of the flesh-eating demons in order to render the world a paradise. Over the next several centuries the site acquired additional religious merit. Rimpoche’s consort and many of his followers were said to have meditated in the cave as well. In the twelfth century, an important Tibetan Buddhist poet, Milarepa, composed some of his celebrated verses in the cave. In 1648, monks built a monastery over the entrance to the meditation cave and called it the Tiger’s Nest *(taktsang).* The monastery’s holiness is further enhanced by the presence of a lamaist monk who is thought to be a *tulku* (or *trulku*), the living reincarnation of Guru Rimpoche. In addition, the monastery houses the relics of the supernatural tigress.

The monastery is a series of interconnected slate-roofed, whitewashed cubes that seem to be glued to a fissure in the vertical face of the cliff. Pilgrims reach it only after an arduous climb from the valley floor, which takes them first to the top of a cliff overlooking the Taktsang buildings and then down a precipitous narrow trail to a bridge far below the monastery, from which another steep track leads the exhausted pilgrims to their goal.

Once inside the complex, pilgrims generally visit three important temples. The first, and smallest, shields the Guru Rimpoche’s meditation cave. One of its wall paintings depicts Rimpoche in his terrifying guise of Dorje Drolo (one of his eight principal manifestations), and the other, on the opposite wall, depicts Rimpoche’s heaven, the Zangdopelri. The second temple is up a flight of stairs. In addition to its splendid paintings, it houses a *chorten* (a Tibetan-style stupa containing relics) with the remains of Rimpoche’s disciple, Pelkyi Singye. Its holiest relic, however, is a statue of Guru Rimpoche, which is believed to have spoken as the monks were carrying it up the mountain. The third temple, the largest of the three, displays statues of the eight principal manifestations of Guru Rimpoche. Several other small temples on the cliff side also attract pilgrims.

Visitors to the Taktsang complex acquire religious merit by admiring the ritual paintings, the statues of the Buddha and of Rimpoche, sheathed in gold and encrusted with jewels, or the many sacred scroll-texts held in the monastery library. They might deposit their gifts of flowers, money, or ghee lamps. The most common offerings are the *torma,* cakes of parched barley flour that have been decorated with designs in butter. The shape of the cake


Tiger's Nest Monastery (David Samuel Robbins/CORBIS)

and the design depend both on the deity being worshiped and on the occasion. Some are given so as to help expel or hold in check certain evil spirits. These torma are held in the monastery until the twenty-ninth day of the last month of the year, when they are disposed of with appropriate ritual, thus ridding the community of its accumulation of evil.

On April 19, 1998, the complex was swept by a fire that killed many monks and destroyed its inner temples and all its medieval wall paintings. Its reconstruction, considered a high priority by the royal government, has already begun, underwritten in part by foreign donations.

Under the tantric form of Mahayana Buddhism that dominates Bhutan, innumerable springs, rocks, mountains, and other features of the landscape are considered to be the homes of spirits, both benign and malevolent. These sites tend to be marked with chortens or with prayer flags, whose fluttering in the wind represents an ongoing communication with the spirit world. Some of the holiest sites are associated with *dzongs,* monastery-temple-fortresses from which civil and religious law is administered. Each of Bhutan's twenty districts, or provinces, has a central dzong, which hosts periodic religious festivals and which functions as the principal pilgrimage destination for that district. The festivals are a cause for family reunions, for singing and ritual dancing, for regional market-fairs, and for exorcising evil spirits and ensuring the favor of benign forces. The three dzong festivals with the greatest draw are held at Paro, Bumthang, and Bhutan's capital city of Thimphu.

See also

Buddhism and Pilgrimage; Chorten; Stupa; Tibetan Buddhism and Pilgrimage

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Tawaf

Islam

Arabic term meaning "encircling." The *tawaf* is the ritual circumambulation of the Ka'ba in Mecca, which is an important part of the hajj and *umra,* the full and lesser pilgrimages to Mecca.

The tawaf begins on the east side of the Ka'ba, at the site of the Black Stone—thought to be the only remaining portion of Abraham's original building. Pilgrims face the stone, touch it, and make a supplicatory gesture and prayer. They then turn right and begin seven circumambulations of the Ka'ba, counterclockwise. Each sequence has a special meaning and its own prayers, which can be read from the hajj manuals or repeated after the guides, the *mutawwif*s, who accompany pilgrims. Every time the pilgrims reach the Ka'ba's southern and eastern corners, they make a gesture of touching the stone.

See also

Circumambulation; Hajj; Islam and Pilgrimage; Mecca (Hejaz, Saudi Arabia); Umra

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Ta'ziyah

Islam, Eighteenth Century

Term referring to the *Passion of Husayn,* a series of religious plays that developed around the commemoration of the martyrdom in 680 of Husayn, who was the third Shī'ite imam. The plays are performed during the week before the anniversary of his death, a time when many make pilgrimages to cities associated with his martyrdom and body, such as Karbala (Iraq), Cairo (Egypt), and Damascus (Syria).

The *ta'ziyah* developed during the eighteenth century in Iran. Although there is no set corpus, most ta'ziyah consist of ten or more plays, each lasting from two to five hours, reenacting various episodes leading to Husayn's death. Only one play is standard; it is the one presented on the tenth day of 'Ashūrā, the date of Husayn's martyrdom. Occasionally, other plays are presented to narrate the fate of his women, who were sent to Damascus as slaves.

Originally the plays were performed at crossroads and marketplaces, then in private or commercial courtyards; later special places called *husayniyah* or *takiyah* were built for the specific purpose of having the plays performed there. They varied in size and quality; some were temporary structures, others, permanent ones. Some mosques have had special annexes built to serve as the area for the observances. Most of the husayniyah have round, raised stages with a sandy area around them. The audience stands outside of the sandy area and is generally not separated from the actors in other ways, which in some places allows spectators to participate. The sanded area is used for battles and subplots, and the main characters use it to indicate passage of time and space in journeys. There is little if any decoration or stage set.

Actors, who may be professionals or amateurs, often wear costumes to indicate their part in the play, with green predominantly used to specify the heroes and martyrs and red, the enemy. The enemy's voices and clothing are often exaggerated.

The Iranian shah's government restricted the performance of the ta'ziyah in urban areas in the 1930s, considering them a sign of rural or backward devotion. The traditionalist Ayatollah Ruhollah Khomeini used them to help build support for the Islamic Revolution in the 1970s. During the war with Iraq, these ta'ziyah were used to foster Iranian military morale. The first predominantly non-Islamic country to host ta'ziyah was France, when a play was presented at an Avignon Arts Festival in 1991. It was performed again in Paris in September 2000.

In India, the word *ta'ziyah* refers to specially constructed re-creations of Husayn's funeral bier, made in a variety of sizes and designs, out of various materials. Although some ta'ziyah are permanent constructions, most are made to be destroyed at the end of the 'Ashūrā celebrations. In towns like Delhi, Hyderabad, Calcutta, and Mumbai, processions take place on various days, with the largest parade occurring on 'Ashūrā. Muslims and non-Muslims attend the celebrations. In other cities, the ephemeral constructions are buried at the end of the festivities.


Temple Square in Salt Lake City (Joseph Sohm; Visions of America/CORBIS)

See also
'Ashūrā; Cairo; Damascus; Islam and Pilgrimage; Karbala

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Temple Square (Salt Lake City, Utah)

Church of Jesus Christ of Latter-day Saints, Nineteenth Century

Temples are considered sacred space for members in the Church of Jesus Christ of Latter-day Saints, commonly called Mormons. The most sacred of the Mormon temples is the one in Salt Lake City, making it the principal Mormon pilgrimage site.

Joseph Smith established the Mormon Church in New York in 1830. Its first temple was finished in Kirtland, Ohio, in 1836. The Mormons were driven out of Kirtland in 1838 and slowly made their way westward toward the center of the United States, building a church each time they established a community. In 1847 leader Brigham Young started the long trek toward a western haven. Ultimately he indicated to his Mormon followers that the area around a large salt lake was the land promised to them. Salt Lake City has been the center of Mormonism since that time. Young decreed that a central plot in the new city be reserved for the construction of the temple and affiliated buildings.

Construction on the temple began in 1853, and it was completed forty years later. Other buildings from that period include a large assembly hall, completed in 1882; the administrative headquarters, called the Lion House; the Tithing House; Brigham Young's home, called

the Beehive House; and the Tabernacle, the official site of the twice-yearly conferences that draw more than 100,000 Mormons. In 1857 a 4.5-meter-high adobe wall was erected around the compound.

All buildings in Temple Square are open to the public except the temple itself, which is accessible only to Mormons in good standing. The original temple was a large meeting place with a brush roof for protection from the sun. It was torn down, and the Assembly Hall is now located there. The present temple is an impressive structure with six spires, 65 meters tall, topped by a gold leaf–covered statue of the angel Moroni, believed to have directed founder Joseph Smith to the buried tablets on which were written the Book of Mormon.

As the nucleus of the Mormon church, Salt Lake City's Temple Square now also possesses monuments to important moments in church history. One spire pays tribute to the seagulls that ate the hordes of locusts that attacked the fields there in 1848. There is a Battalion Monument to the Mormon volunteers in 1846 who died in battles that took place against Mexicans in California. A block away is a memorial to the pioneers who pulled handcarts over the mountains to Salt Lake City, especially the many who died in the snows of 1847 on the trail toward Salt Lake City.

Over the last fifty years, two visitors' centers have been constructed on the square to handle the large number of tourists and pilgrims who visit the temple annually. One very important building to visitors and Mormons alike is the genealogical library, constructed in the 1970s. It is considered the most important archive of genealogy in the United States. The large ZCMI (Zion Cooperative Mercantile Institution) is a kind of Mormon shopping mall. A cabin dating from 1847–1848, a museum, a Mormon handicraft store, and the necessary parking lots—all offer the visitor something to do and easy access to do it.

In the late 1980s and early 1990s more than 2 million visitors visited the Temple Square annually. Of the 2.6 million visitors in 1986, 68 percent were Mormons. Thirty percent of the visitors in 1988 indicated strong religious motive for their presence there (R. Jackson et al. 40, 52).

See also

Church of Jesus Christ of Latter-day Saints and Pilgrimage

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Tenman Shrine (Dazaifu, Fukuoka Prefecture, Japan)

Shintō, Tenth Century

Shintō shrine on the westernmost part of Japan's main island in the city of Dazaifu, built over the tenth-century grave of Sugawara no Michizane, known as Tenman Tenjin and venerated as a deity of scholarship, poetry, and calligraphy.

Sugawara no Michizane (845–903), born in Kyōto, was a scholar and poet. He served the emperor in several functions, was governor of a province on Shikoku Island in 886, and was named Minister of the Right in 899. Due to political intrigue, he fell from power and was exiled to Dazaifu in 901. He devoted the rest of his life to writing and scholarship. He died in 903, at the age of fifty-nine. One legend states that as his body was being carried on a wagon pulled by an ox, the ox stopped at a certain point and refused to move, and thus Sugawara's body was buried there. Another tells that after his death, a series of disasters (storms and fires) plagued the area. Residents believed that it was Sugawara's vengeance. To appease him, he was reinstated to a high political rank and deified.

In 905 his follower Umasake Yasuyuki began the construction of a shrine. A larger structure was built in 919, but it was destroyed by fire during a civil war. The present shrine, the Hondin, dates from 1591. It sits in 1,200 hectares containing several thousand plum

trees. The Taiko Bridge in front of the main gate that leads to the shrine has an arched shape, symbolically reflecting the continuity of the past, present, and future.

Tenman Tenjin is popular with academics. Students pray to him for good results on their entrance exams. In the fall, during the time of these exams, shrine caretakers arrange for the construction of as many as 15,000 smaller Tenman Tenjin shrines throughout Japan for students' access.

At Fukuoka devotees purchase charms to carry with them. They also leave small wood tablets with wishes inscribed on them hung from the shrine's trees.

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Teotihuacán (State of Mexico, Mexico)

Mesoamerican; New Age, Twentieth Century

This pre-Aztec ceremonial center and city, located some 30 kilometers north of Mexico City near what once was Lake Texcoco, has served as a pilgrimage center three separate times during its long history.

Teotihuacán was once one of the largest cities in the Americas. Estimates of the city's population run as high as 150,000. Its main axis is oriented toward the Cerro Gordo, a mountain to the north that was most likely a sacred site even before the city was built. There was a practical reason for siting the city in this place: nearby sources of obsidian (volcanic rock) provided the raw material for an industry that thrived at Teotihuacán for over a thousand years. During the heyday of the Teotihuacán culture (200 B.C.E.–750 C.E.), the city drew pilgrims to Quetzalcóatl, the feathered serpent god-hero, and to Tláloc, the god of rain. Archaeologists have speculated that at specially appointed times pilgrims would crowd the ceremonial plaza to pray for rain and a successful agricultural season.

In the seventh century C.E. Teotihuacán was sacked, perhaps by marauding bands of Chichimecas from the north, and abandoned. Five hundred years later, circa 1300, the Aztecs who migrated into the area were stunned by the majesty of the gargantuan pyramids at Teotihuacán and revered them as the home of their gods. Although they did not re-inhabit the city, they utilized it right up to the time of the Spanish conquest, in 1521, as a pilgrimage and ceremonial center, where the souls of their kings became gods.

Teotihuacán is laid out in a large grid pattern bisected by a 20-meter-wide ceremonial processional avenue lined with more than 100 temples. The avenue connects Teotihuacán's two largest pyramids, the Temples of the Sun and the Moon, with the smaller Temple of Quetzalcóatl and its great ceremonial courtyard. The Temple of the Sun is truly gigantic: 66 meters high, with a base that measures 220 by 230 meters. Its center encloses a cavern sacred to the rain god Tláloc, to whom the site appears to have been originally dedicated.

In Mesoamerican creation myths the sun and the moon, the original creative forces, are thought to have emerged from caves that are entrances to the womb of the earth. Thus the caves at Teotihuacán were a kind of *axis mundi* (axis of the world), the locus of the beginning of the world. The Aztecs believed that the universe had been created and destroyed four times, and that the sun itself had suffered the same cycles. The gods gathered in darkness at Teotihuacán to decide which of them must be sacrificed to become the fifth sun. When a rich god refused to throw himself into the sacrificial fire that would create the fifth sun, a poor god volunteered and became the sun we see today. The humiliated rich god then jumped into the fire and became the moon. Teotihuacán is therefore the point of origin of both earthly life and the heavens.

In recent years Teotihuacán has been revered by New Age pilgrims as a center of energy, in which the pyramids and temples are so arranged as to maximally focus the energies inherent in nature. The mica that used to cover the great pyramid served as an energy conductor, and the pyramid as a great battery. Some interpret Teotihuacán's importance eschatologically, considering its alignments to be a key to the calculation of the date of the End of Days (e.g., when the Way of the Dead lines up perfectly parallel to the Milky Way at its zenith, circa 4400 C.E.).

Others believe that the great pyramids here, and those in Egypt, are products of a sophisticated global civilization prior to the Great Flood and prior to the last Ice Age. Many New Age pilgrims walk the Way of the Dead, circumambulate the two pyramids, and climb to the top to meditate and allow their personal energy field to interpenetrate with that of the cosmos.

See also
Mesoamerican Religions and Pilgrimage; New Age Religions and Pilgrimage

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Thai Twelve-Year Pilgrimage Cycle (Thailand)

Buddhism, Thirteenth Century

Since at least the thirteenth century, Buddhists of the Theravada tradition in northern Thailand have followed a cyclical calendar of twelve years *(naksat pi).* Each year is represented by an animal, as in the Chinese calendar, and is associated with a sign of the zodiac, as in the Indian tradition. Each is also linked with a particular Buddhist temple *(that)* or pilgrimage site *(phra).* With the exception of the eleventh temple, which is thought to be located in heaven, pilgrims visit the shrine associated with the animal of the year of their birth, preferably during the full moon of the eighth month of the year in the twelve-year cycle that is dedicated to that animal. This practice is known as *wai pha that cata pi koet* (revering the relic so fated by one's year of birth).

The temples all are said to contain relics of the Buddha. Seven of the temples (numbers 1, 2, 3, 7, 9, 10, 12) are thought to have been visited by the Buddha during his lifetime and to contain a relic of the Buddha sent there by King Aśoka in the third century B.C.E. Most are also associated with ancient northern Thai centers of political power.

Pilgrims generally wear white as a sign of their commitment to spiritual life. At the shrine pilgrims perform traditional Buddhist rituals. Theravada Buddhists believe that pilgrimage to a site associated with the Buddha will help them attain religious merit, thus reducing the suffering in this world or the next brought about by their karma. Temple monks assist them in the *sup chata* ritual, which they believe will strengthen their vital force, link them to cosmic elements, and bring them good fortune. Pilgrims generally present reverence offerings *(sakkarabucha)* to the temple monks. This twelve-year-cycle pilgrimage remained popular through the early twentieth century but today seems to be on the wane. The twelve shrines, their associated animals, and their locations follow.

That Chom Thong—Rat—Chiang Mai, Chiang Mai, Thailand

This fifteenth-century temple, some 60 kilometers southwest of Chiang Mai City, was built in 1451 and is famous both for housing a fragment of the Buddha's skull and one of his footprints and for the bodhi tree in its courtyard, which the faithful believe to be associated with the bodhi tree under which the Buddha attained enlightenment.

That Lampang—Ox—Kokha, Lampang, Thailand

That Lampang dates from the twelfth century. Pilgrims believe that the Buddha visited this place. The bodhi tree just south of the main temple is though to be particularly holy. Pilgrims bring painted poles to help prop up its branches.

That Cho Hae—Tiger—Muang, Phrae, Thailand

This fourteenth-century temple, crowning a hilltop in a teak forest 9 kilometers southeast of the city, attracts pilgrims to its relics of the Buddha. The 33-meter-high *chedi* (Thai stupa) contains a hair of the Buddha; pilgrims visit the chedi seeking fertility. Pilgrims sometimes wrap a satin cloth around it. This temple's spring festival (March/April) is especially popular with pilgrims.

That Chae Haeng—Rabbit—Muang, Nan, Thailand

The fourteenth-century temple sits on a low hill overlooking the Nan River, 2 kilometers southeast

of Muang and nearly 700 kilometers north of Bangkok, near the Laotian border. Its 55-meter spire dominates the landscape. The enormous bodhi tree at the temple entrance is wrapped in colorful cloth. The temple is believed to contain seven tiny relics of the Buddha. Pilgrims come especially during the temple festival on the full moon day of the first lunar month of the year. The celebration includes processions, fireworks, and communal and individual offerings of flowers, candles, food, and incense. Local handicrafts are sold to pilgrims and tourists.

That Wat Phra Singh—Dragon—Muang, Chiang Mai, Thailand

Each April this *wat* (temple), built in the fourteenth century, hosts the Songkran festival, during which the pilgrims bathe the Phra Phuttha Sihing image. This bronze statue, said to have been constructed in Ceylon and to be over a thousand years old, is famous for its welcoming expression. The temple is a striking example of Lanna-style architecture, with a three-tiered roof that appears to be dripping gold. Pilgrims also visit the beautifully decorated Lai Kham chapel and the wat's library of Buddhist scriptures.

Si Maha Pho—Snake—Bodh Gayā, India

Buddhism encourages its adherents to make pilgrimage to four places associated with the Buddha's life, including the bodhi tree in Bodh Gayā under which Gautama Buddha attained enlightenment. The journey from northern Thailand to India or Nepal is difficult, and it seems that a visit to Bodh Gayā is considered to encompass all four of the holy places. Pilgrims without the means to make the journey often substitute a visit to the bodhi tree at That Doi Suthep or any other bodhi tree located in a wat.

That Takong—Horse—Shwedagon, Yangon, Myanmar

Pilgrims unable to make the trek to Yangon substitute a visit to any temple housing a souvenir or a substitute relic of the Shwedagon temple.

That Doi Suthep—Ram—Muang, Chiang Mai, Thailand

Sixteen kilometers west of Chiang Mai, the seven-story temple tower, built in the late fourteenth century, is modeled on one in Bodh Gayā. Because of its relics of the Buddha, this golden temple draws pilgrims year-round from all over Southeast Asia. Pilgrims climb to the temple, near the top of the 1,676-meter Doi Bui peak, on a steep path with hundreds of rock-cut steps. The temple itself is large and profusely decorated, with the chedi containing the Buddha relic in its center. The Doi Suthep chedi is covered with gilded copper plates and topped with a multitiered gold umbrella. Pilgrims leave their shoes in the gallery before approaching the chedi; some parts of the complex are reserved for men only.

That Phanom—Monkey—Phra That Phanom, Nakhon Phanom, Thailand

In northeastern Thailand, near the Mekong River, this ancient site was visited by the Buddha on his (ahistorical) travels through Southeast Asia and later reputedly possessed a reliquary with the Buddha's breastbone. The temple's towering chedi, sheathed in gold, is known as a wish-fulfilling place. Pilgrims to Phra That Phanom bring or purchase a small bird; they carry the bamboo cage around the temple as they pray and then release the bird to carry their prayers to heaven. Phra That Phanom's principal pilgrim festival occurs in late January or early February.

That Haripunchai—Cock—Muang, Lamphun, Thailand

This temple, dating from the eleventh century, is located in the capital of the former kingdom of Haripunchai, which held sway in northern Thailand before the invasion of the Thai-speaking peoples. The temple's Golden Relic chedi is 46 meters tall. Above it stands a ninetier umbrella made of pure gold. The chedi is said to contain a fragment of the Buddha's skull (or perhaps a hair from his head). Pilgrims venerate this relic, as well as images in the courtyard of the Buddha and a kneeling elephant.

Ket Kaeo Culamani—Dog—Tavatimsa Heaven

It is believed that the Buddha visited the Tavatimsa heaven (the second of the six Buddhist heavens, located at the top of mythical Mount Meru) during his lifetime, and that one of his tooth relics is enshrined there. Pilgrims born in the year of the dog generally fulfill this obligation

with a visit to the Chiang Mai's Wat Ket (named after the tooth relic) or Wat Daowadung (named after the heaven).

That Doi Tung—Elephant—Chiang Saen, Chiang Rai, Thailand.

The remains of this thirteenth-century temple are located near the first capital of Thailand's Thai-speaking people. The Thai calendar considers the elephant the auspicious animal of the twelfth year, not the pig as in the parent Chinese tradition. The name Doi Tung (flag peak) refers to the flag that marks where two chedis were built at the end of the tenth century. Today's pilgrims worship at a modern shrine, completed in 1988, in the center of a mandala, a symbolic representation of the Buddhist universe.

See also

Bodh Gayā; Buddhism and Pilgrimage; Shwedagon Paya; Stupa

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That Luang (Vientiane, Laos)

Buddhism, 1567

The most important Buddhist stupa in Laos is That Luang, 4 kilometers northeast of the center of the capital city of Vientiane. Visited by pilgrims year-round, it is busiest in November during the festival at the full moon.

Legend holds that emissaries of Indian king Aśoka built the stupa in the third century B.C.E. to hold relics of the Buddha. The earliest remnants found by archaeologists suggest that the base was originally a Khmer temple built between the eleventh and the thirteenth century. King Setthathilat, however, built the current structure in the 1560s to hold a relic of Sākyamuni Buddha and to be a showpiece of his new capital of Viang Chan (Vientiane). The original stupa was destroyed in 1828 and reconstructed in 1900 and again in 1931.

That Luang is a temple mountain, a mandala of the Buddhist cosmos, in the tradition of Angkor, Pagan, and Borobudur. The temple's three receding terraces, edged with decorative balustrades, contain numerous small subordinate stupas with holy relics. Pilgrims can circumambulate the temple on each of these levels. Above, on the top terrace, a bell-shaped central stupa rises 50 meters from the ground. Most of the temple's surfaces have been covered with gold paint; the temple's gilded spires can be seen from around the city.

That Luang's most important festival days occur in November and simultaneously celebrate the end of the monsoon rains. The festival begins on Sunday morning and lasts for a week. Priests make offerings, hold formal processions, and set off fireworks. Individual pilgrims bring candles and flowers, which they pile in the temple courtyard. A highlight of the festival is a ritualized game of *tikhi,* akin to field hockey, in which the ball is the head of a demon. That Luang's other annual festival commemorates King Setthathilat. Pilgrims and tourists affix small rice balls to the temple's walls in his memory.

See also

Buddhism and Pilgrimage; Stupa

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Thingvellir (Iceland)

Secular Political, 930

Icelanders have been gathering at Thingvellir for political discourse since at least the year 930. Because of the numerous important events that have taken place there, Thingvellir is Iceland's principal national shrine.

In 930 the first Icelandic Parliament, called the Althing, was convened at Thingvellir. In 1000 Christianity was proclaimed the island's official religion there. The Althing met at

Thingvellir annually in the summer to deal with legislative and judicial matters, governing Iceland independently until 1262, when the island became a fief of Norway. Control passed to Denmark in 1380, but the Althing continued to meet regularly until 1798. In June 1944, at an Althing in Thingvellir, Iceland separated completely from Denmark and proclaimed itself a republic.

Thingvellir is located on the shore of Lake Thingallavatn, some 50 kilometers north of the modern Icelandic capital of Reykjavik. The rift valley (*graben*) of which the plain is part is formed by the rapidly (2 meters per century) separating American and European tectonic plates. Because of the extraordinary geologic record present in the valley and the historic significance of the area, Thingvellir was named Iceland's first national park in 1928.

Although the Althing is no longer held there, both Icelanders and foreign visitors come to Thingvellir for its historic and scenic significance.

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Thudong

Buddhism

Thai Buddhist term to indicate going on pilgrimage. *Thudong* comes from the Pali *dhutanga,* meaning "strict practices." Dhutanga also denotes wandering ascetic monks.

See also

Buddhism and Pilgrimage

Tiberias (Israel)

Judaism

Tiberias, site of the tombs of Maimonides, Rabbi Meir Ba'al ha-Nes, and Rabbi Akiva, is an important Jewish pilgrimage site in northern Israel.

Tiberias is a relatively modern city, founded in 18 C.E. and named for the Roman emperor Tiberius. When the Romans destroyed the Second Temple and denied access to Jerusalem to Jews in 70 C.E., Tiberias and the Galilee became the seat of the Sanhedrin and the center of Jewish religious life and learning. In the third century the Mishnah, the compilation of Jewish oral law, was written there, as was the commentary on the Mishnah called the Gemara, which together comprise the so-called Jerusalem Talmud. The Jewish community's decline began with the Muslim conquest in 637, although it remained relatively strong in the early Muslim period, and in the eighth century the system for the written vocalization of Hebrew and the standardization of the forms of chanting sacred texts were both elaborated in Tiberias. Decline intensified during the Crusader period and subsequent Muslim rule. In the late sixteenth century the town revived somewhat under the leadership of the Sephardic Jew Joseph Nasi, under license from the Turkish sultanate.

Despite these important historical events, Tiberias owes its prominence as a pilgrimage center to the rabbis' graves. The great philosopher and physician Maimonides (called the Rambam, for his initials R. M. B. M., Rabbi Moshe ben Maimon) visited Tiberias in the late twelfth century. When he died in Egypt in 1204, his remains were transferred to Tiberias for burial.

Near him is buried the important compiler of the Talmud, Yohanan ben Zakkai. The tomb of the great second-century Talmudist Akiva ben Joseph is on a hill west of the city. Because of his support for the Bar Kochba rebellion, Akiva was skinned alive by the Romans.

The tomb of second-century Rabbi Meir Ba'al ha-Nes (Meir the Worker of Miracles) sits above the hot springs and thermal baths about 2 kilometers south of the center of Tiberias on the lakeshore. His life and even his name are cloaked in legend, but he is generally presumed to have been a disciple of Rabbi Akiva and one of the writers of the Mishnah in the late second century, after Bar Kochba's 132–135 C.E. revolt against Rome. According to legend, he swore never to sit down until the Messiah came, with the result that his disciples buried him in a standing position. Both Sephardic and Ashkenazi Jews of some sects believe that a candle donated to Rabbi Meir's tomb will help avert danger. Since the early eighteenth century his *hillula* (annual tomb visit) is celebrated

on the fourteenth of the Hebrew month of Iyyar (April/May). His domed hillside tomb contains two prayer halls, one for Ashkenazim and another for Sephardim. The complex is designed to channel large numbers of pilgrims past his grave, and enormous candle stands are provided for pilgrims to light votive candles before his tomb.

See also

Hillula; Judaism and Pilgrimage

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Tibetan Buddhism and Pilgrimage

Tibet's history begins in the seventh century when Songtsen Gampo (circa 608–650) conquered and united the various groups of Tibetan peoples to form a political entity that was strong enough to occupy Nepal (in 640) and to demand a presence in the Chinese court. He married two women: a Chinese princess, Wen Cheng, and a Nepalese, Tritsun; they both encouraged him to establish Buddhism in Tibet.

The Buddhist pilgrimage tradition in Tibet builds on, but is substantially different from, the pilgrimage traditions of the Indian subcontinent where Buddhism originated. These differences are the result of three factors: the varied times and ways in which Buddhism was introduced into Tibet; the native animist religious traditions with which Buddhism formed syncretic blends; and Tibet's rugged, mountainous terrain, which results in a lifestyle significantly different from those of its southern neighbors.

Tibet's harsh landscape is able to support only a sparse population. Windy plateaus, little topsoil to maintain agriculture, and a mean altitude of 3,300 meters favor a pastoral, nomadic life. Until the twentieth century, Tibet had no roads for wheeled vehicles; walking has continued to be Tibet's principal mode of transportation. Constant travel is so much a part of Tibetan life that the Tibetan term for living creature, *gro-ba,* means ''one who goes." Visiting sites imbued with religious significance during that travel turns a trip into a pilgrimage, thereby gaining merit and luck for the pilgrim, and Tibet is viewed by many as a country of pilgrims perpetually on pilgrimage to a variety of pilgrimage sites.

Before the seventh century, the various peoples who lived in the region followed the indigenous religion called Bön (sometimes spelled Pön), an animist philosophy with a good helping of demonology. Prominent geographical formations were worshiped or appeased depending on the circumstances, and mountains, of which there are many in Tibet, were held in special reverence. About 630 C.E. King Songtsen Gampo (Srong Tsan Gam Po) established a strong central state with Lhasa as its capital. Perhaps because of the influence of his two wives—one from China and the other from Nepal, both countries with strong Buddhist cultures—he sought out teachers of Buddhism. Although his attempt to introduce Buddhism was not completely successful—he himself was buried according to Bön practices—he laid the groundwork for the introduction of Buddhism.

It wasn't until the eighth-century reign of King Tri Songdetsen (790–858) that Buddhism got the boost it needed in Tibet. The first support came in the form of a teacher named Santaraksita, who began to spread Buddhism in Tibet. He apparently encouraged the king to invite another Indian teacher, named Padmasambhava, to help in the diffusion of Buddhism. The two missionaries founded the Samye Monastery, the first in Tibet, and initiated Buddhist monasticism. Tibetans credit Padmasambhava with the greatest role in the Buddhification of Tibet. Tradition ascribes important magical powers to him. Tibetans call him Guru Rimpoche (Precious Teacher). Some say that he stayed in Tibet over fifty years, others that he left soon after the Samye Monastery was completed. Most believe that Guru Rimpoche aided in the translation of many tantras, important Buddhist texts from India, and that, because he believed that Tibet was not yet prepared for the most advanced set of doctrines, he hid many of the texts throughout the country.



Prayer cloths hanging from a rock tower in Tibet (Photodisc)

The first of the concealed texts was discovered between 1000 and 1042.

In the ninth and tenth centuries, Chinese and Indian forms of Buddhism vied for prominence in Tibet, while for the most part the Bön religion held sway. Buddhism was actively persecuted in the ninth century but had a resurgence toward the end of the tenth century when Buddhist teachers returned and kings started building monasteries and temples. An increased number of Tibetan Buddhist monks began going to India to study, and vice versa.

In the eleventh century, Tibetan Buddhism got a second powerful figure: Milarepa (also spelled Mi-la ras-pa; 1043–1123). Biographies written four centuries after his death narrate how as a young man he lost his wealth to enemies and sought revenge, killing many through his magical powers. When he repented, he studied with an important and strict teacher, Marpa, for several years. Subsequently, he spent many years in solitude, meditating and writing, often in caves. Many people sought him out to become his disciples. The monastery of Lapchi is connected with him, because many of Milarepa's hermitages and the place where he died are located nearby. These places have become important pilgrimage sites.

In the twelfth century India was invaded by Muslims, and Buddhism went into immediate decline there. The politico-religious situation meant that Buddhism was now integrated completely into Tibetan society because it no longer had a connection to Indian Buddhism, and Tibet now was both forced and freed to develop its own literature and canon.

In Tibetan religious life, certain men have been recognized as having special spiritual and yogic powers. As a sign of respect they have been called lamas (from *bla ma,* superior one). Heads of the monasteries were known as the grand lamas. In the late fourteenth century, the monk Tsong-kha-pa created the order of the dGe-lugs-pa, which introduced numerous important reforms to Tibetan Buddhism. The consequence of one of the reforms, the reintroduction of celibacy to religious life, was that there were no hereditary successors to the grand lamas. A solution was found in the theory that it would always be possible to discover the child in whom a grand lama had reincarnated, and that that child should become the successor. The grand lama of the Lhasa monastery became known as the Dalai Lama, and by the sixteenth century he was recognized as the central spiritual and lay power of Tibet. The present Dalai Lama, the fourteenth, is Tenzin Gyatso (born 1935), who fled Tibet in 1950 in the wake of atrocities being committed there by the Chinese. Although he returned to Tibet from 1951 to 1959, he had to escape again in 1959 to India. More than 1.2 million Tibetans have been killed by the Chinese. The Dalai Lama now journeys throughout the world, guiding expatriate Buddhists in their religious needs and lobbying for a better life for the Tibetans who stayed in their homeland.

In Tibetan Buddhism, pilgrimage forms one of the most important aspects of religious activity. Called *kora* (*korra, khora*) or *gnas-skor,* pilgrimage encompasses several forms and has multiple destinations. Archaeological evidence for pilgrimage in Tibet dates from as early as the seventh century. Historical sources relating to pilgrimage date from the thirteenth century. One categorization of pilgrimage speaks of

three sets of twenty-four sites. The first are twenty-four geographical locations that symbolize the spiritual parts of Buddha. The second, located within each individual, are reached through meditation. The third group of sites is purely emblematic.

Prime among the geographical pilgrimage sites are the places related to the Buddha, especially those places in India where he reached enlightenment (Bodh Gayā), preached his first sermon (Deer Park), and died (Kuśinagara). Tibetans who are able journey to these places. Over the last several years, Tibetan refugees have set up huge tent cities in Bodh Gayā, and the Dalai Lama returns there at least once a year. They also visit Lumbini in Nepal, where the Buddha was born.

Within Tibet, now that the Chinese have allotted more autonomy to the Tibetans and have eased restrictions on travel and religious activities, Tibetans have been able to resume the pilgrimage journeys that have marked their existence for a millennium. They visit sites associated with the relics or representations of Buddha, and others important to the development of Buddhism in Tibet, such as hermitages and monasteries of the Guru Rimpoche and Milarepa. They also visit places related to the Dalai Lama and other lamas.

Some interpret the conversion of Tibet to Buddhism as the transformation and sublimation of the chthonic (underworld) deities of Bön. One apparent result is that Tibetan Buddhism also venerates significant natural sites, especially bodies of water, such as the oracle lakes that are believed to contain the spirit of the country or of the Dalai Lama and the mountains. Tibetans seek out such places for pilgrimage. Other lesser pilgrim destinations lie on the path to another goal, such as home or business. Or pilgrims may be encouraged by a spiritual guide or divination to visit a specific site because of its power. Certain sites are related to alleviating specific illnesses or expiating certain sins.

There is a strong tradition of written pilgrimage guidebooks in Tibet that goes back for centuries. Not only do the guides tell why the sites are important and how to get there, they also explain where to perform such activities as urination so as not to offend the spirits.

In recent years large groups of pilgrims have begun hiring trucks to travel around the country to visit as many pilgrimage sites as possible. Many pilgrims carry prayer wheels, 39 to 46 centimeters long, which they continually rotate in a clockwise direction, each rotation equivalent to a spoken prayer. They may have taken a vow of silence, except for the continual chanting of mantras. At important passes, pilgrims plant prayer flags, believing that as they wave in the wind, their prayers are carried upward. Along the isolated pilgrimage routes some villages offer lodging and sometimes food to the pilgrims.

Once at the holy site, pilgrims prostrate themselves and turn the large prayer wheels installed at the site. They offer gifts, such as yak butter, fruit, and *tsampa* (barley flour). Sometimes *kataks* (white ceremonial scarves) are draped on important statues or given to lamas. Incense is especially important. Pilgrims burn juniper boughs as an offering and to see if the smoke will indicate that their requests will be granted.

The most important aspect of Tibetan pilgrimage is circumambulation to accumulate virtue toward liberation. Circumambulation is always clockwise around the sacred objects, whether they are a single volume of writings, a single structure, a monastery complex—the circuit around Lhasa is 10 kilometers—or a topographical feature. Circumambulation around Mount Kailas can require several days. The most devout pilgrims make a complete circumambulation with full-body prostrations, thus prolonging the pilgrimage journey for weeks.

See also

Buddhism and Pilgrimage; Lapchi; Lhasa; Mount Kailas; Samye Monastery and Samye Chimpu Cave Complex; Tsari

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Tinos (Cyclades, Greece)

Ancient; Eastern Orthodoxy, 1823

In ancient times one of the holiest places in the circle of Greek islands known as the Cyclades. In modern times the island of Tinos is the focus of a pilgrimage to the Greek Orthodox Church of the Madonna of the Annunciation.

Ancient Greeks visited the island to pay homage to the gods Poseidon and Amphitrite at their sanctuaries. Later, a Byzantine chapel with an underground crypt attracted Christian pilgrims. In 1823 a nun named Pelagia (now canonized as Saint Pelagia) received a dream revealing the location of an icon of the Virgin Mary. Some accounts indicate that the icon was found and that a church was built shortly thereafter. Other reports relate that the icon was not found until the church was being constructed. Both agree that when it was found, the painted icon was in a disastrous condition: it had been burnt and torn in two pieces, and the heads of Mary and the archangel Gabriel were barely distinguishable. It was declared to be an ancient icon, perhaps the work of Luke the Evangelist. Although nearly ruined, it proved to be miraculous: residents attribute to it the end of a plague that was devastating the island.

The Greek War of Independence had begun in 1821, and the icon's discovery was seen both as a revalidation of Greek Orthodoxy and as a symbol of modern Greek independence (celebrated on March 25). Thus the shrine has also assumed a political dimension: the icon is called the Liberator of Greece.

What once was a small chapel with an underground crypt, now called the Chapel of Euresis (discovery), is now a large church of white marble, built largely with stones pillaged from the temple of Apollo on the nearby island of Delos. Its several names are the Church of the Evangelistria (Annunciation), the Church of Megalochari (Holy Icon of the Annunciation), and the Church of the Madonna of the Annunciation. The icon is called Panayía (All Holy One; also spelled Panagia). Many Greeks bring their children to one of the church's several fonts for baptism. Still believed to have special curative powers, the icon attracts a steady stream of pilgrims, especially on four major feast days: January 30 (the day on which the icon was found), March 25 (the Annunciation), July 23 (the date when Saint Pelagia received her vision), and August 15 (the Dormition of the Virgin; in the Western church called the Assumption). In the latter part of the nineteenth and early part of the twentieth century, as many as 45,000 pilgrims came on the special days.

Since Tinos was dominated by the Venetians for two and a half centuries, the island's population today is half Roman Catholic and half Greek Orthodox. Both groups venerate the icon and come to the church for cures. Pilgrims disembark to a kilometer-long road that leads up to the large church. The port village offers pilgrimage services and supplies: lodging, food, holy water bottles, and ex-votos (in the form of metal replicas of the areas of the body that have been or need to be cured). Many pilgrims, more women than men, have vowed to ascend the hill on their knees or their stomachs, and they slowly work their way upward with the vocal encouragement of their companions. At the top of the hill pilgrims enter a forecourt, where a church employee checks to make certain that they are clothed with appropriate modesty. A photographer memorializes family groups on the stairs leading to the inner courtyard.

Inside the church, the icon is in a glass case covered with precious metals and jewels. Pilgrims deposit their offerings, light their candles in one of the many candelabra, and line up to approach the holy icon. When they have

reached the altar, pilgrims bow, kiss the icon, and cross themselves three times. Some leave their ex-votos there or deposit a flower or even a jewel on the elaborate icon stand. When they have finished their devotions, they either depart for the port or examine the many elaborate ex-votos left by prior pilgrims that decorate the church. So many silver ex-votos have been left over time that the church has been able to melt down a substantial portion to help it meet expenses.

In the past pilgrims seeking a cure would vie for the right to spend the night in the aisles near the icon. The overflow of pilgrims had to remain outside. Priests led chants throughout the night, everyone hoping for miracles. Today, pilgrims who are too poor to contract lodgings or who are so devoted that they want to remain near the image still spread their bedrolls in the inner court; if they have no bedding, the church provides it.

On the most important feast day, August 15, members of the Greek government and the armed forces accompany the icon in a solemn procession to the seaport. Many pilgrims who come to Tinos for this feast day don black clothing in July and take it off on the feast day to give as an offering to the icon. Crowds of pilgrims, including many with serious illnesses or physical disabilities, line the middle of the roadway leading from the courtyards to the water's shore. As the icon approaches, they drop to their knees. In that way, the icon passes over their heads.

Some pilgrims also visit the monastery of Kehkrovouno, the home of Saint Pelagia, high on the rock slopes above the Church of the Annunciation.

See also

Greek Religion and Pilgrimage; Icon

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Tirthayatra

Hinduism; Jainism

Hindus believe that certain places, people, and events are privileged as links, or crossing points between the human universe and the divine. They are most commonly described with the metaphor *tirtha,* which literally indicates a ford that permits passage across a body of water. Thus liminality, or the quality that marks a boundary between one place or stage of existence and another, is inherent in the term. A journey to such a place is a *tirthayatra,* which in a broad sense is the equivalent of the Western concept of pilgrimage. By extension, pilgrims are *tirthayatrees,* and the sacred place itself is a *tirthasthan.*

In Hinduism certain holy individuals, such as sadhus, are also tirthas. The twenty-four sages of the Jain religion are known as *Tirthankaras* (ford finders). The concept of tirtha also applies to certain events, such as the great gatherings called Kumbh melas.

See also

Hinduism and Pilgrimage; Jainism and Pilgrimage; Kumbh Mela; Sadhu

Tirumala (Andhra Pradesh, India)

Hinduism, Tenth Century

This holy hill in the deep south of Andhra Pradesh, 20 kilometers from the town of Tirupati, is one of India's most frequented pilgrimage centers. It is particularly popular among India's Dravidian population, remnants of the early inhabitants of the subcontinent driven south by the Aryans many eons ago.

Devotees believe that the Tirumala range of hills is the body of the serpent on which Lord Vishnu rests and that its seven peaks are the serpent's heads. The principal temple is dedicated to Venkateswara, one of Vishnu's incarnations. Dravidian Hindu pilgrims are attracted by the belief that Vishnu has the power to grant any petition recited in front of his image in this temple. In North India, struggling businessmen, childless couples, young people unlucky in love, as well as the seriously sick or infirm—all are likely to come to Tirumala for help.

The temple itself, on an 860-meter peak of the Tirumala Hills, is stunning. Its gold-plated flag mount can be seen from kilometers away. At its center is a 2-meter-high statue of Venkateswara adorned with jewels, including one of the world's most precious diamond crowns. The statue is believed to have attributes of both Vishnu and Siva, the preserving and destroying aspects of the Supreme, and thus appeals to both Vaishnavas and Saivites. The standing image also incorporates a garland with 108 images of Vishnu's consort Lakshmi.

Pilgrims circumambulate the temple on an outer path or worship at the shrines of numerous deities in the inner courtyard or assembly hall. Pilgrims may wait as long as a full day in line to gain access to the temple to have a viewing *(darshan)* of the holy image or to watch the temple priests anoint the statue with camphor, saffron, and musk.

Tirumala draws an average of 25,000 worshipers a day, and sometimes as many as 100,000. The temple staff alone numbers more than 6,000. Although the stream of pilgrims to Tirumala is constant, it peaks during the nine-day festival of Brahmotsavam in September, when the deities are taken out of the temple in procession. Pilgrims to Tirumala advertise their pilgrim status by donning blue or black garments. It is also customary for pilgrims to shave their heads to offer their hair to the deity. Because of the importance of the site, the faithful may make repeated pilgrimages during their lifetimes.

See also

Hinduism and Pilgrimage

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Tlemcen (Algeria)

Islam, Fourteenth Century

Site of the fourteenth-century tomb of Sidi Abū Madyan (1115–1198), a revered Sufi master.

Abū Madyan (also spelled Madian or Bou Medienne) was born in Andalusia, on the Iberian Peninsula, in Seville (then an important Muslim city). Orphaned young, he traveled to Fès and other cities to study the Qur'an and to work with Sufi masters. He settled in Bejaïa (Bougie), Algeria, and established a large school of Sufi studies, the most influential in North Africa at that time. His writings include verses that indicate he appreciated poetry and music. Several of his poems are still sung and are often accompanied by dancing. As he developed his philosophy, Abū Madyan developed strong views about justice in society. As a result of some of his opinions, he was summoned to Marrakesh. He died en route and was buried in the hills near Tlemcen, where he is considered the residents' patron saint.

Pilgrimages to Abū Madyan's tomb began shortly after his death and have continued right up to the present. Ibn Battuta, a fourteenth-century Muslim travel writer, talks about visiting his shrine on his visit to Tlemcen in 1349. A mosque, pilgrims' hostel, and a *medrasa* (school) were built near the shrine,

His shrine and mosque are beautiful architectural and sculptural monuments covered with intricate geometric decorations, made of semiprecious materials such as onyx. Thousands of pilgrims visit yearly, many times leaving ex-votos such as ostrich eggs, pieces of crystal, silk, or embroidered cloths.

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Topkapi Relics (Istanbul, Turkey)

Islam, Sixteenth Century

Istanbul's fabled Topkapi Palace, the home of Turkey's sultans until the nineteenth century, is not only the country's premier tourist attraction, but because of the important relics of Muhammad housed there it is also an important Muslim pilgrimage site.

The fact that from the mid-fifteenth until the early twentieth century the Ottoman Empire embraced most of the Muslim world explains how the sultans, beginning with Selim I

in 1517, were able to assemble so many important relics in their palace mosque. The collection includes some of the Prophet's teeth, several hairs from his beard, some soil taken from his grave, a cast of his footprint, a letter written by the Prophet, a bow that he used, the swords of the first four Muslim caliphs, and the oldest extant Qur'an, written on deerskin. Although the earliest known description of the relics housed in Topkapi dates only from the seventeenth century, their placement in Topkapi already played an important political role in the sixteenth century: Turks believed that the possession of those relics was an important factor in Ottoman military victories. Later sultans relied on the relics to bolster their weak regimes.

Over the centuries several ritual functions took place in the special rooms during Ramadan. There was also an annual ceremony in which the throne room was cleaned and purified using rose water and burning incense. By the seventeenth century, and perhaps earlier, Muhammad's mantle itself was washed and dried using incense. The water used to wash the cloak was kept to be given to important people, as it was believed to have special healing powers. In the eighteenth century a special ceremony of veneration allowed important men to kiss the Prophet's cloak. Because of its deteriorated condition, special, embroidered pieces of muslin were placed between the devotee's lips and the cloak; the muslin piece became a souvenir and a relic, since it had touched the cloak.

The relics were originally scattered throughout various parts of the palace; some may have originally been kept in the Mosque of Eyüp outside of old Istanbul. They were all collected in one place by the end of the sixteenth century. Today the relics are located in two rooms, called the Chambers of the Sacred Relics, located off of the Topkapi Complex's second courtyard. They were first opened to public viewing on August 31, 1962.

The holiest part of the Chambers of the Sacred Relics is the Pavilion of the Holy Mantle, protected by a wire—some say silver—screen. Here a jewel-encrusted chest contains Muhammad's cloak, perhaps the most prized of all the relics. It is flanked by two of Muhammad's personal swords, now enriched with precious stones. The room also contains his battle flag, which was carried on campaigns by the Ottoman armies.

Although the room has the appearance of a museum, it continues to function simultaneously as a holy Muslim shrine. Inscriptions from the Qur'an, chased in gold, line the walls. The ornate doorway was brought from the Great Mosque in Mecca, and several locks and draperies were once associated with the Ka'ba. Pilgrims come from several countries. An imam reads verses from the Qur'an as pilgrims reverently enter, pray, and look in the cases holding the holy objects.

See also

Eyüp Camii; Islam and Pilgrimage; Mecca (Hejaz, Saudi Arabia); Relics

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Touba (Senegal)

Islam, Twentieth Century

Site of the tomb shrine of Sheikh Amadou (or Ahmadu) Bamba (1854–1927), the founder of the Mouride (or Muridiyya) brotherhood, the most important Islamic brotherhood in Senegal.

Senegalese Islam stresses reverence and obedience to holy men, *faqara* (singular, *fakir*), who convey *barakah* (grace). Traditionally, Senegalese men join one of four important brotherhoods that developed around important faqara: the Tidjiane, the largest brotherhood, developed in Algeria in the nineteenth century; the Layene, a small Senegalese group following the holy man Laye; the Khadriya (sometimes spelled Qadriya), which originated in Mauritania; and the Mourides, founded by Bamba.

Amadou Bamba, whose full name was Ahmed ben Muhammad ben Abib Allah, was born into the large landholding Mbacké clan of Senegal. Son of the holy man of the Khadriya, he was a pacifist, studied the Qur'an, and supported a strong work ethic. He became a charismatic

holy man and by 1887 had a large following. He founded the Mouride brotherhood with an emphasis on physical labor as a means toward spiritual salvation. His growing popularity caused the controlling French government to exile him from Senegal from 1895 until 1907. Legends grew up that he had miraculously survived torture and attempted executions during his exile. When the French government realized that Bamba was not plotting against their control in Senegal (as the Mahdī had done in the 1880s in the Sudan against Turco-Egyptian control), Bamba and the government became allies in some respects, for both encouraged the colonists to work, and many of Bamba's followers worked on his own land. Members are now involved in a variety of professions, and they make *grigri,* small leather pieces containing quotes from the Qur'an that purchasers wear as amulets. When Bamba died in 1927, there were over 400,000 *talibé,* or followers, forming the most important of the Senegalese brotherhoods. Bamba's descendants continue to lead the Mouride.

Amadou Bamba founded Touba (the name stems perhaps from *tūbā,* meaning "blessing'') with permission of the French. The city, 190 kilometers east of the capital Dakar, is especially sacred to the Mouride and is governed by the brotherhood's *khalifa* as a semiautonomous realm, not by the Senegalese government. Since it is sacred, no alcohol or cigarettes are permitted there.

Bamba began construction of the mosque in 1926, but its foundations were not finished until 1932. It is the most visited mosque in west Africa and an imposing structure: the main minaret is 96 meters high; four other minarets, fourteen domes, and two ablution areas complete the structure, which is 100 meters long and 80 meters wide.

There are two annual celebrations, one to celebrate Bamba's death and the other, the more important, to celebrate his return from exile. The latter celebration, called the Grand Magal, occurs forty-eight days after the Islamic New Year. Pilgrims travel to Touba to visit the holy man's tomb in the mosque. During the Grand Magal, Senegalese authorities often take part in the festivities as a symbol of their continuing approval of Touba's self-rule. As many as 2 million pilgrims attend the Grand Magal. Pilgrims hope to be buried in a nearby cemetery in order to guarantee their entry into Paradise, and they often go to the cemetery to carve their names on a tree marking the grave of Bamba's wife.

See also

Islam and Pilgrimage; Omdurman; Saints and Pilgrimage

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Tourism and Pilgrimage

The concepts of pilgrimage and tourism are inextricably entwined. By definition tourism is secular, and seeing new things for the sake of recreation (tourists gawk) is its main purpose, whereas pilgrimage has a strong spiritual component. Nevertheless, the element of travel that is associated with most pilgrimages exposes pilgrims to new sights and experiences that satisfy their tourist impulses. Tourists of any sort, moreover, experience the kind of phased displacement from the ordinariness of home and exposure to potentially transforming experiences that are routinely associated with pilgrimage.

As Nelson Graburn points out, tourism—like pilgrimage—is a temporary nonordinary interruption in the routine world of family and work. Its components are akin to the processes of sacralization that characterize pilgrimage. It involves a leave-taking or passage through a liminal state, recreational travel for the purpose of re-creating, refreshing, or transforming the essence of one's being, and finally a reentry to normal life. The parties and routines that mark departure and homecoming are parallel to the



Tourist shops in Lourdes, France, 1996 (David M. Gitlitz)

rites that mark the beginning and end of a pilgrimage experience.

The purposes of tourist travel, as with pilgrimage, focus on transformations of mind and spirit and, like those of pilgrimage, have changed over time. The Grand Tour, popular with eighteenth-century aristocrats, was a rite of passage designed to expose potential leaders to the languages, values, and accomplishments of other cultures. Nineteenth-century Romantics traveled to appreciate the purifying qualities of nature and to edify themselves by contemplating the ruins of vanished cultures. Aristocrats frequented spas, seeking there the curative powers that others sought at religious shrines. In the last hundred years tourists have democratized these trends. For teenagers in the United States, Australia, and Europe, the current versions of the Grand Tour are now a common part of their evolution into adults. In the United States, the junior year abroad builds the experience into the college curriculum. Tourism to spas now includes the salubrious enchantments of a week at the beach. Modern tourists also value the physical and mental health supposedly conferred by experiencing in solitude the glories of the natural environment. As romantic anthropologists in foreign countries, they enthusiastically interact with peasant or traditional societies, the more remote the better, believing that contact with the values of such people will in some way transform them. As seekers of wisdom through an appreciation of history they journey to battlefields and ethnic and historical shrines. As seekers of truth in art they travel to museums, architectural marvels, distant theaters, and concert halls.

With travel to shrines it is often difficult to distinguish between pilgrimage and secular tourism. Even the most dedicated religious pilgrims are likely to take advantage of their journey to admire scenic and architectural wonders along the way. In fact, the gamut of secular distractions for pilgrims is a constant leitmotif in the literature critical of pilgrimage. On the other hand, the most secular of travel holidays may well include an excursion to a pilgrimage site. Even secular visitors to holy places are sometimes moved by their experiences in ways

that produce the transformations of spirit associated with pilgrimages. Often such floods of emotion catch them by surprise. Many sites, particularly those that contain significant artworks or that are associated with famous people, routinely accommodate both pilgrims and tourists, who intermingle at the shrine in large numbers. Outside the sacred precincts at Bodh Gayā, Kyōto, Chartres, Père Lachaise Cemetery, and Jerusalem's Old City, the shopkeepers hawk both T-shirts and religious paraphernalia. Inside the shrine one can hear the clicks of both camera shutters and prayer beads. Tourists plan for lunch while pilgrims pray for solace. Even at the tackiest shrines of popular culture, such as the Elvis Presley memorial at Memphis, Tennessee's Graceland, penciled prayers on the brick perimeter wall speak to the faith of the people who have come as pilgrims.

Despite these close interrelationships, in practice secular and religious tourism often clash. On the one hand are the many holy places—potentially also prime tourist destinations—that are closed to visitors of other religions: Mecca, the sanctuary of the Mormon Temple in Salt Lake City, and Greece's Mount Athos (forbidden to women). The opposite situation is also true. Many religious shrines have been taken off line by secular governments and turned into tourist centers in ways that interfere with the exercise of their religious functions. South Dakota's Bear Butte, sacred to several Native American tribes, is now a state park with traffic control, restaurants, and a viewing platform that turns religious observance into tourist spectacle. International tourists on commercial tours to the Australian outback routinely desecrate Uluru, a monolith that is holy to Aborigines, by climbing to its top. The Aymara Indians' sacred *huaca* at Bolivia's Tihuanaco archaeological site has been encompassed by a fence and an earthwork wall; worshipers must now pay an entrance fee to gain access. Many of the most famous British shrine churches charge an entrance fee and rope off "tourist areas" when it is time for religious services.

The marriage of religious and secular tourism is ancient. Religious tour advocates, including the authors of some of the earliest pilgrim guidebooks to Rome and Jerusalem, promoted their shrines by extolling the secular wonders in the area. By the late 1600s wine merchants in Klosterneuberg were touting an annual pilgrimage to the shrine of Saint Leopold, Austria's patron saint, the culmination of which was quaffing a glass of the Leopoldsberg wine manufactured by local monks. By the early 1800s, pilgrims were honoring their saint by sliding down a 3-meter-tall, 15,000-gallon wine cask. In Japan during these centuries, prostitutes were earning a good living at the pilgrims' hostels on the Saikoku circuit.

This convergence of religious, secular, and commercial interests can also be said to have given birth to the modern tourist industry. Thomas Cook was a British Baptist minister who began his career in 1842 by organizing all-inclusive group tours to temperance meetings. Soon he was shepherding British tourists to various scenic, cultural, and religious sites throughout the British Isles, and before long he extended his business to include southern Europe and the Middle East, especially Jerusalem. He pioneered the concept of the integrated tour, incorporating the transportation sector (trains, steamship companies), food and lodging, and financial services (coupons and travelers' checks) into his network. Moreover, he marketed his concept to the newly mobile middle classes and soon vastly expanded the numbers and sorts of people who routinely became tourists.

Tourism today, including religious tourism, is a significant component of the world's economy. Defined broadly, in the year 2000 it accounted for roughly 11.28 percent of the gross global product and employed about 13 percent of all workers (H. Sher 40–41). It stands to reason, then, that both religious institutions committed to fostering spiritual development and political institutions committed to fostering economic development actively promote pilgrimage. The Hindu shrines of Varanasi send representatives to villages throughout northern India to encourage people to set out on pilgrimage. During the 2000 Jubilee Year, the Vatican invested enormous sums to encourage pilgrimage to Rome. The regional and national governments of Spain provide sophisticated materials to entice tourism away from the coasts and onto the pilgrimage road to Santiago de Compostela. The Spanish cities of

Girona, Toledo, Hervás, and Barcelona have all invested heavily in restoring—and in some cases inventing—monuments related to their medieval Jewish communities in the hopes of attracting American and Israeli Jewish tourists to come on pilgrimage looking for their cultural roots. Private Israeli contractors have collaborated with the country's national park system to build a submerged platform in the Sea of Galilee that will permit religious tourists to simulate walking on water.

Thomas Cook's concept gave rise to modern travel agencies, many of which earn substantial income from promoting religious tourism. Even though religious tourists tend not to be big spenders—86 percent of the hotel rooms in Lourdes, for example, are two-star or lower in category—the number of religious tourists is so large that they are a significant economic force. And although the tourist industry is extremely sensitive to economic trends, religious tourism has proved to be remarkably recession resistant. Any World Wide Web search will turn up dozens of offers such as these, garnered from the RCM Travelsite:

- "Travel in the footsteps of Jesus in the Holy Land."
- "Travel in the footsteps of St. Paul in Turkey and Greece."
- "Comprehensive Hajj & Umrah related religious travel.''
- "Pilgrimage travels in the Andes and Amazon. Ancient heritage ceremonial journeys with many traditional native healers."
- "Black Heritage Pilgrimage to Senegal and The Gambia."
- "Buddhist Pilgrimage—Pilgrimage tours in India, Nepal, Tibet, Sri Lanka & Bhutan. Buddhism, Jainism & Hinduism. Tours to suit all budgets."
- "Christian pilgrimage tours to Lourdes from Ireland."
- "Pilgrimages to War Graves by British Legion Special Tours Department."
- "Full service Medjugorje Center for pilgrimages."
- "Tours to different sacred sites from any country. Over 30 countries and 1000 locations to choose from."

See also

Criticism of Pilgrimage; Economics and Pilgrimage; Guidebooks and Manuals; Motives; New Age Religions and Pilgrimage; Politics and Pilgrimage

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Transportation and Pilgrimage

Until the middle of the nineteenth century, pilgrims tended to journey to shrines on foot, relying either on their own feet or the feet of the animals that carried them. Because many religious traditions held pilgrimage to be an ascetic act, riding instead of walking was held to decrease the religious merit that the pilgrim gained (which is one of the reasons why in Chaucer's satirical *Canterbury Tales* the merry band of pilgrims makes the journey on horseback). For riders, terrain, local traditions, and availability dictated the choice of mount. Wealthy Tibetan Buddhists rode mountain ponies and had yaks carry their baggage. Wealthy Muslims made the hajj to Mecca with camels. Llamas carried pre-Christian pilgrims' supplies on journeys to shrines on the high plains of South America.

Prior to the mass mechanized transportation of modern times, gathering sufficient animals for large groups of pilgrims for a long pilgrimage

was a difficult process. In the sixteenth century, Egyptians who planned the trek to Mecca faced a long journey through the desert. Both the sultan and private wealthy individuals helped amass camels for the journey. Italian Muslim convert Ludovico di Varthéma said that in 1503 his Damascus caravan included 16,000 camels carrying water. A Cairo caravan of about the same time traveled with 64,000 camels.

The easiest way to transport large groups was by boat. Shrines located near the coasts lay within relatively easy reach for pilgrims of means. This was true for Holy Land shrines, as well as for such Western European shrines as Walsingham, Canterbury, and Santiago de Compostela. Boat travel, however, was fraught with danger from storms, pirates, and unscrupulous captains. Among medieval Christians, Saint Nicholas of Bari became known as the special protector of seafaring pilgrims. Legislation in maritime powers such as Venice, Genoa, and Bari provides much detail about the political, logistics, and financial complexities of maritime pilgrimage.

With nineteenth-century industrialization and the domination of much of Asia and the Middle East by European colonial powers, transportation systems there improved exponentially. The economical transportation provided by railroads opened up long-distance pilgrimage to the middle class. In combination with steamships plying the Black and Caspian Seas and the Indian Ocean, they brought the hajj within reach of even Muslims in Russia and central Asia. Networks of paved highways soon crisscrossed Europe, making the most remote European shrines accessible. Today airplanes make the most distant shrines reachable by middle-class pilgrims.

Rapid transportation has changed the flavor of the experience for many pilgrims. The physical discomfort attendant on walking long distances—formerly viewed as a key component of a pilgrimage—is now avoidable. The pilgrim's gradual passage with time and distance from normal life into the exalted state of pilgrim is no longer a routine part of the experience, but rather must be sought out deliberately.

In fact, arrival to a pilgrimage shrine has become so easy that religious organizations have began to re-emphasize the importance of the journey on foot. The eighty-eight Buddhist temples of the 1,400-kilometer Shikoku circuit, which used to take pilgrims months to visit, can now be visited by automobile in as little as two weeks. A few of the temples, however, have been deliberately left accessible only by foot, so that even automobile pilgrims will have some walking experience. The Archdiocese of Santiago de Compostela issues pilgrim certificates only to people who have walked the last 100 kilometers (or cycled the last 200 kilometers) to Santiago.

See also

Bari; *Canterbury Tales;* Infrastructure of Pilgrimage; Roads and Pilgrimage; Shikoku

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Treblinka (Poland)

See Holocaust Sites.

Tribal Religions and Pilgrimage

The terms primal, tribal, premodern, primitive, and similar adjectives are applied by scholars to the diverse religions practiced by various tribal groups around the world. Although these religious systems and their practitioners are almost infinitely diverse, they tend to share certain characteristics that allow them to be treated here in a general way. They generally believe in the existence of transcendent forces—gods, spirits, deceased ancestors, fates—that play, or

can play, a determinative role in the affairs of individuals or groups. They tend to have developed rituals of communication or contact between the actual and the transcendent worlds. These rituals often infuse both the rhythms of daily existence and the key events in the human life cycle: birth, the onset of puberty, marriage, and death. Commonly there are special places where these rituals must ideally occur: a home altar, a salient feature of the landscape, a site where something special happened or where an important memento of a transcendent event is kept. These supernatural forces, rituals, and sacred spaces tend to be key factors in the individual's and the group's sense of identity.

Many of these beliefs and practices are common in the world's great historic international religions as well, but there are some key differences. The groups that practice these tribal religions tend to be comparatively small: extended families, clans, or tribes. Their societies are for the most part nonliterate, which means that the only written records of the complexities of their belief systems or practices are recent and penned by outside observers. The particulars and histories of their religion are transmitted orally, frequently by special persons who function as repositories of communal oral traditions. This knowledge and the wisdom associated with such persons often lead them to function as shamans, healers, priests, or tribal leaders. Because the territory in which the group functions tends also to be small, its sacred rites are relatively close at hand and generally do not require travel over long distances or time. Ritual journeys to the sacred sites, then, exhibit many of the characteristics of pilgrimages but do not share others, principally the radical separation of the pilgrim from his or her home environment that contributes to the sense of otherness that infuses the pilgrim experience. Instead of otherness, these pilgrimages help confirm the tribal group's identity as a cohesive unit, in ways similar to secular and national pilgrimages.

The pilgrim traditions of tribal religions can be classified usefully by type of site or by function. As with many premodern religions, natural features of the landscape—mountain peaks, springs, large trees or copses, the confluence of rivers, prominent rocks—are perceived to have a special relationship with benevolent or malevolent forces. These may be deities (such as the goddess Pele in Hawaii's Kilauea volcano), the spirits of ancestors (as for the Dogon people at Mali's Bandiagara cliffs), guardian spirits (such as the *nats* worshiped at Mount Popa in Myanmar), fertility forces (as on Peru's Nevado Ampato), or other, less concretely conceptualized emanations of power such as are common in animist religions. For Australia's Aborigine peoples, salient rock complexes such as Uluru owe their origin to events that took place in a prehistoric Dreamtime, with which the Aborigines connect during periodic visits to the rocks.

These sacred spaces may be perceived to have a number of very different functions, each related to appropriate rituals. The Sto:lo people of the Canadian province of British Columbia, for example, recognized ''transformer sites, spirit residences, ceremonial areas, . . . questing sites, legendary and mythological places, and burial sites," in addition to traditional landmarks and resource areas (D. Carmichael et al. 4–5).

See also

African Religions and Pilgrimage; Animism and Pilgrimage; Mount Popa; Nevado Ampato; Rites of Passage as Pilgrimage; Sacred Space; Uluru and Kata Tjuta

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Trier (Rhineland-Pfalz, Germany)

Ancient; Roman Catholicism; Secular Political

Trier's relic of the Holy Coat, which tradition holds to have been worn by Jesus, has long been a magnet for pilgrims.

Among the features of Roman Trier, which flourished along the Rhine from the middle of the first century B.C.E., was a sacred healing spring dedicated to Mars Iovantucarus and an accompanying hospital dedicated to Asclepius. In the fourth century C.E., Trier became one of the first Christian centers in northern Europe. Although some stories attribute the bringing

of the coat to Trier to Charlemagne in the ninth century, the most popular legend relates that Constantine's mother, Saint Helena, brought the coat from Jerusalem to Constantinople in the fourth century. She then donated it, as well as her own imperial palace, to the new church being constructed in Trier. Parts of the Trier Cathedral do date from that era, and the church is recognized as Germany's oldest.

The so-called Holy Coat of Treves (the city's English name) has given rise to a number of fantastic tales. One is that it is a seamless tunic woven by Mary herself for the infant Jesus, and that it miraculously grew with him as he matured. Others believe that it is one of Jesus' outer garments. Central to the legend is the belief that the relic is the seamless garment for which the Roman soldiers cast lots at Jesus' Crucifixion (John 19:23; Matt. 27:35; Mark 15:24). The French city of Argenteuil also claims to possess this relic.

The coat is a plain brown fabric, protected by silk veils. No seams are visible. The custom of displaying the Holy Coat to the public began in 1512 when a diet was held at Trier by the Holy Roman emperor Maximilian I. Shortly after, Pope Leo X granted plenary indulgence to pilgrims to Trier when the coat was being displayed. Pewter pilgrims' badges of the time, souvenir booklets, and woodcuts all feature the robe. However, largely because of its fragility, the Holy Coat was displayed to the public only sporadically after that, in 1517, 1524, 1531, 1538, and 1545. After that, with the dampening effect of the Protestant Reformation and the religious wars that racked southern Germany, the seven-year cycle was broken. By mid-century attendance had fallen off, as evidenced in part by the decrease in pilgrims' tokens.

By the nineteenth century, however, Catholic pilgrimage had begun to flourish once more. In 1810 a quarter of a million pilgrims came to see the robe. In 1844 there were a million, and in the enthusiasm of the aftermath the sect called German Catholics was formed. One of the visitors that year was Jenny Marx, who came in spite of her husband Karl's skepticism about religion. In 1891 nearly 2 million pilgrims journeyed to see it. In each case numerous cures were reported. In 1933 the 2.5 million who came to see the robe entered the church through an honor guard of National Socialist soldiers. In recent years the numbers have declined somewhat.

Trier's original Roman church burned in 1093. A Romanesque church built over the ruins was blown up in a war with the French in 1674. The current rococo church housing the coat was dedicated in 1757.

The Holy Coat is Trier's most important relic, but pilgrims are drawn to others as well. The relics of Saint Maximin and another local Roman Christian martyr, Saint Paulin, are found in Saint Maximin's Church. Pilgrimages to their tombs are documented as early as the sixth century. Saint Matthias's Church claims to contain the bones of this apostle (the replacement for Judas; his relics are also claimed by the church of Santa Maria Maggiore in Rome). Trier's claim is based on an inscription found by workmen who were clearing away an altar from a previous church prior to construction of a new one. Period documents chronicle pilgrims' donations to this church from the mid-twelfth century. Medieval pilgrims to Saint Simeon's church could visit the cell in the old Roman gatehouse in which this ascetic monk had himself walled up in the mid-eleventh century. Still other pilgrims visit the grave of sister Blandine Merten, an uncommonly stoic Ursuline nun who died of tuberculosis in Trier in 1918 and was beatified by Pope John Paul II in 1987.

Trier was also the birthplace, in 1818, of Karl Marx, whose theoretical writings engendered Communism. His birth home (10 Bruckenstrasse) and his high school (Friedrich Wilhelm Gymnasium) function as museums, drawing both tourists and pilgrims to the place where Communism began.

See also

Helena, Saint

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Trinity Monastery of Saint Sergius (Sergiyev Posad, Russia)

Eastern Orthodoxy; Fourteenth Century

Home of Saint Sergius and a major Russian Orthodox pilgrimage center since the late Middle Ages.

The Trinity Monastery of Saint Sergius is in Sergiyev Posad (formerly Zagorsk), a small manufacturing city in central European Russia, northeast of Moscow City. The monastery was one of forty founded about 1340 by Saint Sergius of Radonezh (1314–1392). Sergius was known for his compassion and humility: he turned down an appointment to the patriarchate of Moscow in 1378, preferring to put his efforts into education and improving local farming methods. Nonetheless, he remained active in the politics of the time, taking a lead in urging Prince (Saint) Dimitri Donoski to stand firm against the Tatar invaders in 1380. He also took on a variety of diplomatic missions for the Muscovite princes. Under his leadership, the Trinity Monastery became a center of religious renewal, education, and the expanding monastic movement. The monastery is also revered in Russian history for having withstood a long siege by Polish invaders in 1608–1609.

The monastery complex resembles a small city surrounded by a long pentagonal wall punctuated with eleven military-style towers, most built in the sixteenth and seventeenth centuries. The monastery's original wooden church was replaced in the early fifteenth century with the Trinity Cathedral. A second cathedral, dedicated to the Assumption, was added in the late sixteenth century. It is known for its blue domes covered with stars and its tomb of the victorious Czar Boris Godunov (circa 1551–1605). The complex also includes the diminutive fifteenth-century Church of the Holy Spirit, the seventeenth-century church of Saint Sergius and refectory, churches of Saint John the Baptist, Saint Micah, Saints Zosima and Savvaty, the Virgin of Smolensk, and a towering eighteenth-century Baroque bell tower. Pilgrims visit all, although pilgrim worship focuses on the relics of Saint Sergius that are housed in the cathedral. The monastery's theological seminary, dating from 1742, remains the most important in Russia.

Under the Soviet regime's de-emphasis of religion, in 1920 the monastery was made into a museum. However some modest pilgrimage activity continued. In recent years the activity has increased substantially, particularly around the saint's feast day of September 8.

See also

Eastern Orthodoxy and Pilgrimage

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Tro Breiz (Brittany, France)

Roman Catholicism, Tenth Century

A pilgrimage circuit of the seven cathedrals of the region of Brittany, in extreme northwest France. The name literally means "tour of Brittany" and seems to have been designed to render homage to the saints who first Christianized the region, known then as Armorica.

The 700-kilometer, 30-day circuit was a popular regional pilgrimage route all through the Middle Ages, with its apex in the fourteenth century, when thirty to forty thousand pilgrims took to the roads each year. The four favored times for making the journey were Easter, Pentecost, Michaelmas, and Christmas. Medieval Bretons considered the circuit an obligation and believed that anyone who did not make the pilgrimage during his or her lifetime would be required to complete it after death, advancing one coffin-length every seven years.

Pilgrims still walk or drive the circuit, some for religious reasons, and some to affirm their sense of identity as Bretons. The Tro Breiz encompasses the following seven cathedrals, each with relics of its founding missionary saint. Independently of the Tro Breiz, many are known for their local pilgrimages, called *pardons*.

Dol-de-Bretagne (Saint Samson)

This small town, with fewer than 5,000 inhabitants, contains the vast twelfth- and thirteenth-century fortified Cathedral of Saint Samson, noted for its two spacious porches, which shelter pilgrims from the frequently inclement Breton weather. Saint Samson was a sixth-century British missionary who was active in Brittany.

Nearby is Mont Dol, a 65-meter-high granite monolith that dominates the swampy terrain around the town. According to legend, Saint Michael defeated Satan here, throwing him down so hard that he left an impression in the rock. The Church of Our Lady of Hope marks the site. The site attracts both pilgrims and rock climbers.

Vannes (Saint Patern)

The city was founded by Saint Paternus in the mid-fifth century. The bustling commercial city of Vannes is the major port on the Golfe du Morbihan. The Cathedral of Saint Pierre counts the bones of the fifteenth-century Spanish saint Vincent Ferrer among its many relics. His relics are honored by a special regional pilgrimage the first Sunday in May.

Quimper (Saint Corentin)

This city, on Brittany's southwest coast, is one of the largest in the region. Its probably legendary fourth-century founding bishop, Saint Corentin, is said to have subsisted on the flesh of a single miraculous fish: each day he ate half and tossed the remainder into the estuary, where he caught it again the following day. The late-medieval Gothic cathedral preserves its fifteenth-century stained glass. The first Sunday in July Quimper hosts the Pardon de Ty-Mam-Doué, a pilgrimage to a small Gothic chapel said to resemble Mary's house in Nazareth.

Saint-Pol-de-Léon (Saint Paul the Aurelian)

This village is named for Paul Aurelian, the sixth-century founder of the monastery around which the village grew up. By the time of his death he was revered as a miracle worker and a prophet. Today this small port city in northwestern Brittany boasts an early medieval cathedral and the tallest bell tower in Brittany, the 77-meter-high Kreisker belfry. Saint Paul the Aurelian's bones are kept in a gilded bronze reliquary in one of the chapels.

The area around Saint-Pol is said to have been Christianized by the Irish hermit-saint Ronan in the fifth century. In July, at six-year intervals, a large regional pilgrimage is held in which fifteen or twenty thousand Bretons march through five parishes, pausing to pray at five parish churches and numerous improvised shrines along the route.

Tréguier (Saint Tugdual)

Brieuc's nephew Tugdual founded this village at the confluence of the Guindy and Jaudy Rivers, 2 kilometers from the sea. Pilgrims to its fourteenth- and fifteenth-century cathedral take special note of the south transept window, which depicts the vine of the Roman Catholic Church entwining the seven cathedrals of the Tro Breiz. Tréguier's Pardon of Saint Yves takes place on May 19 in honor of the Breton saint Yves Hélori (1253–1303). It is particularly popular among poor people and lawyers.

Saint-Brieuc (Saint Brieuc)

The early sixth-century Irish missionary-saint Briocus founded a monastery to Saint Stephen on this site. The fortified Cathedral of Saint-Étienne also contains the relics of Saint William. Its famous Pardon of Our Lady of Hope (Notre-Dame-d'Espérance) takes place each year on May 31. Pilgrims hear an outdoor afternoon mass in the square in front of the cathedral, and then proceed inside for prayers and songs that last well into the evening.

Saint-Malo (Saint Malo)

This major strategic port city was leveled during World War II and has since been accurately reconstructed, including its eleventh- and twelfth-century cathedral of Saint Vincent. Malo, a Welsh monk who helped Christianize Brittany in the sixth century, is venerated in the cathedral.

See also
Pardons

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Trondheim Cathedral (Trondheim, Norway)

Roman Catholicism, Eleventh Century

The cult of Saint Olav, centered in this cathedral in west central Norway since the Middle Ages, has made Trondheim the most important pilgrimage site in Norway and perhaps in all of Scandinavia. It is the site of the world's northernmost Roman Catholic cathedral.

In the early eleventh century Olav Haraldsson returned from a Viking voyage to England newly converted to Christianity. Chosen king in 1015, he devoted his reign to proselytizing for the new religion. In 1028 he was defeated by the Danish King Canute at the battle of Sticklestad, and in a repeat engagement on July 29, 1030, he was slain. The fallen king, seen as both patriot and Christian martyr, was buried at Trondheim, his capital city, which was then called Nidaros. When miraculous events occurred at the grave site, a church was erected.

Almost immediately the church began to attract pilgrims to the tomb of the man now called Saint Olav. When the church became an archbishopric, it had to be enlarged. The saint's reputation as a miracle worker spread across all of northern Europe, so that despite its out-of-the-way location—some twenty days' walk north of Oslo—the tomb drew pilgrims from the other Scandinavian countries and even beyond. Some believe that for nearly the next 500 years this shrine was the second most popular shrine in European Christendom, second only to Santiago de Compostela in Spain. Norwegian kings were generally crowned in Trondheim.

From surviving descriptions we know a little of the rituals practiced by medieval pilgrims in Nidaros. As they approached the church, they customarily removed their hats and then walked around the building three times. As was common with the pan-national Christian shrines of the Middle Ages, a support system evolved consisting of everything from networks of roads, hospices, and leprosaria to laws protecting pilgrims' rights.

The Protestant Reformation despoiled the cathedral, as it did most of the Catholic churches in the lands controlled by Protestant forces. The great jeweled casket was dismantled. In 1568 the saint's bones were reburied somewhere in the cathedral: their exact location has been forgotten. Though the saint's July 29 feast day was suppressed by the Protestant reformers, it was reinstituted in 1897.

In the mid-1990s Norway's Directorates for Cultural Heritage and Natural Heritage began reconstructing the medieval pilgrimage route. Approximately 500 kilometers have been surveyed, some trails cleared, and other areas marked with yellow arrows, similar to those marking the road to Santiago de Compostela. In the Middle Ages landowners were required to give lodging to pilgrims and travelers, and the tradition is slowly being revived in the twenty-first century. Since 1997 increasing numbers of pilgrims are trekking from Oslo to Trondheim.

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Tsari (Tibet)

Tibetan Buddhism

The pilgrimage to Tsari is one of the three most important pilgrimages in Tibet. Like the other two venerated pilgrimage sites, Lapchi and Mount Kailas, Tsari is considered the home of Demchok, the irate aspect of Sākyamuni Buddha.

Pilgrims circumambulate the Takpa Shelri (or Dakpa Sheri), a mountain called the dwelling place of Dorje Jigje, the lord of death. The ninth-century teacher Guru Rimpoche may also have spent several years in a cave in the area, and tradition holds that other important masters and teachers also meditated here. Thus for both geographic and historical reasons the area is sacred. Although exactly when the Tsari pilgrimage began or became important cannot be pinpointed with complete accuracy, descriptions of the area as sacred date from as early as the fourteenth century, and popular pilgrimage there dates from the sixteenth century.

Takpa Shelri, 5,735 meters tall, is set in a lush green region of the country. The area is so

sacred that in one part of the valley the people's sole livelihood comes from helping pilgrims; in the past they have been forbidden even to farm. The pilgrimage is extremely rigorous. The lesser pilgrimage circumambulation, called the Kyilkhor, requires more than a week and traverses seven passes from 4,550 to 5,100 meters high. The other circumambulation, the Rongkor, is considerably longer and more difficult, taking as much as four weeks. Because of the extreme weather, pilgrims generally find best travel in the summer (July–September), although occasionally snow closes the passes even then. Another important pilgrimage route that began in the eighteenth century, the Rongkor Chenmo, used to be traversed once every twelve years, but twentieth-century political boundaries make its completion today impossible. There are indications that in the past as many as 20,000 pilgrims would make this pilgrimage in a single year.

Once pilgrims reach the Tsari area, they begin their great circumambulation. Small villages and monasteries dot the routes. Although some of the religious buildings were destroyed during the Chinese Cultural Revolution, a few have been semi-rehabilitated and inhabited again. Pilgrims have faced more than natural hazards during this pilgrimage. In one area, the Assam Lopas tribe used to attack pilgrims with bows and poison arrows. Even though the Tibetan government paid a ransom and supplied guides through the area, some pilgrims, especially those at the end of the group, were sometimes killed. Shelter and firewood can be found, but pilgrims must carry their own food. Women are permitted to walk only a portion of the route. The story goes that a spirit goddess was sick and lay down across the path at the Dolma La Pass. When a male pilgrim approached her, she cautioned him to find another route, which he did. When a female pilgrim approached, she responded to the caution by stepping over the goddess. For that reason, now women may not cross that pass.

See also

Lapchi; Mount Kailas; Tibetan Buddhism and Pilgrimage

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Tzaddik

Judaism

Hebrew term meaning "wise righteous man."

The righteous man has a special place in Judaism, based on Proverbs 10:25, "The righteous is established for ever." In rabbinic Judaism the *tzaddik* is seen as the one who sustains the world and is able to imitate the creative powers of God. A similar interpretation is found in kabbalism.

Since the eighteenth century, the Hasidic Jews of Eastern Europe have used the term *tzaddik* to refer to those leaders of the community who display a special charisma, wisdom, and the ability to render judgments based on Jewish law. During his lifetime, the tzaddik receives visitors, listens to petitions, helps solve problems, and is both a secular and religious guide to his followers. Many followers believe that the tzaddik works miracles. Because many Hasidic Jews believe that upon death the greater part of a tzaddik's soul is absorbed into the divine essence while a portion remains at his grave site, the tzaddik's tomb serves as a focal point for worship and pilgrimage. In several cases, pilgrimage to these tombs has continued over centuries. The most recent example of a famous tzaddik is found in the United States, where many Jews visit the tomb of Menachem Schneerson, believing him to be the Messiah.

Not all these holy people (saints) are male. Jews also recognize and revere holy and wise women, such as Queen Esther and Rachel in the biblical period. Perhaps 4 percent of the Jewish saints known in Morocco are women, although it is not customary to build shrines at their tombs or to celebrate the anniversaries of their deaths (with the traditional *hillula*).

The Jewish tzaddik tradition is not exclusive to eastern Europe. Similar customs are seen in other Jewish cultures. Issachar Ben-Ami calculates 571 saints' tombs in Morocco alone (288).

When Baba Sali, Rabbi Yisrael Abuhatzeira, died in Israel in 1984, estimates indicate that as many as 100,000 pilgrims visited his grave within a twenty-four hour period.

See also

Chouri, Chayim; Hillula; Jewish Sephardic Saints in Israel; Lalla Sol Ha-Tsaddiqah; Meron; Pilgrimage to Living Beings; Saints and Pilgrimage; Schneerson, Menachem

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U

Udipi (Karnataka, India)

Hinduism, Thirteenth Century

The Balakrishna Temple at Udipi (also known as Udupi), in the southwestern Indian state of Karnataka, is an important Vaishnava pilgrimage center. As is common in Hindu India, the town's name and founding are of divine origin: Chandra, king of the heavenly stars (*udu* means star; *pa* means king), did penance here to remove from himself a curse that had been imposed by another god. Udipi is also known as the seat of Madhva, the thirteenth-century founder of the Dvaita school of philosophy.

The Balakrishna Temple in Udipi contains a Krishna statue that Hindu cosmography relates was fabricated by the divine sculptor Viswakarma at the behest of Krishna's mother Devaki and his wife Rukmini. The image has a churn in one hand and a string in the other, in commemoration of some of Krishna's youthful pranks. It is said that Madhva brought it from Dwarka (in the western state of Gujarat) to Udipi in the thirteenth century and constructed this temple to hold it. The western wall of the temple is known as the Kanakadasa Mandapa (tower), for in ancient times when Krishna's devotee Kanakadasa had been denied access to the temple, the wall collapsed and the statue turned toward him to afford him a full view *(darshan)*.

Pilgrims enter the relatively modest temple to view the image through a silver-covered grating embossed with two dozen images of Krishna. As is the norm in major Hindu temples, pilgrims there can worship many other gods with whom they feel affinity, such as Garuda, Hanuman, and Subrahmanya.

Though pilgrims visit all year, the greatest number come for the seven-day chariot festival of Makara Sankranti in January, during which the images are carried around the city in procession on large, profusely decorated wooden carts.

Udipi is one of a set of seven pilgrimage sites in the Indian state of Karnataka, all built on land that the god Parasurama, an avatar of Vishnu, reclaimed from the sea. Among the others is Kollur, whose temple honors Mookambika (a manifestation of Brahma's wife Sarasvati and the female essence Shakti), who is said to have appeared here to the sage Aadi Sankara, who then built this shrine for her. The Subrahmanya Temple contains an image of the goddess Subrahmanya riding on a peacock, which sits in the temple's sanctum. Sand from the temple's holy anthills is thought to possess medicinal qualities and to ward off snakes. Other temples include Kumbasi, with a standing image of Ganesha; Kodeshwara, where Siva is worshiped; Sankaranarayana, with two lingams in its sanctum built over a spring; and, Gokarna, where the Mahabaleshwara Temple, near the town beach, contains a famous Siva lingam.

See also

Dwarka; Hinduism and Pilgrimage; Lingam

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Udwada (Gujarat, India)

Zoroastrianism, 1741

Location of the sacred fire, goal of Zoroastrian pilgrims.

For Zoroastrians, fire is the symbol of God. Zoroastrians maintain a fire altar in many places, from the house shrine to the temple. In Iran, the first home of Zoroastrianism, several fire temples held the most sacred type of fire, called Atash Bahram. One of these fires, which had been maintained continually burning for

over a thousand years, was housed in the village of Navsari. When political events in the eighteenth century forced Zoroastrians to emigrate, many went to India, near Mumbai (Bombay), taking the sacred fire with them. In 1741 the Navsari fire was relocated to the village of Udwada (also spelled Udvada).

Pilgrims to the Udwada temple wash their hands and say a short prayer before entering. The temple has some sculptures on the outside; on the inside it is nearly bare. A prayer room is covered with carpets. The fire is located in a large silver urn in an inner sanctuary.

See also

Zoroastrianism and Pilgrimage

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Ugandan Martyrs Shrine (Namugongo, Uganda)

Roman Catholicism, 1886

The Christian martyrs shrine at Namugongo, about 15 kilometers east of Uganda's capital of Kampala, is the most important Christian shrine in East Africa. It draws pilgrims from around the world.

Muslim missionaries and Christian missionaries, both Roman Catholic and Anglican, were active in the East African kingdom of Buganda (now part of Uganda) in the 1870s. King Mutesa I was tolerant of their efforts, but he himself, unwilling to be circumcised or to give up polygamy, accepted neither. His son Mwanga, unstable and afraid that the foreign influences were eroding his hereditary powers, determined to make examples of the missionaries and their converts. In January 1885, he had the Catholics Yusufu Rugarama, Makko Kakumba, and Nuwa Serwanga killed at Busega Natete. Later that year the Anglican bishop, James Hannington, was murdered at the king's behest. The next to fall was the Catholic convert and advisor to the king, Joseph Mukasa Balikuddembe. Over the next year many other converts were slaughtered by spearing, burning, castrating, dismembering, and beheading. Twenty-six met their deaths at Namugongo on June 3, 1886. In total, the deaths of twenty-three Protestants and twenty-two Catholics were reported during the persecutions: many more murders left no documentary trace. The Catholic martyrs were beatified in 1920 and canonized by Pope Paul VI in 1964.

Pope Paul VI made pilgrimage to the Namugongo massacre site during his visit to sub-Saharan Africa in 1968 and sparked the building of a shrine there to the martyrs. This simple church, dedicated in 1975 and later given the rank of basilica, is the focus of the pilgrimage that honors the martyrs. Notable pilgrims since the church's completion have been Archbishop of Canterbury Robert Runcie (1984) and Pope John Paul II (1993).

Martyrs' Day, June 3, is a Ugandan national holiday and the day of maximum pilgrim traffic at the shrine. Pilgrims flock to Namugongo from Uganda, Kenya, Tanzania, Rwanda, the Congo, and other places in East Africa. Many pilgrims come with organized groups. Some, to fulfill a vow or religious commitment, walk many days to Namugongo from their home villages, sleeping along the way in churches, schools, or on the ground. Others fly to Uganda from places as distant as the United States, Germany, and Japan. In addition to participating in masses and other church-sponsored communal liturgical celebrations, pilgrims to Namugongo have turned the event into a joyous festival. There is a colorful market, round-the-clock dancing and singing, prodigious consumption of food and alcohol, aggressive pickpockets, and a thriving traffic in prostitution.

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Ujjain (Madhya Pradesh, India)

Hinduism

When the body of Satī, Siva's wife, was dismembered into fifty-one pieces, her elbow fell at Ujjain, 56 kilometers from Indore in Madhya Pradesh. Thus the city, situated on the Sipra River, became one of the four sites in India that rotate the Kumbh mela pilgrimage on a twelve-year cycle (Ujjain's turn will be in 2004, 2016, and so on, when Jupiter enters Leo with the sun in Aries). In 1992 the Ujjain Kumbh mela pilgrimage drew well over 100,000 pilgrims to bathe in the Shipra River.

Pilgrims usually visit first the Siva Temple of Mahakaleshwar, which contains one of India's twelve *jyotir-lingams,* Siva lingams that draw their power from within themselves, as opposed to being invested with power by Hindu priests. Two other temples in Ujjain are popular with pilgrims. The Bade Ganeshji Ka Mandir's large statue of Ganesha and accompanying sacred water tank (pool) is popular with devotees of the elephant-headed god. The other attraction is the Harsiddhi Temple's image of the goddess Annapurna.

See also

Hinduism and Pilgrimage; Kumbh Mela; Lingam

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Uluru and Kata Tjuta (Northern Territory, Australia)

Aborigine

The red sandstone monolith of Uluru, formerly called Ayers Rock, juts 348 meters into the air in the heart of the Australian outback. Uluru is the largest and most dramatic freestanding rock in the world. Though the rock is bare of all vegetation, at its base the runoff of water has carved gullies and left waterholes that nourish both vegetation and wildlife. The 3.6-kilometer long rock is sacred to Australia's Aborigines.

In accord with Aborigine legends, the salient geographic features of the landscape were formed by mythic ancestral heroes, both men and women, in the Dreamtime before the creation of humanity. The dreamers walked the landscape along sacred routes, known as dreaming tracks or song lines, creating the landscape and its inhabitants and singing to each thing its name. The naming songs are still sung by Aborigines who walk the dreaming tracks and who pass down to their children the stories of their people. Lines converge at sites where important mythic events took place, and these sacred sites are places of gathering for the different Aborigine tribes. Over sixty such lines converge at Uluru, more than at any other sacred site in Australia. In the traditional subsistence culture of the Aborigines, the need to visit various ecological zones of the harsh Australian desert during the year for water and for foodstuffs that mature at different times ensures that the clans keep walking the dreaming tracks.

Many legends are associated with the rock itself. One holds that it was created by two boys playing in the mud. Another makes the rock the site of a great battle between good and bad Snake People. Another tells how the Mulga tribe, when it was hosting an important gathering, was insulted when the guest Kunia tribe (carpet snake people) did not appropriately accept their hospitality. The Kunia preferred to remain with their new Sleepy-Lizard-Women brides at Uluru, which at that time was flat. The host tribe sang a song that infused mud at the rock's base with evil until it became the dingo, the Australian wild dog whose hunting packs were feared by the native peoples. The Mulga sent the Liru people (poisonous snake people) to eradicate the offenders and to burn the Sleepy-Lizard-Women's camp. This was so disruptive to the earth that from the ashes the Uluru rock rose up. Aborigines believe that features of the landscape absorb the spirits and memories of their departed family members. Thus, Uluru is more than a rock; it is a combination photograph album and memory bank, infused with the history and memories of their ancestors. Some Aboriginal tribes in the immediate vicinity of Uluru, such as the Pitjantjatjara and the Yankuntjatjara, view the rock as their sacred mother.

Both the rock and the ring trail around its base are dotted with sacred caves, gullies, and other features. Many are used by various Aborigine


Aerial view of Uluru (Ayers Rock) (Patrick Ward/CORBIS)

groups for the initiation ceremonies in which the songs and legends are passed to the younger generations. Aborigines touch the sacred places to connect with ancestral spirits and secure their blessing. One such site is the Lagari, the laughing cave, on the rock's southern side. It is thought to represent the open mouth of a famous tribal warrior. Its walls are covered with petroglyphs, including depictions of a kind of native tobacco.

Ownership of the rock was transferred to the Aborigines in 1985, and they in turn leased it to the Australian government for ninety-nine years. Because Uluru is a sacred area for Aborigines, women are not allowed to walk on it, and only certain groups of men are permitted to climb to the summit. Ironically, despite this fact, the Australian government maintains a hiking trail to the top for several hundred thousand tourists who visit each year.

Uluru, which is the archetypal Aborigine holy site—at least in the eyes of Australia's non-Aborigine population—has taken on the role of a national unity center, a place where Australians of all origins, classes, political ideas, and creeds, can affirm their similarities. In June 2000, for example, Australian leaders of nine Christian denominations journeyed by bus from Canberra to Uluru, to help bring together the different races, cultures, and churches of Australia. The event also focused on the collective responsibility of Australia's white settlers both to make amends for well over a century of mistreatment of the Aborigines and to create strategies to correct the results of the most flagrant injustices.

In addition, the rock has become a focus of New Age spirituality, which sees it as a focal point of the earth's energy.

Fifty kilometers to the west is another outcropping of red rocks, called Kata Tjuta by the Aborigines and the Olgas by other Australians. Though taller than Uluru, it is not quite as dramatic or as sacred. Still, it too is associated with a number of Aboriginal myths: its shape is that of a female body; its rounded outcroppings are piles of food collected by the Mice People; the water hole on its summit is the home of a gigantic snake. Because Kata Tjuta's physical features include many more caves, gullies, niches,

and hollows than the monolithic Uluru, and because it is visited by far fewer tourists, it is today a more important pilgrimage site for Aborigines than its more famous cousin.

See also
New Age Religions and Pilgrimage; Tourism and Pilgrimage; Tribal Religions and Pilgrimage; Walkabouts

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Umra

Islam

From the Arabic for "visit"; the term used to designate the lesser, voluntary pilgrimages to Mecca, specifically to the Ka'ba.

Umra pilgrims cleanse themselves ritually and obey the same strictures as for the hajj. They may wear special white robes. They perform a series of rites: the circumambulating of the Ka'ba, saying prayers, and running seven times between the two hills, al-Safa and al-Marwah, which are 450 meters apart.

The umra may be completed at any time, unlike the hajj to Mecca, which takes place during a specific month. It does not substitute for making the hajj to Mecca, although the umra's activities form a part of the hajj. In the past, many Muslims may have performed umra during the seventh month, as a sort of spring rite. Motives for performing the umra vary, but it is often done as a special act of piety.

Since the prophet Muhammad mentions the umra, it is apparent that these rites and their completion as a unit existed from the pre-Islamic period.

See also
Hajj; Ihram; Islam and Pilgrimage; Mecca (Hejaz, Saudi Arabia)

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'Urs

Islam

Arabic term meaning wedding; used in a religious context to refer to the anniversary of the death of a Muslim saint, since at his death the saint goes to be joined with God.

The *'urs* of a saint or holy man is considered to be an appropriate occasion for making a pilgrimage to the saint's tomb in order to receive *barakah* (blessing or grace) or to petition favors from the saint.

Not all 'urs celebrations have the same components, but most include the recitation of certain prayers and readings from the Qur'an. Generally there is a large feast during the day. In many cases, an imam or leader will give a sermon. Music is an integral part in Sufi 'urs festivals.

See also
Islam and Pilgrimage; Mawlid al-Nabi; Ziyara

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V

Varanasi (Uttar Pradesh, India)

Hinduism

The Varuna and the Asi Rivers, which flow into the Ganges River here, give Varanasi its most used name, although it is also called Kasi, Kashi, Benares, and Banaras. Many Hindus believe that if they live in Varanasi for nine months and bathe in the Ganges they will be freed from the cycle of rebirth. Furthermore, to die in Varanasi ensures salvation. Thus many elderly Hindus come to Varanasi to die. As the home of Siva, the god of death and rebirth, this enormous 2,000-year-old city is one of the most holy sites in India. There may be as many as 2,000 temples dedicated to him in this one city alone. On Siva holidays Varanasi's population increases to more than five times its normal number. In addition, Varanasi's famous ghats lining the Ganges River attract unending throngs of pilgrims, not to mention tourists.

Hindus controlled Varanasi until the twelfth-century Muslim invasions. As in other places in India, the Muslims razed Hindu temples and built their own, often on top of or very near to sacred Hindu precincts. In Varanasi the seventeenth-century Muslim conqueror Aurangzeb systematically tore down the major Hindu temples. He destroyed the Vishnu temple, described as a great pagoda with a 2-meter-high statue of Vishnu covered with precious stones, and erected a great mosque alongside the Siva temple. Thus, even though the tradition of pilgrimage to Varanasi is ancient, most of the present Hindu temples in Varanasi are of comparatively recent construction. Varanasi's Hindu pilgrims concentrate on three great centers of activity: the ghats, the pilgrimage loop, and the Golden Temple.

The word *ghat* means sloping place, and by extension the platform and stairway that slope into the river. In Varanasi there are more than 100 ghats along the Ganges, although only a handful of them have religious significance. Pilgrims tend to dedicate one entire day to the ghats, visiting in specific order the five most important: the Asi, the Dasashvamedh, the Adi Keshav, the Panchaganga, and the Manikarnika. These five are believed to be *tirthas* (fords), places that facilitate the human spirit's crossing over from the cycles of earthly existence to a state of liberation. At each stop pilgrims bathe and recite prayers and perform a ritual *(pūjā)* under the direction of a priest *(panda)*. Although the majority of the ghats are Hindu, several others along the river belong to the Jain religion; one of the Jain Tirthankaras was born in Varanasi. The most sacred Hindu ghats, from south to north, are the following:

The Asi Ghat, like most Siva shrines, focuses on a Siva lingam as the center of worship. Most pilgrims initiate their circuit of the tirthas early in the morning by bathing here.

The Tulsidas Ghat, which has largely collapsed into the Ganges River, where a month-long Ramlila festival (October/November) takes place, with a public reenactment of various episodes from the life of Rama, beloved incarnation of Vishnu.

The Kedara Ghat is especially revered by South Indian Hindus and Bengalis. It is named for Kedarnath, a famous Hindu pilgrimage site in the Himalayas. The Kedareshvara lingam of black stone is housed in a red-and-white-striped temple. This ghat is particularly popular with pilgrims on Monday, the day sacred to Siva, and during the month of Sravana (July/August), when the rains come.

The Dashashvamehda Ghat, whose name means the place of the ten-horse sacrifice, commemorating an event in one of the legends about Siva, lies nearly in the center of the row. This ghat also holds a statue of Sitara, the



Pilgrims in the Ganges (Corel)

goddess who protects against smallpox. She and the site are particularly important to women. This is one of the most frequented ghats for bathing.

The most important of all, and the endpoint of the circuit of the tirthas, is the Manikarnika Ghat, where Hindus are cremated. It is one of the most propitious sites in India for the ritual of cremation, for Siva's presence here opens the possibility to escape from the cycles of reincarnation. Manikarnika is thought to encompass the entire cycle of existence: its well was created by Vishnu when the world was created, and on its pyres creation comes to a smoldering end. The ghat's attendants, called *doms,* who belong to the Untouchable caste, facilitate dozens of cremations daily.

The Panchaganga Ghat marks the confluence of the Ganges, Sarasvati, Yamuna, Dhutapata, and Kirana Rivers. When the gods scattered *soma,* the elixir of immortality, it is believed to have fallen particularly strongly at this site. At the full moon of the Hindu month of Kartika (October/November), women come to bathe and place dishes with sweet rice to catch the soma as it falls in the moonlight. The ghat is dominated by the large Alamgir Mosque, built by Aurangzeb over the ruins of the Bindu Madhava temple.

The Adi Ghat, located where the Varuna River flows into the Ganges, is accessible only when the river is not in flood. It is home to the Adi Keshav Temple, dedicated to Vishnu.

Many of the most devout worshipers trace a long pilgrimage route, an 80-kilometer loop beginning with a ritual bath at the Manikarnika Ghat, proceeding south past the Asi Ghat to the Panchkroshi Road, and then circling far to the west before returning to the Ganges at the Adi Ghat, visiting 108 shrines and places of worship along the way. Since the journey takes five days, pilgrims rest each night at one of the guest houses on the route.

The Vishwanath Temple is dedicated to Siva as the Lord of the Universe. This temple was built in 1776 after Aurangzeb's destruction of the Hindu shrines. Fifty years later the maharaja Ranjit Singh of Lahore donated the golden domes that led to its being called the Golden Temple. Its most important shrine, set

into a solid silver altar, is a marble Siva lingam that is bathed with 20 liters of milk each day. The lingam is said to have been hidden in a well to conceal it from the Muslim invaders. The well is accessible only to Hindus, who believe that drinking its water permits access to a higher spiritual plane.

Many other holy sites in Varanasi are attractive to pilgrims. One is the Jangambari Math Monastery, in central Varanasi, where pilgrims offer miniature lingams to Siva: more than 60,000 are displayed in the monastery's courtyard.

See also

Hinduism and Pilgrimage; Jainism and Pilgrimage

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Velanganni (Tamil Nadu, India)

Hinduism; Roman Catholicism, Sixteenth Century

A small fishing town in southeast India, also known as Vailankani or Velankanni, near the port of Nagapatnam, important to Asian Roman Catholics because several miracles attributed to the Virgin Mary occurred there.

Roman Catholicism was brought to southern Asia through trade with the Portuguese and by Jesuit missionaries, especially through the efforts of Saint Francis Xavier, who spent three years in Goa in the 1540s and who proselytized a dozen years in Asia before his death in 1552. There were many converts to Catholicism: in the late 1530s some 20,000 Tamils accepted baptism in an effort to gain more trade with the Portuguese. In 1544, Saint Francis Xavier oversaw the baptism of another 10,000 inhabitants.

Three stories link the Virgin Mary to Velanganni. One laconic version of the importance of the town states that in the seventeenth century, local fisherman pulled up a statue of Mary in their nets, an image that proved to work miracles. Other histories are more detailed, averring that circa 1560 a young shepherd boy reported that Mary appeared to him near a pool of water, asking for milk to give to her baby. The pitcher that he used to give it to her remained full when he arrived home. As a result, a small thatch shrine was built there, and they named the water tank (pool) Ampa Kulam (Tank of the Mother). At the end of the sixteenth century, Mary appeared again, this time to a lame boy selling milk by the tank. When the lady asked him to go to Nagapatnam for her, he found he could now walk. Another church was built, called Arokkiyam Mata (Healing Mother). Finally, another account states that on September 8, 1689, a Portuguese ship on its way from Macao to Goa was in peril in a storm. Sailors prayed to Mary, promising to build her a church if she rescued them. The storm abated, and the ship landed at Velanganni. They built a church there and returned often to bring gifts to decorate the structure.

Called the Lourdes of the East, Velanganni has become the site of an annual pilgrimage, generally August 29 through September 8, to visit the shrine and image of Mary, called Our Lady of Health. The present shrine is a large European-style structure, a major portion of which was built in 1975. There is a two-story church, each story containing a sanctuary large enough to hold a thousand worshipers for mass. The shrine is in the back of the church; it

contains the larger-than-life-size image of the Virgin Mary holding Jesus, both clothed in rich cloths.

As many as a million pilgrims arrive—some on foot, most by bus—to take part in the ten-day pilgrimage festival. Accommodations are minimal: there is only one church-run hostel. Several activities point to the syncretic nature of the pilgrimage and may relate specifically to activities performed in worship of the Hindu goddess Mariyammam. The pilgrims first go to the beach, handing out alms to the beggars along the route. The pilgrims enter the water, as do the Hindus who bathe in the Ganges and other important Indian rivers. Many pilgrims, men, women, and children, then line up to have their heads shaved, an activity also performed at the Hindu goddess pilgrimage sites. Offerings bought at the site to present to the revered image include coconuts, candles, jasmine flowers, fruits, chickens, and goats. Passing through an antechamber, the long line of pilgrims enter the shrine to see the statue. Priests sprinkle the devotees with holy water; they, in turn, offer their gifts. Most are placed on piles behind the image, but the flower garlands are touched to the figure's feet and then returned to the pilgrims, as in Hindu temples.

The image is especially important to people with infirmities, who go to pray for cures. Devotees present colorful candles shaped to represent the body part they hope will be cured: a red heart, yellow lungs, or a white leg. Once the devotees are cured, they may fulfill their vows with another image of the body part, this time in silver or gold.

See also

Goa

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Vietnam Veterans Memorial (Washington, D.C.)

Secular Political, 1982

Memorial in the U.S. capital that pays tribute to Americans who died during the Vietnam conflict. The memorial was called for by veterans' groups, and its construction was paid for mostly by private donations.

Maya Lin, a Yale University senior in 1981, was required to turn in a proposal for the monument as part of an architecture course's requirements. Lin's design is a nonrepresentational V-shaped mass of polished masonry stone, low to the ground, representing, as she described it, a "knife-cut in the earth." One wing of the black wall points toward the Washington Memorial, the other to the Lincoln Monument. On the stone are incised the names of the more than 58,000 Americans who died or were declared missing during the conflict, arranged chronologically from July 1959 through May 1975. The site is universally known as the Wall.

When Lin's proposal was chosen, veterans and other groups protested its abstract nature. After heated debate a compromise was reached. Sculptor Fred Hart was commissioned to add a statue of three servicemen with a flag. Finished in 1984 at a cost of $400,000, it was placed at the entrance to the Wall. Initially there was some thought that the two parts of the memorial conflicted in appearance and theme, but the bewildered or perplexed looks on the faces of the sculpted servicemen set the emotional tone for viewing the dead soldiers' names.

People had already begun visiting the monument before its official dedication on November 13, 1982. In 1984 more than 2 million people visited the Wall, nearly 45,000 each week. In 1985 that number had jumped to nearly 100,000 a week. By 1993 more than 30,000 mementos had been left at the memorial, from bottles of beer to penned messages stuck to the wall. Nine thousand mementos were collected in 1992 alone. They are all kept in a warehouse in Lanham, Maryland, and occasionally are put on exhibit.

Outside of the memorial the usual Washington Mall activities—from picture taking to eating ice cream and playing Frisbee—abound. But within the area of the memorial itself a



Flowers at the Vietnam Veterans Memorial (Photodisc)

change takes place as visitors pass the sculptured servicemen and approach the wall. Some liken the atmosphere in the area to a church. Silence reigns; few people take pictures. Some cry tears of sadness, others tears of joy. One ex-serviceman committed suicide at the wall, and there has been at least one other attempt. Other servicemen speak to feeling reconciled again to their country at the Wall. Even conscientious objectors mention the healing of past hatreds and unresolved conflicts that takes place there.

In response to requests by servicewomen who served during the same conflict, a statue of three women assisting a fallen soldier was dedicated in 1993 as the Vietnam Women's Memorial. Eight yellowwood trees, memorializing the eight servicewomen who died in action, surround the grouping.

See also

Gettysburg Battlefield; Rabin, Yitzhak; Secular Pilgrimage

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Virgen de Chiquinquirá (Boyacá, Colombia)

Roman Catholicism, 1586

In the Valley of Saravita the Virgen del Rosario, known as the Virgen de Chiquinquirá, is an image of Mary that has been sanctified by miraculous occurrences and has in consequence attracted a substantial pilgrim following.

According to legend, Antonio de Santana, one of the early land barons of Colombia, had an image of Mary painted on cloth for his hacienda chapel around 1560. After his death, his widow transferred the canvas, by then half deteriorated, to Chiquinquirá. Antonio's sister-in-law María Ramos took charge of its restoration, and in 1586 she hung the restored canvas in Chiquinquirá's chapel. A passing Indian woman was astonished to see that the painting's dull hues and hazy lines were sharp and clear and that it glowed with a luminosity that filled the chapel. The word rapidly spread, and a stream of pilgrims began that continues to flow today.

Pope Pius VII named the Virgen de Chiquinquirá patroness of Colombia in 1829. In recognition of its miraculous powers, John Paul II visited the chapel in 1986.

There is a second Virgen de Chiquinquirá in Maracaibo, Venezuela. It was found on a painted scrap of wood floating in Lake Maracaibo by an aged washerwoman on November

18, 1709. She took it home and used it to cover a water jug. That night, returning to her house, she found the tablet hovering in the air, emitting a supernatural glow. Today the painted image is known popularly as "La Chinita." The church in Maracaibo where it is displayed is a major regional pilgrimage site, particularly on the anniversary of the image's discovery.

See also

Roman Catholicism and Pilgrimage

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Virgen de El Viejo (Chinandega, Nicaragua)

Roman Catholicism, Seventeenth Century

Located just a few kilometers from the Nicaragua-Honduras border, the large white stucco church in the town of El Viejo contains the statue of the Virgin Mary called La Inmaculada Concepción (Immaculate Conception), the patron saint of Nicaragua. She is better known simply as the Virgen de El Viejo. Although during most of the year there is little evidence of a cult or even any special devotion to this statue, it has played a role in the development of Christianity in the region and in the efforts of the Spanish religious orders to Christianize the New World.

This statue of Mary is small and elaborately dressed in a velvet cloak and an eighteenth-century gold crown. She stands under a silver baldachin on the church's principal altar. The church itself is a large but simple structure with one broad aisle leading to the main altar. Smaller side altars line both sides of the single nave. On her feast day, December 8, large processions and other festivities take place, and a mass is held. A few days before her feast day, another, preparatory celebration takes place as the silver frame and other silver ex-votos are cleaned.

The indigenous population that probably lived where the town of El Viejo is now was Christianized by Franciscans in the late sixteenth century. By the first quarter of the seventeenth century the statue of the Virgin had arrived in El Viejo, and a church had been constructed to hold it. The original documents that would have told how the statue had come there were destroyed as a result of pirate raids in the seventeenth century, but about 1673 a visiting friar reconstructed the history, based on documents and verbal histories. He reported that Saint Teresa of Ávila (Spain) gave the statue of Mary to her brother (or perhaps her uncle) as he prepared to leave for Peru.

At this point the history of the statue has two different renditions. The first is that Teresa's brother died while he was in El Viejo, and the statue stayed with the friars there. The second version is that the brother continued on his way to Nicaragua's Pacific Ocean port, but when the sailors lifted anchor, the ship could not move. When the ship's captain looked about for a reason, he found the statue and took it off the ship, which then moved out into the sea immediately. Obviously the statue had decided where she wished to stay.

See also

Roman Catholicism and Pilgrimage

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Virgen de la Candelaria (Chiantla, Guatemala)

Roman Catholicism, Sixteenth Century

Near Guatemala's eastern border, in the small town of Chiantla, the church in the town square contains a life-size statue of the Virgin Mary that has been revered since the sixteenth century.

According to legend, a wealthy Spaniard named Almengor who held silver mines in the area made a tour of his holdings. While he was inside one of the mines, a Black slave appeared to him and told him to come out of the mine. When he emerged, the mine collapsed, and the slave was nowhere to be seen. Almengor went to church, knelt in front of the statue of Mary in thanks for his miraculous rescue, and promised to donate silver from his mines for her garment. Records show that in the sixteenth century Dominican friars constructed a temple in Chiantla,

dedicating it to the Virgen de la Candelaria (Virgin of Candlemas, or Our Lady of Purification). They encouraged the newly Christianized inhabitants of the area to make a yearly pilgrimage to the church and made the event more attractive by establishing a fair. The pilgrimage has continued throughout the centuries.

The colonial church's exterior is painted in vibrant colors. Inside, an Islamic- or *mudéjar*-style wooden ceiling covers the single aisle. The altar area is set off from the congregation by a large arch. Uncommonly, this statue of Mary is not on the altar, but above and behind it. Along each side of the arch a set of stairs leads up to a second-story ambulatory, conducting worshipers to where the statue is located. Pilgrims ascend twelve stairs on the right-hand side of the altar; they then traverse a short clerestory walkway lined with murals depicting the legendary history of the shrine; at the end of the walkway there is a small doorway, where pilgrims drop to their knees for the last five meters to the holy chamber. The sanctuary, overseen by one or two community members, is divided into two parts: an area for prayer and a glass case in which the statue of Mary is located. To connect the two spaces, a long white lace cloth draped across the statue's head extends through the glass so that pilgrims can touch it. Mary holds the infant Jesus in her left hand and a scepter in her right. Both she and the child wear crowns. Almengor must have kept his promise, for the entire body is draped in intricately worked silver. Surrounding the statue is a thin aureole, in almond form, also made of silver. Pilgrims also kiss or touch the white cloth and often press their candles to the cloth as well. After exiting, some on their knees, they often pause in front of the church altar to pray and to light candles.

In the mid-1940s Chiantla was perhaps the most visited site in Guatemala. Pilgrims still frequent the site in small groups and individually throughout the year as well as in great numbers in February.

See also
Roman Catholicism and Pilgrimage

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Virgen de la Purísima Concepción (Cuapa, Nicaragua)

Roman Catholicism, 1980

The Virgen de la Purísima Concepción (Virgin of the Immaculate Conception) is the most popular and the most recent Marian shrine in Nicaragua. She is venerated in the parish church of the village of Cuapa, near Juigalpa in the dry cattle country east of Lake Nicaragua.

In 1980 the Virgin Mary appeared to the church sexton Bernardo Martínez on the eighth of the month for six successive months. The Virgin's message, similar to those given in Fátima and Medjugorje, was Mary's love for the world, the need for human beings to demonstrate similar love to one another, and salvation through prayer, particularly the rosary. Today pilgrims venerate a statue of Mary carved from the tree over which she first appeared.

See also
Apparitions; Fátima; Medjugorje; Roman Catholicism and Pilgrimage

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Virgen de los Treinta y Tres (La Florida, Uruguay)

Roman Catholicism, 1825

Patroness of Uruguay. In La Florida, north of Montevideo, is a church originally dedicated to the Virgin of Luján (Argentina). In 1825 the thirty-three leaders of the army fighting for independence from Spain brought their battle flag to the chapel and asked the Virgin to favor their efforts. Since then the image of Mary in that church has been known as the Virgen de los Treinta y Tres (Virgin of the Thirty-Three).

The image itself is tiny, only 36 centimeters tall, but since 1857 it has sported an enormous jeweled crown, completely disproportionate to its size, which has become the visual emblem of the cult. This Virgin's feast day, which draws the largest crowds of pilgrims, is celebrated on the second Sunday of November. Pope John XXIII officially confirmed the image's status as Patroness of Uruguay in 1962.

See also

Luján; Roman Catholicism and Pilgrimage

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Virgen de Saripiquí (Limón, Costa Rica)

Roman Catholicism, Twentieth Century

In 1993 in one of his father's pineapple fields, 15 kilometers off a regional highway in Saripiquí, in northeastern Costa Rica, a thirteen-year-old boy named Alexander saw astonishing phenomena in the sky and an apparition of a feminine figure who identified herself as Mary, the mother of Christ. The figure appeared to him several times during the months that followed but soon settled into a pattern of making an appearance on the first day of each month. The knowledge of the apparition quickly became public, and people began driving to the site every month. During her apparitions, especially in 1993 and 1994, the figure made a series of pronouncements, many similar to those heard at Garabandal (Spain), Fátima (Portugal), and Medjugorje (Bosnia and Herzegovina). The young man has since moved to Colombia to pursue studies in a seminary. Even though the Roman Catholic Church has given no approval to this apparition, the faithful continue to journey to the field. The farm's owner allows pilgrims to visit and has set aside part of his fields for parking.

Each month as many as three to four thousand pilgrims from all over Costa Rica and neighboring Central American countries make the journey to the field. Some return every month. One family underwrites the cost of several buses in thanks for a miracle experienced at the site. Concrete and metal fences mark off the apparition field. Outside vendors hawk soft drinks, coconuts, sandwiches, and souvenirs, both religious and secular. Inside the holy precinct, in the midst of tropical trees, an open-walled, tile-roofed chapel protects the priests officiating at mass. Encircling the structure are the Stations of the Cross. In 1998 construction began on a church in a neighboring field. Nearby, a fountain of fresh water flows from a spring. Many pilgrims pray there, leaving flowers and lit candles. The fountain is topped by a life-size statue of the Virgin Mary, and along the side of the fountain is a sign with a quotation from an apparition in April 1993 that encourages pilgrims to "take the water, for it will continue to cure.'' Pilgrims line up all day to fill bottles to take home. Encircling the fountain is another walk, this one with the mysteries of the Virgin Mary noted on plaques, each plaque accompanied by a sign with an instruction from the apparition dated May 1993 to pray the rosary daily. One can descend the hill through the woods to a small river, also reputedly blessed by the apparition.

Some of the devoted arrive the night prior to the first of the month in order to sit in vigil with lighted candles. Most pilgrims arrive mid-morning the next day. Beginning about 11:00, pilgrims give testimony to the favors or miracles they have received through the intercession of the Virgin of Saripiquí. Mass begins at noon, with music, singing, and several officiating priests. The service lasts about two hours. Because the Virgin appears at 2:00, pilgrims begin staring at the sky about fifteen minutes earlier, many with cameras ready, looking for signs, while the priests encourage singing and prayers. At 2:00 everyone begins clapping.

On some occasions pilgrims go home disappointed, having waited in vain thirty minutes or so for some sign that the Virgin has come. Other times many perceive some physical change in the atmosphere and intuit her presence. Those who have witnessed apparitions note strong, vibrant colors in the sky and inexplicable changes in the movement of the sun and clouds. One description included blue and red stripes in the sky and an emerald green sun, through which the clouds could be seen. Many pilgrims take photographs of the sky during the apparition, some of which, when developed, are said to disclose numerous religious and earthly artifacts, such as a rosary with all of its beads surrounding the sun or parted clouds revealing a door.

See also

Apparitions; Fátima; Garabandal; Medjugorje; Roman Catholicism and Pilgrimage

Virgen del Pilar (Zaragoza, Spain)

Roman Catholicism

Popular shrine in the Aragonese capital of Zaragoza said to contain the pillar to which Jesus was tied when he was beaten prior to his Crucifixion.

According to legend, the apostle Saint James the Greater, on his way back to Jerusalem from preaching in Galicia, in northwestern Spain, rested in the Roman city of Caesar Augusta, later Arabized as Zaragoza. The Virgin Mary, seated on a throne borne by angels, appeared to him on the riverbank next to the Roman forum and gave him both a small statue of herself and the jasper column of the flagellation. James built a chapel, the first in Christendom dedicated to Mary—who, according to tradition, was at that time still alive and most likely living in Ephesus (Turkey). The pillar gave its name to the vision and the statue: La Virgen del Pilar. Tradition holds that although the church was several times destroyed, and the city was occupied for half a millennium by the Muslims, who converted the church to a mosque, the statue and pillar survived unscathed.

The large church of La Virgen del Pilar is located on the bank of the Ebro River just south of Zaragoza's cathedral, called La Seo. Next to the church a large plaza (formerly the Roman forum), several hundred meters long, accommodates pilgrim throngs. Inside the 1667 church is a pink marble chapel that holds the sacred image. The wooden statue of Mary and the child Jesus, 38 centimeters high, stands atop the 2-meter-high pillar, now covered with silver and bronze. At the rear of the chapel a small portion of the jasper column has been left exposed, but it has been nearly worn away over the centuries by pilgrims' kisses.

The Pilar shrine has long been considered to work miracles. One of the most spectacular and recent occurred during the 1936–1939 Spanish Civil War, when a bomb fell through the roof of the church into a throng of worshipers but failed to explode.

Pilgrims to the Virgen del Pilar church tend to go directly to the holy image. In Aragon it is traditional to bring newborn babies to this church to have their pictures taken beside the pillar. Many visitors report that the area around the statue is miraculously permeated with the scent of roses.

The largest annual event at this church is the Feast of Our Lady of Pilar on October 12, which is also celebrated as Hispanic Culture Day. From all over the region, pilgrims in traditional Aragonese dress journey to the Pilar square. Many bring flower offerings, which are pinned to a large steel frame erected in front of the cathedral for that purpose. On the eve of the festival there is a torchlight procession through the city. The next morning, in the cathedral square, festival participants dance the *jota,* the Aragonese regional dance. Bishops from other Spanish dioceses congregate in Zaragoza to say mass in the Pilar cathedral.

Many pilgrims to Zaragoza also visit a small shrine to Mary Magdalene in the nearby church of the same name.

See also

Apparitions; Roman Catholicism and Pilgrimage; Santiago de Compostela

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Virgen del Rocío (Almonte, Huelva, Spain)

Roman Catholicism, Thirteenth Century; Secular Identity

Name given to the annual pilgrimage to the Ermita del Rocío to honor the Virgin of the Dew; one of the most festive of Spain's traditional *romerías* (local rural pilgrimages).

Legends relate that the thirteenth-century king Alfonso X the Wise had an *ermita* (hermitage, or small country church) dedicated to the Virgin built in the Guadalquivir River swamps, and a document from 1340 mentions a church of Our Lady of Rocina in the area. Other legends relate that in the fifteenth century the statue of Mary known as the Virgin of the Dew (Rocío) was found hidden in a hollow tree trunk near the Andalusian village of Almonte by a local hunter. By the seventeenth

century the church on the site had fallen into disrepair. When it collapsed after the 1756 Lisbon earthquake, a new one was put up. It, too, suffered the ravages of time, and in 1963 the old church was taken down, and a large new church put up in its place.

The festival has been celebrated annually in the spring since the late thirteenth century. Since 1758 its date has been fixed at Whitsuntide, the fiftieth day after Easter. In 1919, after an intense regional campaign, the image of the Mary in the ermita was formally crowned. A local newspaper reported that to witness the event throngs of pilgrims had come on foot, on horseback, and in hundreds of decorated wagons and elegant coaches. Since then the annual romería to Rocío has been the largest and most popular pilgrimage in southern Spain. In 1993 Pope John Paul II attended the festivities.

The Rocío romería attracts both religious pilgrims and Spaniards for whom the Rocío is the outstanding annual expression of Andalusian regional pride. Most years the five-day festival draws over a million participants and onlookers. Pilgrims travel on foot, or—if they are able—on horseback or in gaily decorated oxcarts, to the village of Almonte. The journey may take three or four days. Barges carry the pilgrim groups across the Guadalquivir, Quema, and Ajoli Rivers.

In many small towns in Andalusia, and especially in the provinces of Sevilla and Huelva, lay Catholic filial organizations called *hermandades* (brotherhoods) organize the village's annual participation in the festival. The members decorate the carts, caparison the horses, and raise funds for the villages' pilgrims. Women dress in the long flounced skirts often associated with flamenco dancers; men wear short jackets and flat-brimmed hats. Each community carries its own banner embroidered with an emblem of the Virgin Mary.

Saturday noon the hermandades present themselves in parade at the door of the Rocío sanctuary. That evening the pilgrim families camp in the fields near the village of Almonte, where after religious services they sing and party until late in the evening. At ten the next morning at a nearby site called El Real del Rocío there is an outdoor mass, after which the statue of the Virgin is paraded on her silver platform through the dusty fields at the edge of the marshes. That evening, in the Esplanade of the Eucalyptus Trees, the pilgrims recite the rosary. Monday morning there is another procession, as church bells toll and the path before the statue is strewn with flower petals. For the next two or three days, families celebrate with traditional foods, dances, endless socializing, and sporadic religious services.

See also

Romería

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Virgen del Valle (Catamarca, Argentina)

Roman Catholicism, 1620

Statue of the Virgin Mary; in the cathedral of Catamarca, one of Argentina's most popular Catholic shrines.

The statue was found in the Choya Cave by Manuel de Zalazar in 1620. A chapel was built, and over the years the image acquired a reputation as the most powerful intercessor in Argentina, with hundreds of miracles to its credit. In 1910 Pope Pius X elevated the Santuario de Nuestra Señora del Valle (Our Lady of the Valley) to the status of Cathedral of Catamarca. Festivals at the shrine in December and April draw thousands of pilgrims.

See also

Luján; Roman Catholicism and Pilgrimage

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Virgin of Vladimir (Moscow, Russia)

Eastern Orthodoxy, Twelfth Century

Much venerated holy icon, formerly in the Kremlin's Church of the Dormition, and now

in Moscow's Tretyakov Gallery, where it continues to be a focus of pilgrim devotion.

Judging from stylistic and other evidence, the icon seems to have been painted in Byzantium during the first third of the twelfth century. Legend, however, ascribes it to Luke the Evangelist and holds that the portrait of Mary was painted from life and somehow made its way from Jerusalem to Constantinople in the fifth century.

The icon reached Moscow by a circuitous route. In the twelfth century the Byzantine patriarch sent it as a gift to the Russian grand duke in Kiev, where it was housed in the Dievichy Monastery in Vyshgorod. Prince Andrei of Vyshgorod took the icon with him when he traveled. In 1155, along the banks of the Klyazma River, he found that it refused to be moved further. He had a small church built to house the miraculous image. Five years later he transferred it to the larger church in the town of Vladimir, from which the icon takes its name. In 1395 it was moved to Moscow's Uspensky Cathedral, where its reputed miraculous powers soon generated sizable pilgrim traffic. When in 1521 Moscow's citizens invoked the icon during their successful attempt to stave off Tatar invaders, the Virgin of Vladimir became revered as protectress of the Muscovite State. During the Communist period the icon was taken from the church and placed in Moscow's Tredyakovsky Museum, where it continued to attract pilgrims who knelt, crossed themselves, and prayed before the image despite official prohibition. In 1998 the icon was returned to the Orthodox Church. It is now on display in the Church of Saint Nicholas in Moscow.

Pilgrims are most likely to visit the icon on its feast day of September 8 or on the June 3 anniversary of the liberation of Moscow in 1521.

See also

Eastern Orthodoxy and Pilgrimage

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Virtual Pilgrimage

See Cyberpilgrimage.

Visakha Pūjā

Buddhism

Term denoting the day of the Buddha's birth at Lumbini (Nepal), enlightenment at Bodh Gayā (India), and death at Kuśinagara, all of which, according to tradition, occurred on the same day of the week in April/May, when there was a full moon. Many Buddhists make pilgrimages to nearby Buddhist shrines or even to the sites of the three events. Some go to Sarnath, where the Buddha preached his first sermon.

See also

Bodh Gayā; Buddhism and Pilgrimage; Kuśinagara; Lumbini; Sarnath

Vision Quest

See Apparitions; Native American Pilgrims and Pilgrimages; Rites of Passage as Pilgrimage.

Visual Arts and Pilgrimage

The visual arts have been interwoven with pilgrimage in a wide variety of ways as long as human beings have made journeys to sacred places. In fact, speculation about the world's earliest pilgrimages, some 25,000 years ago in the Upper Paleolithic Era, is fueled largely by attempts to make sense of the graphic painted and carved images that have been found in caves in Europe, Africa, and elsewhere.

There are many ways to think about the visual arts and pilgrimage in addition to considering their style and their epoch of construction. We may focus on the artists themselves as pilgrims, or as witnesses to pilgrimage, and their works as accurate chronicles or imaginative reconstructions. We may look at the art of a particular religious tradition: Buddhism, Christianity, Confucianism, Hinduism, Jainism, Islam, or Shintō. We may concentrate on the medium: sculpture or painting, marquetry or stained glass. Or, as in this entry, we may focus on the purposes for which the art was intended.

Embellishment

The majority of the great pilgrimage cultures adorn their shrines with art that, while embellishing the shrine by making it more beautiful, may also serve other purposes. The art is a gift from the worshiping community to the divinity,

and thus its lavishness conveys a sense of how deeply a community of worshipers loves and reveres that divinity. It is simultaneously an attempt to construct a temple worthy of the presence of the divinity. The quality, quantity, and cost of the temple's embellishment are intended to please the divinity and to curry favor.

At the same time, of course, the magnificence of the visual adornment conveys the power and the importance of the donor or the sponsor of the shrine. Monarchs of all religious cultures endow temples both as acts of worship and as proclamations of their exalted status, proclamations whose intention is to create awe. This mix of motives underlies the Hindu Khmer monarchs' investments in Angkor Wat (Kampuchea, twelfth century), the Buddhist Burmese king Anawrahta's commitment to Pagan (Myanmar, eleventh century), Charlemagne's decoration of the church at Aachen (Germany, ninth century), and 'Abd-ar-Rahmān III's beautification of the vast Mosque of Córdoba (Spain, tenth century), among hundreds of others. Lesser nobles, and even religious orders, share the mix of motives: the Franciscans at Assisi or the Benedictines at Cluny, for example, decorated their shrines for the glory of God, but also to demonstrate the primacy of their particular order or the favored status their particular shrine enjoyed with the deity. The thirteenth-century poet Guillaume le Breton was explicit on this point in his poem about Chartres: "The city of Chartres, [is] enriched . . . by its beautiful church, for none can be found in the whole world . . . [to] equal is structure, its size and décor. . . . [This] shows that the Mother of Christ has a special love for this one church, granting a minor place . . . to all other churches" (cited in J. Coleman and S. Elsner 112).

Cult Object

Many cultures focus their worship on visual depictions of their deities, either as objects holy in themselves or as visual referents of an incorporeal or abstract divinity. In practice, particularly in the popular religious mind, these two are often confused or conflated. When a pilgrim reaches such a shrine, the cult image both focuses and embodies the sacredness of the site. This is especially true in Hindu shrines, for, according to the doctrine of *darshan,* when Hindu worshipers ritually view a sacred object (or a sacred person or place), the holy object sees them as well, notes their presence, and confers merit on them.

Both Buddhist and Hindu shrines tend to center on holy objects. Often—as in the case of the ubiquitous lingams in Hindu temples or the sculpted Buddhas in rural temples across the Indian subcontinent—the objects are crudely fashioned, as if to communicate visually that the sacredness is not in the object but in the deity or idea behind the object. Other cult objects are fashioned with consummate skill, and their sophistication suggests that their creators saw them as much as aesthetic objects as embodiments of the holy. There are uncountable millions of such items in temples all across Asia. Some of the most famous and the most attractive to pilgrims were carved in situ out of living rock. In China's Longmen Caves there are over 100,000 such statues of the Buddha, his disciples, or various bodhisattvas, including one seated Buddha more than 17 meters high. In India's Ajanta and Ellora Caves, which are sacred to both Buddhists and Hindus, there are thousands more. Halfway up Chamundi Hill, near the Indian city of Mysore, the rock has been reduced to leave a 5-meter-high statue of Nandi, the bull that is Siva's traditional mount. At Avukana, in Sri Lanka, a 13-meter-high carved Buddha greets pilgrims. Some Jain temples, too, center on sophisticated stone statues of the Tirthankaras, the mythical early leaders of the religion. The freestanding stone statue of Bahubali at India's Sravana-Belagola stands nearly 18 meters tall.

In Christianity, certain statues of Jesus, Mary, or one of the saints (in Roman Catholicism) or painted icons of Mary or other holy figures (in Eastern Orthodoxy) are believed by the faithful to have miraculous powers. Whether the artifact itself contains the power, whether it is merely a channel to the holy figure it represents (as is the official position of most religions), or whether both artifact and holy figure are merely conduits of God's power is in practice frequently ambiguous. In any case, the objects are clearly believed by many to effect cures, grant petitions, assist in the remission of sins, and the like. Whether or not these

cult objects are pinnacles of artistic achievement is largely irrelevant to their becoming the focus of pilgrimages.

These cult objects—Ancient Greece's statue of Artemis at Ephesus, paintings of Mexico's Virgin of Guadalupe or Prague's Infant Jesus, the face of the sleeping Buddha at India's Kuśinagara—are widely reproduced and disseminated. This helps both to spread the cult and to familiarize pilgrims with the artifact that will be their object of adoration when they reach the sacred site.

In the eyes of many critics, it is a short step from worship of an abstract divinity focused by a cult object to worship of the cult object itself. Both Judaism and Islam, spawned in a Middle Eastern religious environment that was polytheistic, in which idol worship of diverse deities was a prevalent component, erected rigorous prohibitions against even the most minor artistic depiction of the human form. Although these prohibitions have not always been observed, the decorative arts of these two religions and their cult objects tend to the abstract. In regimes dominated by fundamentalist factions, cult objects, even those of the most extraordinary historical or artistic merit, are sometimes destroyed, as in the case of the colossal carved Buddhas that greeted pilgrims from Afghanistan's Bāmiyān cliffs until they were destroyed by Taliban artillery in 2001. The fear that representational art encourages idolatry has also swept Christianity from time to time. This fear precipitated the Byzantine Iconoclast movement of the eighth and ninth centuries, in which thousands of Eastern European mural paintings and cult objects were systematically destroyed or defaced, and it underlay the sixteenth-century Protestant revolution that stripped the churches of Catholic northern Europe of their images.

Pedagogy

Shrine art is often intended to teach. The intricate geometric designs covering the surfaces of Delhi's Jama Masjid in India, or the shrine-mosques of Iran's holy city of Qom, instruct pilgrims about the infinite and complex beauty of God's creation, and—by the absence of depictions of the human form—about the incorporeal nature of God and the sacrilege of idol worship. The delicate calligraphic inscriptions from the Qur'an delight the eye and also convey the truth of Islamic scripture. The Romanesque tympana over the western portals of Europe's early medieval churches graphically instruct pilgrims about the consequences of the Last Judgment, while tympana of the Gothic period proclaim the Virgin Mary's protective love. Southeast Asia's monumental stupas, constructed as giant mandalas, teach pilgrims about the nature of Buddhist cosmography. Some contain friezes that depict the principal events of the Buddha's life or other events narrated in the Buddhist scriptures. At Indonesia's Borobudur, Buddhist pilgrims ascend a long spiral ramp along 1,460 carved narrative panels, which represent the sin-inducing snares of human existence and the purifying path of religion, culminating in the blissful nothingness of nirvana. The gargantuan cart that carries the image of Lord Jagannath, an incarnation of the Hindu deity Vishnu, in festival procession through the streets of the Indian city of Puri is lavishly decorated with the sculpted and painted gods and goddesses. These are simultaneously objects of worship, adornments that indicate respect, and devices that teach the stories of the Hindu pantheon.

Pilgrimage art frequently also makes the point that as pilgrims, and before God, people of all social and economic stations are welcome equally in the community of worshipers. The frieze on the Parthenon in Athens depicts adults and children, men and women, charioteers and foot pilgrims, all carrying offerings to Athena. The stained glass windows in any European Gothic cathedral, whose individual panes were likely to be donated by nobles, rich merchants, and artisans' guilds, represented the entire spectrum of medieval society. The carved panels at Borobudur include members from the entire gamut of Indonesian Buddhist society. Such art not only makes pilgrims of all classes feel welcome; it graphically links them to images of the divinity.

Offerings

The deities of many organized religions require gifts. Some are sacrifices: human lives, productive months redirected to pilgrimage, desperately needed material resources. Other offerings,

particularly from people of considerable means, are precious art objects intended to embellish the shrine and to accrue religious merit to the account of the donor. Such offerings may be large and immobile: a stained glass window, an elaborately decorated chapel, a ceremonial gate such as a Hindu *gopuram* or Shintō *torii,* or a large, freestanding statue. In such cases the offering is likely to be the cash that pays the artist's commission and costs of construction. Other offerings are portable and are carried by pilgrims from their places of residence to the shrine. Such items include chalices of precious metals, necklaces and other jewelry to hang on the shrine, illuminated manuscripts, and finely woven or embroidered cloth. The church and temple treasuries that house these items are some of the most important museums of the world's artistic patrimony.

Ex-votos are offerings made as the result of a vow that if certain petitions are granted, the worshiper will bring tangible evidence of that fact to the shrine. Tibetan Buddhist pilgrims often purchase votive items to deposit at shrines. This tradition is also strong in the Roman Catholic traditions of Iberia and her former colonies. Many churches throughout Latin America, for example, display tens of thousands of painted tin plaques narrating the miraculous intervention of the particular manifestation of Mary or Jesus that is worshiped at the shrine.

Advertising

Visual depictions of pilgrims and of pilgrimage may be intended to whet the appetite of stay-at-homes to join the pilgrim adventure. Depictions in local houses of worship of traditionally clad pilgrims keep the possibility of actually becoming one in the forefront of people's minds. Paintings of the distant shrines—Mecca, Bodh Gayā, Mount Fuji, and Jerusalem's Western Wall—heighten the yearning to see it with one's own eyes. Modern states, which understand clearly the relationships between religious tourism and the economy, distribute pilgrimage-related posters and attractive brochures to prospective pilgrims.

Religious cultures with an active pilgrimage tradition often adorn the shrine that is the pilgrim's goal, the way stations along the route, and the pilgrims' home religious environment with sculptures or paintings that depict pilgrims. These images help strengthen the sense of *communitas* (community) that links the pilgrims both with their fellow pilgrims in shared space and their predecessor pilgrims across time. For this to work, the pilgrim uniform has to be relatively standardized and differentiable from lay costume. Pilgrims to different shrines may be easily identifiable by their insignia. In the European Roman Catholic tradition, for example, church altar reredos or sculpted portals frequently contain images of pilgrims in easily identifiable clothing. In similar fashion, Buddhist pilgrims throughout Asia, Shintō pilgrims in Japan, and Hindu pilgrims of several different sects are easily identifiable by their garb.

Both literal and figural pilgrimage can be fostered in this way. Medieval Christian monks in their cloisters were encouraged by altar paintings, sculpted lintels, and manuscript illuminations to contemplate the temporal Jerualem as an emblem of the heavenly Jerusalem that was their spiritual destination. Their interior pilgrimage was accomplished through contemplation, intense prayer, and the mental projection of themselves step by step on the route to the physical shrine. The *Chronica majora* of Matthew Paris, illuminated circa 1250 for an audience of cloister-bound monks, included maps and schematic city views for key shrine cities from London all the way to Jerusalem.

Pilgrims also featured prominently in the emblem books that were so popular in Europe in the sixteenth and seventeenth centuries. In this genre, a briefly stated moral truth was illustrated with an allegorical picture using readily recognizable symbols. Many emblems incorporated the theme of life as pilgrimage. A typical example is the frontispiece of Richard Brathwaite's *Lignum Vitae,* published in London in 1658: a Compostela pilgrim in full uniform with a scallop shell on his hat carries a heavy cross up a hill toward a cloud from which the outstretched hand of God tenders him a crown. An analogous emblem, fronting William Denny's 1653 *Pelecanicidium,* depicts a Compostela pilgrim picking his way between ghosts and demons and dragons along the twisty path toward the heavenly Jerusalem, assisted by a guide in Puritan dress. The point is that, for the

Protestants of the Reformation, the pilgrimage road of life was fraught with moral dilemmas, and the pilgrim's task was to choose appropriately among them. The pilgrim figures in the allegorical woodcuts of Pieter Brueghel, the paintings of Hieronymus Bosch, and countless other artists of the period are to be taken in this sense.

Memoir and Chronicle

Just as travel writers and autobiographers may feel the need to chronicle their experiences and to communicate their insights to a larger public than their immediate family and friends, visual artists may record their experiences in sketchbooks or commemorate their journey by depicting some salient moment in stone or in paint.

For example, in the last hundred years it has become the tradition in Egypt's Nile Valley for the family of pilgrims returning from Mecca to hire painters to decorate their homes with pilgrimage scenes. By hiring a painter to depict hajj-related scenes on the front of their house, the family communicates their pride in the new status of the returned pilgrim. The hajj painters draw their iconography from the principal stages of the pilgrimage to Mecca: the circumambulation of the Ka'ba, the dash to the Zamzam Well, the standing day in Arafat, or the Feast of the Sacrifice. Often they depict phases of the physical journey: travel by plane, boat, or automobile, camel or donkey. The murals may depict mosques, or the Ka'ba, or some other readily identifiable religious monument. Islam's traditional ban on representing the human figure is almost universally ignored. Although the human figures in the hajj paintings tend to be abstractions, skilled artists sometimes render true portraits of their patrons who have made the pilgrimage. Frequently they incorporate verses from the Qur'an. In the case of the homes or stores of middle-class merchants, they may also incorporate the name of his business, or an advertisement for his wares. This folk art, painted on prepared adobe walls, is by nature ephemeral and is often left to decay after the death of the hajji whose family commissioned it.

The often spontaneous, informal nature of such art has very much in evidence in the revival of the Santiago de Compostela pilgrimage in Spain in the last decades of the twentieth century. Murals depicting pilgrims, or pilgrimage-related scenes, have sprung up on the walls of houses and public buildings. Among the inscriptions in the pilgrim logs maintained by hostels along the way are many sketches by itinerant pilgrim artists. Pilgrimage-related posters—sponsored by the government and the church at all levels, as well as by confraternities, commercial establishments, and individuals—adorn walls and tree trunks from the Pyrenees to Compostela.

Much rarer are formal portraits of actual returned pilgrims. One splendid example is the ink and watercolor portrait of the seventeenth-century Japanese pilgrim Matsuo Bashō, now in the Itsuo Art Museum in Osaka; it presents the famous poet with the simple black robe, white hat, sandals and bamboo staff of a Buddhist pilgrim.

Souvenir

From the earliest days of journeying to holy shrines, pilgrims have wanted to bring tangible memories of their trip home with them. These tokens will impress their stay-at-home friends as well as serve as mnemonic devices to bring back to their mind the high points of their pilgrim experience. More important, the decorated vial containing Lourdes or Ganges water, the clay replica of the statue of Buddha or Guanyin (Kuan-yin), and the printed miniature icon of the Virgin of Vladimir or of Krishna seducing the milkmaids bring some of the holiness of the shrine back to the pilgrim's home environment. So too do the postcards of shrines, holy statues, and pilgrims, which have been hawked in massive quantities to pilgrims since the beginning of the twentieth century. Although many of these mementos are crudely fashioned for the mass market, others show great artistic skill.

Pilgrimage as Catalyst for Art

Artists need to sell art, and pilgrims and their shrines have traditionally been among their best customers. Whether the money to build shrines comes from monarchs or the religious or secular elite, from artisans' guilds or tax monies, architects must be hired, painters engaged,

and sculptors commissioned. Because patrons tend to prefer that their new shrines be similar to—but better than—competing shrines in the region, they seek out the most accomplished and experienced artists and artisans. The competition also helps to accelerate the development of the latest stylistic fashions. This circulation of talent along the major pilgrimage routes also tends to foster schools of pilgrimage-related art. This was particularly true in Europe during the eleventh and twelfth centuries, a time that saw the creation of the international Catholic religious orders, the Crusades, and the apex of the pilgrimages to Santiago de Compostela and Rome. Particularly well studied are the sculpture and architecture of the eleventh- and twelfth-century pilgrimage churches in southwestern Europe (Vézelay, Conques, Toulouse, and Santiago de Compostela).

Pilgrimage serves as a metaphoric device or motif for dance as well. In the late 1930s Canadian artists Herman Voaden and Lowrie Warrener collaborated on the writing and choreography of *Symphony.* A dance drama without dialogue, its central Everyman theme concludes with the death and transformation of the central character. The authors originally considered *Pilgrimage* as a possible title, underscoring their use of the life-as-pilgrimage motif in the work. In 1997 Korean choreographer Hong Shin-cha created a dance called "Pilgrimage" in which the dancers are costumed as pilgrims, wearing white capes and using bamboo walking staffs. When a child distributes lilies to them, they throw away their staffs and are free of their burdens. At the end, they stand together, with outstretched arms, indicating a kind of communitas achieved among the pilgrims.

On a lesser scale, the hunger of pilgrims for artistic offerings, ex-votos, and souvenirs has long fueled a large-scale economy of painters, sculptors, potters, glassmakers, tinsmiths, weavers, embroiderers, jewelers, and carvers of jet, soapstone, and onyx. The artisans' quarters near the shrine where such items are manufactured are often incubators for the talents of serious artists.

See also

Animism and Pilgrimage; Clothing and Pilgrimage; Crusades as Pilgrimage; Darshan; Ex-Votos; Guidebooks and Manuals; Insignia of Pilgrimage; Interior Pilgrimage; Mementos of Pilgrimage; Offerings; Shrine Architecture and Pilgrimage

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Vrindavan (India)

See Mathura and Vrindavan.

W

Wadi Natrun (Egypt)

Coptic Orthodoxy, Fourth Century

When Saint Macarius retired to Wadi Natrun in the Egyptian desert of Scete near the Nile Delta, he founded a religious community that became seminal in the development of Christian monasticism. It imbued the Wadi with holiness, which has made it a pilgrimage site up to the present.

Wadi Natrun lies some 180 kilometers west of Cairo. In Pharaonic times it was the source of chemicals used by the ancient Egyptians to mummify their dead. During the Roman persecutions of the early church, it became a refuge for Christians fleeing the violence.

Saint Macarius (300–390) was a hermit's hermit, living a life of extreme and solitary asceticism; at the same time he acquired a reputation for wisdom, prophecy, and the ability to heal. Before long his hermitage was a center of activity, and his hermit colleagues had formed themselves into a monastic community under his spiritual leadership. The desert monasteries around Wadi Natrun thrived as centers of learning and pilgrimage: one of the fourth-century visitors was Saint Jerome. At one point there were over fifty monasteries in Scete. When Muslims gained control of Egypt in the seventh century, the monks of Wadi Natrun were allowed to practice without interference, with the result that the area became the heart of the Coptic Orthodox Church and the home of its patriarchate.

Most of the surviving monasteries date from the eighth to the eleventh century. Their architecture reflects the precariousness of life in the desert: high defensive walls enclose several churches, the living quarters, and a central defensive tower whose top story serves as a church. The four surviving monasteries are the Syrian Monastery, Saint Macarius, Saint Bishoi, and the Monastery of the Virgin Mary, also called Baramus.

Baramus administers a guest house for pilgrims who come with permission from the patriarch. In addition to thriving religious communities visited by Coptic pilgrims who seek spiritual renovation, the buildings are treasure houses of ancient icons and manuscripts that attract art historians. During the many annual periods of fasting, the monasteries are closed to visiting pilgrims.

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Wali

Islam

Arabic term (plural *awliya*) from *waliya,* to protect. Literally, *wali* means "one who is near," "a protector or benefactor," and is used to designate a holy person or saint, especially in Sufism. A wali is often the object of veneration among Shī'ite and Sufi Muslims.

The Qur'an mentions the existence of these special people (10.63) who are considered able to perform miracles *(karamat).* They are entrusted with the governing of the universe. Their positive effect, healing, is called a blessing *(barakah).* Although some Muslim groups reject the reverence bestowed on awliya, they have become a popular part of Islam, and worship has centered on their tombs. Sufism developed a hierarchy of awilya and codified stages toward reaching the highest levels of awilya. Baghdad has been called the city of awliya because so many tombs are revered there.

See also
Barakah; Islam and Pilgrimage; Marabout; Saints and Pilgrimage; Ziyara

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Walkabouts (Australia)

Aborigine

Very long walks taken by the Aborigine peoples of Australia are often termed "walkabouts" by non-Aborigines. These journeys may take up to several months and appear to the uninitiated to zigzag aimlessly across the flatlands of central Australia, which also appear featureless to the unknowing. However, the route followed in a walkabout is by no means random. Instead, it is determined by the walker's knowledge of tribal prehistory and the sacred places associated with the wanderings of the mythic ancestors.

Although there are approximately 600 tribes of Aborigines, speaking some 250 different languages and dialects, they tend to share a common view of their prehistory. For the Aborigines, in the timeless time of the distant past, sometimes called the Dreamtime, the world was inhabited by supernatural totemic figures. As these figures wandered the Australian landscape they left tracks, which, in time, became the minimalist features of the outback. When Dreamtime came to an end, the ancestral figures disappeared into the earth or were metamorphosed into hills and mountains. An important element of modern Aborigine tradition is to retrace these ancient routes, in effect circumambulating the ancestral landscape. Anthropologists refer to the routes as "dreaming tracks" or "song lines," this latter term derived from the epic songs often chanted by the Aborigines as they walk. In that they are ritualized spiritual journeys, walkabouts may be thought of as a kind of pilgrimage.

Charles P. Mountford chronicled an example of a 300-kilometer dreaming track in 1960 when he was invited to accompany the elders of two Aborigine tribes. The route began near a twin-peaked hill in the Macdonnel Range where the Snake Man Jarapiri was born or emerged from the earth. Along the route were a pile of stones marking the place where the Spider Man Mamobuijunda appeared, some caves that were the sexual organs of the Nabanunga women, a line of rocks that marked the footsteps of Jarapiri and his companions, and a rock shelter with a painted image of Jarapiri. These sites were indicated by men of the Ngalia tribe. At a certain point their legends stopped, and the guiding had to be taken over by men of the Walbiri tribe, whose legends and songs covered the next segment. Mountford indicated that the routes were followed by entire tribes as part of their seasonal migrations, and also by individual tribal members.

See also
Circumambulation; Tribal Religions and Pilgrimage; Uluru and Kata Tjuta

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Wallfahrt

German word for pilgrimage, usually designating long-distance pilgrimages to sites such as Rome or Jerusalem and major pilgrimages such as the Muslim hajj to Mecca

See also
Pilgerfahrt

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Walsingham (Norfolk, England)

Roman Catholicism, Eleventh Century

East Anglian shrine whose replica of Mary's house and vial of Mary's milk make it one of the greatest Marian shrines in Europe.

Since the early eleventh century, pilgrims have trekked to the village of Walsingham, north of London, to visit a miraculous replica of the house of the Virgin Mary in Nazareth where the angel Gabriel announced Jesus' birth to her. The replica house was built by a wealthy

Norman widow, Richeldis de Faverches, who in 1061 claimed to have been gifted with a vision of the house and to have been instructed by the Virgin to construct a replica to its exact dimensions. She built a small stone church around the wooden house (which was in reality a Saxon house, bearing no resemblance to house styles in the Holy Land at the time of Jesus). Twelfth-century Crusaders returning from the Holy Land donated a precious vial of the Virgin's milk (which the skeptic sixteenth-century monk Erasmus of Rotterdam thought must be chalk). Walsingham became known as Little Nazareth, and it is considered the earliest of the great Marian pilgrimage shrines of medieval Christendom. As with the shrine of Saint James in Compostela, pilgrims believed that God had set the Milky Way in the heavens to mark the pathway to this shrine.

Eventually an Augustinian community took charge of the site, and in the fifteenth century the ancient building was enclosed within a sumptuous abbey. A sacred precinct was designated, with several small chapels constructed for pilgrims to rest and worship before entering the shrine itself. Inside stood a famous statue of the Virgin and the Holy House itself. Narrow doors at each side channeled pilgrims through the wooden structure. After praying inside before the image of the seated Virgin with the child Jesus on her lap, and after depositing their offerings with the priests, they would go to the high altar of the church to view the vial of Mary's milk. Walsingham also proudly exhibited one of Saint Peter's fingers. The two holy wells next to Mary's house were thought to cure headache and stomach ailments.

So many pilgrims visited the shrine that the route from London to the village became known as Walsingham Way. Chapels were built at several points along the way. One of these remains, about 2 kilometers from Walsingham: the Slipper Chapel, where pilgrims removed their shoes to walk barefoot to the church. During the later Middle Ages Walsingham had an international draw and attracted many pilgrims of note: King Henry III, who in the early thirteenth century raised the shrine to prominence by his frequent visits and lavish gifts; King Edward I, who visited the shrine thirteen times; the early-fifteenth-century pilgrim-autobiographer Margery Kempe; and King Henry VIII in the early sixteenth century. Erasmus commemorated his visit in 1512 with a poem praising the Walsingham Virgin, even though he had already written that "the church is neat and elegant, but the Virgin dwells not in it." When the will of Catherine of Aragon—the first wife of Henry VIII—was read in 1536, it stipulated a handsome sum to commission a pilgrimage to Walsingham on her behalf. What Walsingham meant to the many thousands of medieval pilgrims who trekked each year to the remote shrine can be seen in the anonymous Walsingham ballad published in 1491:

And since here our Lady has shown many Miracles,
innumerable now here for to express,
to such as visit this her habitacle,
ever like new to them that call her in distress;
four hundred years and more the chronicle to witness
hath endured this notable pilgrimage
where grace is daily shown to men of every age.
Many sick [have] been here cured by our Lady's might;
dead again revived, of this is no doubt;
lame made whole and blind restored to sight;
mariners vexed with tempest, safe to port brought;
deaf, wounded, and lunatic that hither have sought;
and also lepers here recovered have been
by our Lady's grace of their infirmity. (cited in A. Bond 5)

During the great Protestant dissolution in 1538, Walsingham was gutted, the Holy House torn down and then burned, and the Virgin's statue burned in the presence of Thomas Cromwell himself. Pilgrimages were banned.

In the late nineteenth century, however, Catholic groups undertook the restoration of the surviving ruins. Charlotte Pearson Boyd bought the Slipper Chapel in 1895, refurbished it, and installed a new image of the Virgin. In 1934 the Slipper Chapel was proclaimed the national Catholic shrine. In 1931 Father Alfred

Hope-Patten, an Anglican vicar, built a symbolic replica of the Holy House inside a stone chapel, and the modern pilgrimage was reborn in earnest. In 1938 a National Catholic Youth Pilgrimage attracted large crowds. Since World War II the Church of England, the Roman Catholic Church, and the Orthodox Church have cooperated in promoting the shrine: in 1948 a massive Pilgrimage of Peace bearing fourteen crosses from all over England converged in Walsingham and installed the crosses on the grounds.

Walsingham today is really two separate shrines. In the village of Little Walsingham is the Anglican-run shrine containing the Holy House. Two kilometers north is the diminutive Slipper Chapel and its neighboring large new Catholic basilica. Anglican tour buses park in the village; Catholic buses park at the chapel. Each shrine has its gift shop. If time and inclination permit, some pilgrims visit both shrines.

The Anglican chapel is complex. At its east end is a church; its west end encloses the Holy House, a rectangular structure whose walls contain sculpted stones from most of England's major churches. Inside the house is a replica of the medieval statue of Mary and the child Jesus. The interior is hung with oil lamps reminiscent of an Orthodox church and ringed with votive candles. Here pilgrims pray individually, recite the rosary, or hear mass in an intimate setting. Behind the Holy House is the original holy well, whose waters were so prized for their curative power in the Middle Ages. Each afternoon a priest sprinkles pilgrims with the water. Many pilgrims take plastic vials of the water home with them. These holy spaces are ringed by fifteen chapels dedicated to the fifteen mysteries of the rosary. On the walls are ex-voto plaques left by grateful pilgrims. Upstairs is a chapel for pilgrims from the Orthodox Church. Pilgrims also visit a small museum, the ruins of the ancient abbey, the Anglican Pilgrim Bureau, and a hospice and cafeteria.

The Catholic shrine is separated from the village by rolling farmland. Pilgrims pray in the Slipper Chapel or light candles in the adjacent Holy Ghost Chapel. Mass is said in the new brick church on the other side of a central courtyard, which contains a Way of the Cross as well as benches for picnicking. In Walsingham itself is a Catholic hostel for pilgrims and a Catholic pilgrim bureau. From the first revived pilgrimage in 1922, Catholic pilgrims tend to follow a prescribed order of activities at Walsingham: Vespers service in the evening, early morning devotion, high mass sung in the church next to the Lady Slipper Chapel, and a walking tour of the holy wells, the Stations of the Cross, and the presumed site of the original house. Many pilgrims come hoping to be cured, and hundreds of letters written in gratitude for healing are archived at the parish.

Today some 250,000 people visit the shrine each year, with major pilgrimage days being March 25 (the Annunciation) and August 15 (the Assumption). Several lesser events are held during the year: the National Anglican and Catholic pilgrimages (May and September, respectively), a pilgrimage for the sick (July), a Faith and Light pilgrimage for retarded youngsters, and even a pilgrimage for Christian members of Parliament (May).

See also

Loreto; Replica Pilgrimage

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Walt Disney World (Orlando, Florida)

Secular Popular, 1971

More than 30 million people, 80 percent of them adults, visit Florida's Walt Disney World each year, making it the most popular theme park, tourist attraction, and—many believe—pilgrimage site in the world.

Walt Disney World is a cluster of attractions. Central to its magnetism are the amusement parks: Magic Kingdom, EPCOT Center, River Country, Discovery Island, Typhoon Lagoon, Pleasure Island, and the Disney-MGM Studios. Servicing these parks are several Disney-owned resort hotels, shopping villages, and restaurants. A vast interlocking network of movies, television shows, educational films, theme toys, dolls, T-shirts, and comic books advertise these attractions, and at the same time they celebrate the mythical characters for whom they are the home.

Walt Disney World is not heaven, but it embodies an ideal universe analogous in many ways to the otherworlds of Greco-Roman mythology and the great Eastern religions. In Alexander Moore's characterization, it is a bounded, semi-autonomous, 11,000-hectare space where special things happen. The avenues that radiate out from the central castle of the Magic Kingdom symbolize and encompass the universe, at least in Disney's vision of it. The larger-than-life beings who inhabit Walt Disney World are icons of American culture. Many of them—Mickey Mouse, Donald Duck, Goofy, Winnie the Pooh, for example—are hybrid creatures, blending attributes of humans and animals. Others are near human, but possess magical qualities that transcend normal human existence: Pinocchio, Snow White, Cinderella, and Peter Pan. The world they inhabit is constructed to project, or inculcate, certain values: people are nice, multiculturalism has value, travel is exciting, technology is progress, consumerism is beneficial, the purpose of human life is to have more and better goods and experiences. Disney's historical tableaux have edited out unpleasantness to present, in the words of one Disney *imagineer,* a kind of " 'Disney Realism,' . . . Utopian in nature, where we carefully program out all the negative, unwanted elements and program in the positive elements" (M. Wallace 35).

The pilgrim to Walt Disney World is swept into five utopian constructs: the mythical Main Street of America; the fantasy animal-peopled world of childhood; the amusement park excesses of adolescence; the idealized epic origins of America emblematized in the Founding Fathers, the frontier, and Abraham Lincoln; and the conquest of space held out as the technological Promised Land of America's future. In each of these constructed worlds the symbols are carefully managed. Disney's vision is of the past as it should have been. Main Street USA, scaled down so that it does not overpower the visitor, is an exercise in nostalgia, inviting visitors to walk in a prelapsarian America where streets were safe and everyone knew their neighbors. Disney himself remarked, "I don't want the public to see the real world they live in while they're in the park. . . . I want them to feel they are in another world" (cited in M. King 121).

If, as some social historians have argued, the unifying religion of America is business, Walt Disney World can be viewed as one of its principal temples. Pilgrims purchase their tickets at the gate; they eat at Disney restaurants and sleep in Disney hotels. The children won't go home without a Mickey Mouse T-shirt. The science and technology displays at EPCOT's Future World have corporate sponsors.

By the same token, and as if they were religious icons, Walt Disney World and its major visual symbol, Mickey Mouse, are emblematized in ways that suggest that Disney's creations *are* the world, or at least a valid replica of it. The Walt Disney World logo is the globe of the world with mouse ears. Pilgrim families approaching on Interstate 4 see power lines attached to mouse head silhouette poles. In this context, a visit to Walt Disney World is a pilgrimage to the world. A circumambulation of the theme park attractions laid out along the park's periphery is analogous to a walk around Mount Kailas or the Island of Shikoku, or to Magellan's voyage around the globe. Standing in line to board a theme ride, posing for a photo with Mickey, and purchasing a cult object to take the magic home become ritual activities that validate an individual's visit by making it similar to everyone else's visit, thus creating a sense of a cultural community, a fellowship of

pilgrims who have been to see the Mouse. The Disney-logo memorabilia, like the medieval pilgrim flasks of Egypt's shrine of Saint Minas or the lead medals of Spain's Compostela, offer physical proof that the bearer has made the holy journey and at the same time are advertisements to attract future pilgrims.

Families anticipate and prepare for their journey as if they were preparing for a pilgrimage. They purchase focused guidebooks that describe the magic world they are going to see, give tips on how to navigate its logistics, and preview for them, in idealized terms, the experience they are programmed to have. The sense of excitement, of exhilaration that they feel when they actually reach Walt Disney World compares with that of visitors to major shrines. And, of course, children returning from Walt Disney World are the envy of their friends; they carry an aura of having completed a rite of passage.

The trip to Walt Disney World lends itself to an analysis of the nature of pilgrimage of the kind given by Victor Turner. Pilgrims leave the familiarity of their home, journey to a remote place, and then reenter their home environment. The sacred precinct is marked by distinct boundaries: miles of Disney-owned land, the parking ticket gate, the vast Disney parking lots where they leave the vestiges of their individual possessions and join the common throng of pilgrims on the trams to the ticket gates at the entrance to the park. Their sense of crossing a boundary and entering a *liminoid* state (the threshold between normal life and the pilgrim experience) is marked by their journey by monorail or ferryboat to the entrance gates to the Magic Kingdom. At the pilgrimage center they occupy a world outside of their normal constraints and conventions. There they bond with their fellow pilgrims in an ephemeral society of shared purpose and experience of the kind Victor and Edith Turner term *communitas,* which is egalitarian and anti-structural.

It is not surprising, then, that Americans routinely talk about their visits to Walt Disney World in terms of pilgrimage. The hundreds of memoirs, family newsletters, and Web sites rhapsodizing about their visits frequently include sentences like these: "Fifteen years ago, my family made its first pilgrimage to Walt Disney World.'' "Every American feels that they must make the pilgrimage at least once in their lives." "What's an American childhood without the ritual pilgrimage to Disney World, the magic mecca in Orlando?" "Every family with children of my acquaintance seemed to have made its pilgrimage to Disney World." In January 2001, more than 3,700 Web sites linked the terms "Disney World" and "pilgrimage." Pilgrim terminology also surfaces in critical works about Disney. George Ritzer speaks about a "middle-class hajj, the compulsory visit to the sunbaked holy city" (4). Margaret King writes that it is almost "obligatory for Americans, adults as well as children, [to make] at least one pilgrimage to Disney Land [sic] or World as a popular culture 'mecca' of nearly religious importance" (117).

Similarly, for Latin American visitors to the United States, and for many other foreign visitors as well, Walt Disney World is an almost obligatory part of their itinerary. Not only does it symbolize America to them, but also it miniaturizes, condenses, and replicates for them a purportedly representative sample of the diversity of American culture. To walk Main Street, USA, to absorb encapsulated American history, and to partake of the flavors of "authentic" architecture and music in Frontierland and Liberty Square is to have the American "experience" with a minimum of investment and absolutely no risk. To come on a package tour from Caracas or São Paulo, shop in Orlando, absorb the Disney experience, and delight the children allows foreigners to return home feeling that they know what the United States is all about.

See also

Circumambulation; Economics and Pilgrimage; Mementos; Tourism and Pilgrimage

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Warsaw (Poland)

See Holocaust Sites.

Wat Pho (Bangkok, Thailand)

Buddhism

Bangkok's Wat Pho Monastery-Temple of the Reclining Buddha is Thailand's most popular Buddhist pilgrimage shrine and Bangkok's largest and oldest temple complex. The temple was built in the late eighteenth century by King Rama I over a much earlier monastery called Wat Bodharam after the sacred bodhi tree in its courtyard.

A *wat* is a Thai Theravada Buddhist temple complex containing an image of the Buddha, worship areas, and living quarters for monks. Wat Pho's famous reclining Buddha is in the temple's western courtyard. The cement and brick image depicts Buddha as he attained nirvana. It is 46 meters long and 15 meters high and covered with gold leaf. The Buddha's feet are inlaid with 108 pieces of mother of pearl, symbolizing the marks and signs that identify a true Buddha. King Rama I's remains are buried near the statue.



Wat Pho, Temple of the Reclining Buddha (Corel)

The extensive Wat Pho grounds also contain a number of other sites attractive to pilgrims. There are four large *chedis* (conical-shaped tower stupas) that represent the first four kings of the Chakri dynasty. Each is covered with a different color of porcelain mosaic. Pilgrims also visit the *bot* (meditation hall; also the place where new monks are ordained) and a number of other image halls and sermon halls called *viharns.* In one of these is the Buddha Phra Jinaraj, with important relics of the Buddha, and in another the Phra Buddha Jinachi. Each is decorated with murals depicting various episodes of the Buddha's life and attributes of his divinity. The temple's surfaces are profusely decorated with colored ceramic tile.



Worshipers at the Western Wall (Corel)

The Wat Pho complex is a center for traditional medical practices, with sellers of herbs and potions clustered near the temple grounds. Inscriptions on the stone temple walls detail treatments for a number of ailments. Pilgrims also go to Wat Pho for traditional Thai massage, which focuses on the points of pressure also used in acupuncture. Others buy amulets *(tsa-tsa)* to wear around their necks.

See also

Buddhism and Pilgrimage; Stupa

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Western Wall (Temple Mount, Jerusalem, Israel)

Judaism, 70 C.E.

After the Romans destroyed the Jewish Second Temple in 70 C.E., only a 28-meter-long, 18-meter-high stretch of Herod the Great's retaining wall on the west side of the Temple Mount was accessible to Jewish pilgrims. By ancient tradition, the Divine Presence, often called by the Hebrew word *Shechinah,* resided in the Temple and, despite the destruction of the First and Second Temples, has never departed. From 70 C.E. to 1967 the Temple Mount itself was forbidden to Jews. The Western Wall was the closest they could approach to the Shechinah.

In 70 C.E. the Romans dispersed Jerusalem's Jewish community. During the first 1,500 years of the Diaspora, Jewish pilgrims to Jerusalem focused their attention on the Temple Mount, but, judging from their memoirs and travelers' descriptions of the city, not on the Western Wall per se. When groups congregated to pray, it was generally on the slopes of the Mount of Olives.

When the Ottoman Turks conquered Jerusalem in 1518, they permitted many Jewish refugees from Spain to settle in the city. As Jerusalem's Jewish community grew, the Western Wall took on prominence. The only access to the wall was through a narrow alley adjacent to the Moghrabi slums of the Old City. The area was cleared of trash, and Jews residing in Jerusalem, or fortunate enough to visit the city

as pilgrims, would come twice daily to pray at the Wall. Because one focus of their prayers was a lamentation for the destruction of the Temple and the dispersal of the Jews in the Diaspora, the site became known as the Wailing Wall. Pilgrims came in particularly large numbers for the ninth day of the Hebrew month Av, the traditional date of the destruction of the Temple. On Tisha b'Av the liturgy featured recitations from the Book of Lamentations, traditionally ascribed to the prophet Jeremiah. In the nineteenth century the Wall caught the imaginations of the worldwide Jewish community and began to feature prominently in woodcuts, paintings, wax seals, and other portable art.

During the period when the British administered Palestine, from 1918 to 1947, Jewish attention highlighted the religious and now political significance of the Wall as a focus for the emerging Jewish national identity. In reaction, the Muslim community also focused its attention on the Wall, and it became a site of protest, counter-protest, and frequent violent outbreaks. After the 1947 Battle of Jerusalem, when Muslim forces controlled the Old City, the Jews were expelled from the Jewish quarter and denied access to the Wall. Despite the stipulation in the 1948 cease-fire agreement that access to holy sites would be permitted, it remained inaccessible to Jews until June 7, 1967, the third day of the Six-Day War, when, after fierce fighting, the Old City was taken by the Israelis. The photograph of Moshe Dayan, Ariel Sharon, and other Israeli military leaders praying at the Wall as the battle raged around them has taken on iconic status.

With the rebirth of the modern State of Israel, the lamentations have ceased, and the site is now known to Jews merely as the Western Wall *(Kotel ha-ma'aravit),* or just the Wall *(ha-Kotel).* The slums of the Moghrabi quarter have been demolished, and a large open space permits a broad view of the retaining walls of the Temple Mount. Additional excavations have revealed a number of religiously and historically significant buildings on the site.

Today the Western Wall is the religious site most frequented by Jewish pilgrims to Israel. Individual Jews go there to pray at any hour of the day or night. Communal prayer services are held continually. It has become a favorite spot for Bar Mitzvahs, the ceremonies by which thirteen-year-old Jewish boys are initiated into full religious responsibility. Since many Orthodox Jews believe that the Divine Presence is still resident in some way behind the stones, they often place written prayers or petitions in the cracks in the Wall. There are facilitators in New York and other cities who will place written prayers in the Wall for their clients, and there is even an e-mail connection. Pilgrims still come to the Wall in large numbers on Tisha b'Av to mourn the destruction of the Temples. The Wall is also a focal point for Orthodox Jews who still observe, in a fashion, the thrice-annual festival pilgrimages to Jerusalem prescribed in the Bible. On Shavu'ot in 1967 more than 250,000 Jews came to pray at the Wall.

The Wall is also a source of controversy between Orthodox Jews who want to limit access to traditional Orthodox males and conservative, reform, and secular Jews who feel that their traditions, too, should be welcome at Judaism's holiest site.

See also

Jerusalem: Jewish Pilgrimage; Judaism and Pilgrimage; Shalosh Regalim

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Wies Church (Bavaria, Germany)

Roman Catholicism, 1738

Church in Bavaria's Trauch Mountains that holds a famous statue of the scourged Jesus said to have wept real tears in 1738.

Monks of the Steingaden Monastery carved the statue in 1730, but because its frightening realism disturbed villagers it was retired to the attic of a local innkeeper, from which a farmwoman took it home. There, on the night of June 14, she saw the statue weeping real tears. Farmers in the region began to petition the statue for aid, and as their prayers were answered

a pilgrimage tradition rapidly developed. The nearby Steingaden Monastery commissioned a small wooden chapel in 1740 to house the image, and a magnificent rococo church, built by the brothers Dominikus and Johann Zimmermann, was finished in 1754. It has been designated a United Nations World Heritage Site.

Although pilgrims have visited the Wies Church since the 1750s, the pilgrimage has grown significantly in recent years under the leadership of its prelate Alfons Satzger, who modernized the liturgy and began to publicize the church. After extensive renovation in 1985–1991, the church reopened to pilgrims and local worshipers.

Some 200 organized pilgrim groups visit the Wies Church each year. Many chant the anonymous Wies Church Hymn before the sacred image:

Come and praise Him, in this sacred place
come seek Him out in the Wies.
Open-hearted, thank Him for His grace,
for He offers us His Peace.
Oh, my Jesus, fairest Jesus,
fairest Jesus, in the Wies
who so full of blessings is.
(http://www.wieskirche.de/)

See also

Roman Catholicism and Pilgrimage

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Wirikuta (San Luis Potosí, Mexico)

Mesoamerican, Twentieth Century

The Huichol Indians of northwestern Mexico’s Sierra Madre Occidental Mountains make an annual pilgrimage to hunt hallucinogenic peyote in a high desert in the state of San Luis Potosí, near the mining village of Real de Catorce, some 500 kilometers distant from where they live. They call the region Wirikuta and consider it to be their ancestral homeland. Their journey to the plain of Wirikuta is a return to the formative paradise where the First People originated. They believe that there all insubstantial boundaries between ages and sexes, between plants and animals, between humans, gods, and demigods cease to have meaning. The complex rituals and symbols woven through their peyote hunt reflect their former lives as hunter-gatherers (symbolized by deer), their current occupations as sedentary farmers (symbolized by maize), and their spiritual lives that connect the human and the divine (symbolized by peyote).

There are about 9,000 Huichols scattered through the high mountains of Jalisco, Nayarit, Durango, and Zacatecas. Each year only a small fraction make the trek to Wirikuta. Typical pilgrim bands are comprised of about a dozen participants, often members of a single extended family, and include people of all ages and both sexes. The physical and spiritual leadership of each pilgrim group is in the hands of one of the Huichol shaman-priests *(mara’akame)*.

The Huichol pilgrimage differs in many significant aspects from the more familiar models of the major Eastern and Western religions. It has nothing to do, for example, with the concepts of individual salvation, of petitioning and receiving favors from a deity, of accruing merit, or of diminishing guilt. The Huichols who make the journey believe that they actually become the Ancient Ones, or the First People, of their tribe. They do more than act out their myth or history of ancestor migration, they literally relive it and in doing so revalidate their historical and spiritual origins. In the course of this pilgrimage the Huichol community becomes one with itself and with the natural and divine world they inhabit. The many Huichol deities are conceived of in terms of an extended family, one that includes human beings: Grandfather Fire, Father Sun, Elder Brother Deer Tail, and Our Mothers the Earth Goddesses of Water, Corn, and Earth. For the Huichols, sacredness is intimately tied up with the concept of wholeness, oneness, and the harmonious balance that comes from the juxtaposition and sometimes fusing of opposites (e.g., strong/weak, first-time/experienced pilgrims). Thus into the Wirikuta pilgrimage are woven numbers of ceremonies that express wholeness. Lastly, the overtly expressed purpose

of the pilgrimage is to gather enough buttons of peyote cactus *(Lophorora williamsii)* to meet their ceremonial needs during the pilgrimage and the entire coming year.

Once individual Huichols have decided to make the trek and have associated themselves with a mara'akame-guide, they prepare for the experience in several ways. They gather the sacred paraphernalia they will need for the pilgrimage: deer horns; strings of beads and elaborately decorated hats and clothing; bows, arrows, and deer snares; offerings of string-decorated gourds, coins, and bottles. To purify themselves they forgo certain pleasures: they abstain from eating salt and from extramarital sexual relations (which on the whole are an accepted part of Huichol culture). On the journey itself they reduce to a minimum their sleep, food and water intake, and bathing. The mara'akame gives them new names, by which they will be called during the pilgrimage. They are assigned a rank, consistent with their age and social status, that determines the order in which they will march, sit, eat, and perform other activities while on the journey.

The night prior to departure they sit around a sacred fire and publicly confess to each other all previous sexual misdeeds; for each partner named a knot is tied in a circular sacred string that, at the end of the ceremony, is burned in the fire. The public confessing and forgiving cleanses the pilgrims, helps build a sense of trust within the group, and separates their previous lives as transgressors from their new lives as pilgrims prepared to return to the paradise of their origin. Many of these ceremonies, as well as the commonest routines of the pilgrim group, underline the concepts of oneness and wholeness. For example, as a group they circumambulate the fire that represents Tatewarí, the Grandfather Fire god, honoring him as the first mara'akame and the first guide to Wirikuta. All food is shared: it is offered symbolically to the five directions that encompass the universe (the four cardinal points and the center), a portion is burned in Grandfather Fire, and each pilgrim places small morsels in the lips of his companions. On their entry into Wirikuta, the mara'akame ties each pilgrim into the unity of the troop by attaching his or her knot into the communal circular string.

Some Huichols walk the entire 500 kilometers from the Sierra Madre Mountains to Wirikuta. Others take public transportation to places near the sacred desert. Since there are no roads into Wirikuta itself, the last segment is always walked. At various sacred sites the mara'akame leads the pilgrims in ceremony. At one, the first-timers are blindfolded, and all cry for joy at entering the sacred area. At another they spend the night praying, chanting, and telling stories. At a series of small springs the pilgrims dip out the holy water and the mara'akame sprinkles some on their heads.

During this portion of the journey, or for some Huichol pilgrims from the time they leave home, the conventions of the world are turned on their head. The pilgrims' speech gives evidence of this reversal: rutted paths are highways, one's nose is a penis, good is bad, the old are young, and so forth. Asking them to cope orally with the complex, evolving network of reversals is one way of stressing to pilgrims that they have entered a world different in kind from their everyday existence.

Once they have reached the desert plane of Wirikuta, the pilgrims begin to hunt the peyote cactus as if it were a deer. In fact, they must first locate deer prints in the sandy soil to indicate that their "game" is present. Silently they stalk across the desert floor until someone spots their quarry. They stealthily approach until they are able to shoot the cactus with arrows. They remove it from the ground, cut it into small portions, and place fragments in each other's mouths. The rest of the day is spent gathering additional peyote buttons, until their baskets are full. As each button is picked it is compared to one or another of the varieties of corn that are the Huichols' staple food. Thus the deer, the corn, and the peyote merge symbolically into a single construct. That evening, around the fire, the pilgrims consume some of the peyote buttons that they have gathered and experience each in his or her own way the visions they induce.

When they return home, the mara'akame gathers the families around a fire, gives the stay-at-homes some holy water, and distributes the peyote buttons. He encircles the sitting pilgrims with the knotted string and, as each member of the group grasps the string in turn,

unties the knot of participation. The reversed language is put aside, and the pilgrims consume a pinch of salt, symbolizing their release from the prohibitions of pilgrimage and their return to normal life.

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Wittenberg (Saxony, Germany)

Protestantism, 1519

Small city in Saxony known as the cradle of the Protestant Reformation.

Medieval Wittenberg was relatively undistinguished. Pilgrims were drawn to the town to gain indulgences for praying before the reliquary of a thorn purportedly taken from Jesus' crown of thorns. When Frederick III, one of the Holy Roman Empire's seven hereditary electors, moved to Wittenberg toward the end of the fifteenth century, he found it a backward place. Frederick rebuilt the medieval castle, founded a university, and in the castle church displayed many of his personal collection of more than 5,000 religious relics, including a vial of Mary's milk, the desiccated body of one of the children murdered by Herod, and straw from Jesus' crib. Pilgrims flocked to see the wonders, and on All Saints' Day the crowds climbing the hill to the castle rivaled those converging on Rome. The reward for the pilgrims' visit was indulgences. Unquestionably the perceived credulity of the collector and the worshipers helped kindle cynicism about such practices in the heart of a local twenty-eight-year-old Augustinian friar and newly minted university professor, Martin Luther (1483–1546).

In the years prior to his launching of the Reformation, Luther engaged wholeheartedly in the practice of pilgrimage. In 1510 he visited Rome and, when not tending to Augustinian business, availed himself of the opportunity to visit all of Rome's principal pilgrimage centers. But before long he became jaundiced about what he considered mechanistic, external displays of piety and particularly the church's brokerage of salvation through the granting and sale of indulgences. In 1517 he challenged local clerics and students to a debate on the sale of indulgences and nailed the ninety-five principal points of his own position to the college bulletin board, the wooden door of the castle church; in the process he fired the first intellectual salvo in the war of ideas that became the Protestant Reformation.

In 1518 Luther's ideas attracted Philip Melanchthon to Wittenberg, where he became another of the philosophical engines of the Reformation. His house, built by the town council as an incentive for him to remain in Wittenberg, still stands.

In 1521 Luther was formally excommunicated by the Roman Church for his radical ideas. A memorial park marks the place where he publicly burned the pope's bull of excommunication. The church decommissioned the monastery in which Luther was living, but the ex-monk continued to inhabit the buildings, even after his marriage to the ex-nun Katharina von Bora and the birth of their six children. A reconstruction of the rooms where they lived, called the Augusteum, are open to the public.

Wittenberg escaped serious damage in the religious wars of the sixteenth and seventeenth centuries, but in the Seven Years' War (1756–1763) much of the town was destroyed, including Frederick III's palace, the castle church with its wooden doors, and Luther's home. Most were reconstructed in the nineteenth century.

Pilgrims and tourists, drawn to Wittenberg by its historic role in launching the Reformation, have made shrines of the various sites connected with Luther and Melanchthon. The tide of visitors ebbed during the region's period of Communist control from 1945 to 1989, but pilgrimage has revived again with the fall of the Iron Curtain and is actively promoted by Wittenberg's chamber of commerce. Both local and national efforts went into promoting 1996 as "Luther Year.''

See also

Indulgences; Protestantism and Pilgrimage; Reformation and Pilgrimage; Rome

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Wong Tai Sin Temple (Hong Kong, China)

Daoism, 1973

Wong Tai Sin is the largest and most important Daoist (Taoist) temple in Hong Kong. It is a particular favorite of pilgrims who seek a cure for some physical ailment.

According to legend, Wong Tai Sin was a simple Chinese shepherd in the fourth century C.E. who as a teenager was apprenticed to one of the Daoist immortals to study the ways of medicine. His success as a healer led to his popularity as a protector of the ill and a source of hope for cure. Although his cult was formerly widespread in China, it has waned markedly under the Communist regime. The temple's central image of Wong Tai Sin was brought from mainland China in 1921 and placed in its present location in the Kowloon district of Hong Kong in 1973. The temple is an architectural gem, with bright red pillars, a golden roof, and intricate latticework.

The Wong Tai Sin Temple is known as a center of good fortune. Behind the temple proper are the Good Wish Gardens, where pilgrims and other worshipers make their needs known to the gods. Most bring offerings of food or incense. Next to the temple is an arcade lined with fortune-tellers' booths. Businessmen from Hong Kong and—since unification—from other parts of South China come to shake *chim* sticks onto the ground so that the savants can interpret the pattern of their fall. The temple is particularly crowded on Chinese New Year in January or February and at Wong Tai Sin's birthday on the twenty-third day of the eighth lunar month.

See also

Daoism and Pilgrimage

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Wounded Knee (South Dakota)

Native American, Secular Identity, Secular Political, Twentieth Century

Wounded Knee, on South Dakota's Pine Ridge Lakota Reservations, is the site of both the 1890 massacre of Lakota Sioux men, women, and children and of a 1973 bloody confrontation between members of the Lakota tribe and the United States government. As one of the most prominent symbols of the violent mistreatment of Native Americans by the European-American majority culture of the United States, Wounded Knee is visited by Native Americans and others both to commemorate these tragic events and to strengthen the sense of Native American cultural identity. A small monument marks the site of the mass graves.

In the late 1880s the beleaguered northern Plains tribes began to perform a ceremony known as the Ghost Dance, which pinned Native American hopes to the advent of a messianic leader who would defeat the white man and help reestablish the hegemony of native cultures on the plains. Dancers believed that their Ghost Dance shirts would protect them against white men's bullets. The Sioux leader Sitting Bull was on his way to such a ceremony on December 15, 1880, when he and seven of his warriors were killed by the Indian Police who were attempting to arrest him; six policemen died. When Sitting Bull's followers set off to join Big Foot's group at Pine Ridge for a Ghost Dance, the Indian Agency dispatched the remnants of General Custer's Seventh Cavalry to intercept them. The five hundred soldiers surrounded the Indian camp on December 28 at Wounded Knee Creek. At dawn the next day they raided the camp to search the teepees for weapons. In the scuffle shots were heard, the cavalry opened fire with rifles and automatic Hotchkiss guns, and in a short time 40 Native American men and 250 women and children lay dead in the snow, many of them shot while trying to escape. Twenty-five soldiers were also killed in the melee.

On February 27, 1973, members of the American Indian Movement (AIM) occupied Wounded Knee in protest of the United States government's attempts to impose development on the Lakota lands in the Dakotas. Under the leadership of activists Russell Means and Dennis Banks, they proclaimed the reservation the Independent Oglala Sioux Nation and demanded that the government review all its extant treaties and make changes in policies with regard to tribal government. Their band was surrounded by FBI and Bureau of Indian Affairs agents and a paramilitary unit of U.S. marshals and local and state police assembled to quash the confrontation. Violence erupted several times; two Native Americans were killed and one federal marshal was seriously wounded during the siege. The standoff lasted seventy-one days before the AIM members surrendered.

In addition to the ongoing regular stream of tourists and pilgrims to Wounded Knee, since the late 1980s a movement called Witanka Wokiksuye has organized winter pilgrimages to the site by members of the Plains tribes, some of whom come by horse and travois. Their goals are to affirm their ethnic identity, pay homage to the slain martyrs, mend what is termed the "sacred hoop" of the Sioux Nation, and get the Wounded Knee massacre site declared a national monument.

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Wutai Shan (Shanxi Province, China)

Daoism, Buddhism, Fifth Century

The ancient Buddhist pilgrimage center of Wutai Shan is in the northeast part of the northern Chinese province of Shanxi, about 240 kilometers southwest of Peking. It is also said to be the mythical mountain Gingliang Shan (Mountain of Chill Clarity). Even under Chinese Communism it continues to be an important Buddhist pilgrimage site.

Wutai Shan, a spur of the Taihang massif, consists of five domed or flat-topped mountains—termed the Northern, Southern, Eastern, Western, and Central Terraces—that encompass some 250 square kilometers. The five form a kind of mandala, or sacred circle, with a 16-kilometer-long valley in its center. The Northern Terrace reaches 3,058 meters; the southern, which stands alone from the other four, 2,508 meters. The northern latitude and the high altitude make for inhospitable winters, so most pilgrimage activity takes place in the summer.

The Mountain (Shan) of Five Terraces (Wutai) was already sacred to Daoists (Taoists) when Buddhism arrived in China from India in the fifth century. Earlier Indian texts had prophesied that when Buddhism grew weak the bodhisattva Manjushri, the embodiment of perfect wisdom, would appear on a Chinese mountain with five peaks to reinvigorate the religion. Thus, Chinese Buddhists were convinced that Manjushri was resident in Wutai. During the next hundred years, over 200 temples and monasteries were built there. During the ensuing period of Buddhism's decline, Manjushri was thought to be its defender, and Wutai a place of refuge. As Buddhism prospered again in the eighth century, so too did Wutai. Emperors and nobles demonstrated their piety by funding religious buildings, and the area boomed. For the next several hundred years, pilgrims came to Wutai from as far away as Central Asia, Korea, and Japan. One of the most famous was the Japanese pilgrim Ennin, who visited in about 840. The sense of awe that he recorded in his diary is still fresh: ''For the first time we saw the summit of the central terrace . . . where Manjushri resides. . . . We bowed to the ground and worshipped it from

afar, and our tears rained down involuntarily" (cited in S. Coleman and J. Elsner 182). When the Wutai area passed to Mongol control in the thirteenth century, Tibetan forms of Lamaist Buddhism were introduced. The Central Asians considered Wutai one of Buddhism's five great places of pilgrimage, so during the Ch'ing Dynasty (1644–1912), when Tibetan Buddhism exerted considerable influence in China, the Wutai Shan pilgrimage flourished.

The five-mountain area contains a number of monasteries that pilgrims have visited for over a thousand years. Most have founding stories relating to visions of Manjushri, and most contain an image of the mountain god of transcendent wisdom, brandishing a sword to cut through illusions and reveal the nature of truth. One pilgrim's visions of Manjushri in the eighth century led to the founding of the Golden Pavilion Monastery. Several other important temples are clustered near the village of Taihuaizhen. The tall, white Tibetan-style *chorten* (stupa or pagoda) in Wutai's central valley has become the area's symbol. Pilgrims circumambulate the chorten while spinning its many prayer wheels to send their prayers skyward.

On the Central Peak pilgrims visit the monastery of Pusa Ting, which features a tall white stupa. The yellow-tiled monastery hugs the sinuous ridge, which gives it the shape of a dragon: the entrance gate is its mouth; the courtyards and temple buildings, its body; the guest houses, its tail. The Tibetan-style temple enshrines an image of Manjushri flanked by other images of the Buddha and bodhisattvas. Pilgrims to this monastery often join the Lamaist monks in their prayers. A blast on a conch horn summons them to worship. Monks sit cross-legged while they intone cycles of chants, the precentor's deep bass offset by the treble responsa. Often they are accompanied by horns, trumpets, drums, rattles, cymbals, and bells.

The Wutai region contains a number of sacred caves that have fulfilled diverse functions over the centuries. They are all, in a lesser or greater way, pilgrimage sites. From the fifth to the eighth century many of these cave shelters were occupied by ascetic hermits whom pilgrims sought out for their wisdom and their holy lifestyles. The Diamond Grotto is said to have been a pre-Buddhist holy place, home of the Mountain Lord and also the entrance to a paradise realm. These hidden realms, believed to be located deep inside caves, can only be entered by humans who have achieved a state of suitable purity. Their passageways and chambers are said to be lined with gems; they emanate a mystic light; they are the home of rare trees and flowers; and they are the repositories of sacred scriptures. When the Buddhists appropriated the site it was said to be the dwelling place of the bodhisattva Wenshu, or Manjushri. The monastery at the entrance to this cave was destroyed sometime prior to 1986 to make a vacation retreat for the Chinese Communist leader Lin Piao. Another nearby cave, the Narayana Grotto, is also believed to be a dwelling place of Manjushri. Other caves, such as Kuan Yin Dong on the Southern Terrace, are thought to be gifted with physical manifestations of bodhisattvas. Pilgrims peer into the darkness hoping to catch a view of the deity's radiant form.

One unique cavern on the Southern Terrace is the Cave of the Thousand Buddhas (not to be confused with the cave of the same name at Dunhuang, near the Mongolian border), so called because in the 1560s a pilgrim monk had a vision of ranks of jade images of the Buddha arrayed in the cavern. Pilgrims who follow a guide to this remote cave undergo a ceremony of rebirth. They first worship at a rough-carved Buddha on a table in an outer chamber. They then proceed through a smaller middle chamber and squeeze through a crevice to an inner chamber where they bow three times before an image of the Amitabha Buddha. The monk who guides them identifies the chamber as the womb of the Mother of the Buddhas. When they emerge they are said to be reborn.

See also

Buddhism and Pilgrimage; Ennin; Five Mountains; Tai Shan

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Y

Yad Vashem (Jerusalem, Israel)

See Holocaust Sites.

Yasukuni (Tokyo, Japan)

Secular Political, Nineteenth Century

Shrine constructed in 1869 to honor Japanese war dead. It is both a cemetery for military personnel and a site of ceremonies honoring ancestors.

Set in the northwest part of Tokyo's imperial palace in the Kudanshita (or Kudan) district, Yasukuni was built in 1869 to honor the spirits of those who had died restoring the Meiji rule. Originally named Shokonsha, it paid homage to 3,600 fallen soldiers. It was renamed Yasukuni (Shrine for Establishing Peace in the Empire) in 1879. Japanese soldiers who died in the wars of the 1930s and World War II were also enshrined there, so today 2.4 million spirits are honored at the shrine (http://japan.chez.tiscali.fr/TokyoWeb/Yasukuni.htm). Various military leaders are buried there too, including several people convicted of war crimes, such as the Japanese wartime prime minister and General Tōjō. The Japanese army cared for the site until the end of World War II; now it is run by Shintō monks. Museums associated with the shrine display war artifacts that some interpret as glorifying Japan's military past. Ultranationalists visit the shrine to express their sympathy with Japan's actions during that period.

In July 1996, then Prime Minister Hashimoto visited the shrine in his official capacity. The event caused a storm of protests from several countries, especially Korea and China, which had suffered greatly at the hands of Japan during World War II. For the next five years there were no further official visits to Yasukuni. In early August 2001 Prime Minister Koizumi Junichiro announced plans to visit the shrine, causing both China and Korea as well as pacifist groups inside Japan itself to denounce his intentions. Prime Minister Koizumi visited on August 13, 2001, thus avoiding making a clear connection with the recent war history of Japan, which surrendered to Allied forces on August 15, 1945. This storm of protest focused attention on the delicate relationship between making a political pilgrimage to honor one's ancestors and those who had sacrificed their lives for their country and seeming to pay homage to warriors whom later judgment had described as war criminals.

Yasukuni's two major festivals are April 21–23 and October 17–19. At those times the spirits of the dead are honored with performances of traditional Japanese arts: court dances, Noh plays, sumo wrestling, and folk music. Pilgrims also come to witness the August 15 ceremonies and the blossoming cherry trees in the spring.

See also

Politics and Pilgrimage

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Yauca (Nazca, Peru)

Roman Catholicism, 1701

The regional pilgrimage cult of the Virgen del Rosario (Virgin of the Rosary) de Yauca is celebrated on the first Sunday in October at the chapel on the Yauca Hacienda, 30 kilometers east of Ica on Peru's south coast. As is the case with the nearby pre-Columbian Nazca pilgrimage site of Cahuachi, the area is said to contain many *huacas,* or natural shrines, and it is set apart from the surrounding agricultural areas by broad, desert pampas. Yauca sits astride a trade route from Peru's Pacific coast to the high pampas of Huancavelica.

On October 3, 1701, three peasant farmers found the image of the Virgin of the Rosary. The image refused to be relocated to the provincial capital of Ica. As a result, a small chapel and eventually a large Baroque church were built on the site of its discovery. Inside the dome several episodes from the story are painted: the discovery of the image, the farmers adoring the icon, and the construction of the church.

The 10,000-square-meter plaza in front of the church sits abandoned and empty for most of the year. Ten days prior to the October festival, members of *cofradías* (brotherhoods dedicated to caring for the shrine) sweep the plaza clean and prepare the area for the impending crowds. On the Saturday before the processions thousands of visitors flock to the site to venerate the image or in hope of one of the cures for which the site is famous. Some make the eight-hour trek from Ica on foot, stopping periodically at the small religious way stations that line the route. Others come by bus, truck, or taxi. Members of the cofradías sleep in the houses lining the square; other pilgrims camp where they can. The plaza itself becomes a gigantic market, selling food, drinks (including an alcoholic corn beer called *chicha*), and a variety of religious memorabilia.

On Rosary Sunday the main image of the Virgin and four replicas, referred to as "assistant Virgins," are paraded from the church to the several small altars where outdoor mass is celebrated. After the ceremony and a hearty picnic lunch, the crowd quickly dissipates.

See also

Cahuachi

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Yazd (Iran)

Zoroastrianism

The Nishapur Mountains adjoining the Yazd Plain in central Iran contain five major shrines, which, collectively with another site on the plain, are the holiest pilgrimage places of Iranian Zoroastrianism. They are known as the Great Pirs. According to a seventeenth-century French merchant, the Yazd fire temple was the oracle, academy, and seat of the leader of the Zoroastrian religion. Iranian tradition prescribed that each Zoroastrian must make at least one pilgrimage to the shrines of Yazd during his or her lifetime. Although Islam has largely supplanted Zoroastrianism in Iran, the ancient traditions remain alive to some extent.

Zoroastrian pilgrims wait to be "called" to visit the shrines. Typically a dream or some special need will motivate the pilgrimage. A wedding might be made auspicious by the entire wedding party journeying to one or another of the shrines. By contrast, no one goes during the year following a family death. Each pilgrimage to a Yazd shrine lasts five days.

Each of the five mountain shrines focuses on a remote rock high in the mountains, and the shrines may in fact be holdovers from ancient animist religions. Even Herodotus, in the fifth century B.C.E., took note of the fact that Zoroastrians do not make images, but make sacrifices in the highest parts of the mountains. Each of the shrines is encased by a small, domed, mud-brick building similar to the tomb of a local Muslim saint, and most have some shelters for the pilgrims and their animals.

Pir-e Hrist is a mountain shrine three hours (by donkey) from Sharifabad, with some small pavilions to shelter pilgrims and two cisterns to store water. Although pilgrims travel there all during the year, most come for the shrine's spring festival. After accommodating their animals,

pilgrims wash themselves, recite prayers in the Avestan holy language of Zoroastrianism, burn incense, and light candles before the pillar holding the sacred fire. An essential part of worship here, as at the other shrines, is the sacrifice of a young sheep or goat, which is garlanded, sprinkled with marjoram, carried ceremonially around the fire pillar, and then slain. The meat is simmered in a boiling cauldron, with one-fourth eaten by the pilgrims at the shrine, one-fourth contributed to the poor, and one-half reserved for family use, with bits and pieces reserved for the omnipresent dogs. All night pilgrims pray inside the shrine or on one of the nearby hills, or sing, play musical instruments or cards, and chat with their family and friends. On leaving the shrine, pilgrims add a stone to one of the many cairns there to ensure their swift return.

The Pir-e Banu-Pars (Lady of Pars) shrine, at the northwest end of the plain, is also marked by a sacred rock and a perpetually gushing spring. Its festival occurs in July. Pilgrims used to walk twenty-four hours from Sharifabad to reach the site, but now take buses or trucks to the nearby village of Zardju and walk from there. One legend holds that when a daughter of the then emperor Yazdegird III was being chased by Muslim Arab invaders, she asked the Zoroastrian Supreme Being, Ahura Mazda, to protect her, and the mountain opened to shelter her.

The most popular of the shrines in modern times is the Pir-e Sabz (also called Atesyhkade), on the northeastern side of the plain. The shrine is high on a limestone mountain, beside a spring-fed pool, surrounded by a variety of sacred trees, giving the place its nickname of the Green Shrine. Here, too, a woman is said to have been taken into the living rock. Pir-e Sabz's annual festival occurs in June. As at the other shrines, villagers use the occasion to celebrate marriages, to initiate young children into the rites of their religion, and to enjoy the interaction with friends from distant villages whom they have met in previous years.

Other shrines include Nareke (also spelled Naaraki), at the foot of a mountain south of the plain, near a spring-fed pool bordered by wild pistachio and fig trees. Its festival is in August. The Pir-e Narestan, whose festival is in June, is in a shallow cave east of Yazd in an oasis-like small valley in the Kharuna Mountains. The Seti Pir shrine is on the plain itself, just east of Yazd. Here, according to legend, Yazdegird's wife, fleeing the Muslims, found sanctuary in the rock.

See also

Zoroastrianism and Pilgrimage

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Yediyur (Karnataka, India)

Hinduism, Fourteenth Century

Temple, near Mysore in South India, containing the shrine of the holy man Sri Siddalingeswara, a fourteenth-century wandering guru who found rural Yediyur an ideal place to preach to his disciples. At age ninety-five he "went to sleep" here, and since he had not actually died, his followers buried him rather than cremating his remains, as is customary in Hinduism. The fourteenth-century temple that was constructed around his tomb has long drawn pilgrims.

Like most South Indian Hindu temples, an entry area, a small atrium, and a courtyard precede the temple proper. The image behind the railing in the central niche is Sri Siddalingeswara, while the corners of the temple hold images of Siva, Ganesha, and other gods. Relatively modern plaster frescoes on the rooftop narrate incidents from the master's life, including several miracles attributed to him.

The temple is always a center of some pilgrim activity, but on the most important days in March or April it may draw as many as a million pilgrims to worship and to visit Yediyur's camel fair. Pilgrims circumambulate the central temple structure and leave offerings of flowers, ghee, packets of sandalwood, money, and incense at the various images. Pilgrims present these items to the priests, and receive in turn blessings and gifts of flowers or leaves. As is the Hindu custom in South India, priests hand pilgrims a small tray with a burning flame



Miracle stories at Yediyur, 1998 (David M. Gitlitz)

and a bowl of blessed water. Pilgrims pass their hands over the flame and then cup their hands to receive the water. They drink some and pour the rest over their heads.

The Yediyur shrine also houses an enormous, intricately carved wooden chariot with two-meter-high stone wheels. The carvings narrate events associated with various gods and goddesses. During car festivals, the temple's sacred image is put atop the chariot and then pulled by pilgrims around the area.

See also

Puri

Yoff (Senegal)

Islam

Site of the tomb of Limamou Laye, whom the Lébou people believe to be a reincarnation of the prophet Muhammad, and thus the site of an important Lébou pilgrimage.

The Lébou people number only a few thousand in Senegal, where they came about four centuries ago. Most live in or near Yoff, on the Cap Vert Peninsula, about ten kilometers from the capital, Dakar. Most Lébou belong to the Layène Brotherhood, the smallest of the four Sufi brotherhoods dominating Senegal.

Little is known of Laye's life. His tomb lies in a white mosque with the characteristic green dome. The most important pilgrimage festival occurs at the end of Ramadan. Pilgrims visit the area around Yoff connected with Laye, including a cave where a miracle is attributed to him. They also study several stones said to bear his image.

Yoff is also the site of an important healing ceremony, the *ndeup,* held for those suffering ailments, including many mental illnesses. The ceremony is not linked to Laye but is indicative of the ongoing influence of animism in certain sectors of the Senegalese population. Generally conducted by women, the ndeup ceremonies incorporate dancing and drumming as integral elements of the ritual.

See also

Touba

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Yoni

See Lingam.

York Minster (Yorkshire, England)

Roman Catholicism, 1226

Cathedral (minster) in northern England that flourished as a pilgrimage site from the thirteenth to the fifteenth century.

York's holy well was undoubtedly already famous by the early seventh century: King Edwin of Northumbria was baptized in there in 627, and he promptly built a church to enclose it. In the early Middle Ages, York, a capital of the former northern British kingdom of Northumbria, had an archbishop but no relics of sufficient renown to attract pilgrims. Then in 1226 the pope canonized the twelfth-century archbishop William FitzHerbert. FitzHerbert, a great-grandson of William the Conqueror, had been elected archbishop of York in 1141. The election was so fiercely protested that the pope voided the results in 1148. FitzHerbert pressed his case and, in 1154, was reinstated. So many people thronged to greet him on his entry into York that the bridge over the Ouse River collapsed. That no one was killed was attributed to divine intervention at the archbishop's request—the

first of his miracles. Three weeks later, after celebrating mass, the archbishop fell violently ill and died. Most believed that his enemies had poisoned the chalice of sacramental wine. Pilgrimage to his tomb began almost immediately, and from that time until the Reformation, York prospered as one of northern England's principal pilgrimage attractions.

Saint William's relics, particularly his head, which was displayed in a silver reliquary, were known to work miracles, many of which were immortalized in an early-fifteenth-century stained glass window still on view in the cathedral's north choir aisle. His fourteenth-century stone shrine, one of the largest and most elaborate in England, had several niches in which pilgrims could kneel in close proximity to the relics. Ex-votos, replicas of afflicted body parts that had been cured through the saint's intervention, hung from a cord nearby (and are represented on one of the minster's stained glass windows). In the sixteenth century the shrine was stripped of its valuables by Henry VIII and then broken apart. Many of its fragments were hidden by York's clandestine Catholic community, for whom they continued to have a holy character. Today the largest surviving fragments are stored in a closet in the Yorkshire Museum.

Saint William's bones are now housed in the cathedral's crypt in a simple shrine, at whose center is a reutilized Roman sarcophagus whose top has been polished over the centuries by the hands of pilgrims. The shrine was funded by the Roman Catholic diocese of York during the minster's reconstruction campaign in the 1970s. Although the minster is Anglican, the shrine area is considered ecumenical; the nearby Roman Catholic church, Saint Wilfrid's, regularly offers mass in the minster's crypt. The shrine attracts a small but steady number of Roman Catholic and Anglican pilgrims. These include an occasional foreign group from a parish dedicated to Saint William.

Roman Catholic pilgrims to York also visit the shrine of Saint Margaret Clitherow, who was crushed to death in 1586 for refusing to renounce her Catholic faith. The Vatican officially elevated her to sainthood in 1970. Her home still exists in York's medieval meat market street, called the Shambles, where a daily mass is said by the priest of nearby Saint Wilfrid's Catholic Church.

Pilgrims, religious tourists, and theater lovers also converge on the city for the York Cycle of Mystery Plays, medieval theatrical pageants on biblical themes that are performed every four years.

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Z

Zadonsk Monastery (Lipetsk Oblast, Russia)

Eastern Orthodoxy, Eighteenth Century

Home of the mystic monk Saint Tikhon of Zadonsk (1724–1783), whose relics are venerated by pilgrims to the monastery.

Eighteenth-century Russia witnessed a struggle between the anticlerical forces of secularization and liberalization, headed by the czars Peter and Catherine, and the conservative politics of the traditional clerical elite. Tikhon followed a third path: he worked for the reform of the Russian Orthodox clergy from within by promoting education and adherence to what he saw as the true way of Christ. His talents resulted in his being appointed bishop of Voronezh in 1763. His unceasing efforts to found seminaries and to care for the poor, the sick, and the ignorant broke his health. In 1768 he returned to Zadonsk Monastery to devote the remainder of his life to writing. But his public would not leave him alone. Thousands flocked to him to be their *starets,* their charismatic spiritual guide and counselor. In between meetings with his flock he found time to write many books, pamphlets, and sermons. He is best known as the author of *A Spiritual Treasure Gathered from the World* and *About True Christianity*.

After his death in 1783 he was revered popularly as a saint. His relics, on display in the monastery, attracted thousands of pilgrims, who were drawn by their reputed power to heal. The Russian Orthodox Church formally recognized his sainthood in 1861.

In addition to praying before the saint's relics, pilgrims purify themselves with water from a spring that is thought to have been consecrated by Saint Tikhon.

The Monastery of Saint Tikhon of Zadonsk in New Canaan, Pennsylvania, was the first Russian Orthodox monastery in the United States. It too is as pilgrimage site and in 2002 will host its ninety-eighth annual pilgrimage.

See also

Pilgrimage to Living Beings; Replica Pilgrimages

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Za'ir

Islam

Arabic term designating a visitor or pilgrim to a saint's shrine.

See also

Islam and Pilgrimage; Ziyara

Zapopan (Jalisco, Mexico)

Roman Catholicism, 1541

The image of Nuestra Señora de la Expectación (Our Lady of the Expectation of Zapopan), 7 kilometers from the center of Guadalajara, is documented in the Guadalajara Franciscan missions from 1541.

The statue itself, 34 centimeters high, is made of cornhusk paste and has rough-hewn wooden arms and head. Like many statues of the Virgin, it rapidly acquired the reputation for having miraculous powers. In the mid-sixteenth century it was seen as being able to bring peace between the warring Spaniards and Indians, giving the image the nickname the Peacemaker (*La Pacificadora*). In the late seventeenth century it was credited with bringing an end to a devastating plague. In 1734 Guadalajarans proclaimed it patroness of the city, in charge of averting violent storms, lightning



Ziyara to the tomb of Mohand Amokran(e), Algeria, circa 1900 (Collection of Linda K. Davidson and David M. Gitlitz)

strikes, and epidemics. In 1821 the image was named General of the Trigarante Army (fighting for Mexican independence from Spain; named for the three ideals it guaranteed: religion, independence, and unity), a designation ratified several times since. She also received the title Queen of Jalisco.

Every year since 1734, from June 13 to October 4 the image tours the diocese of Guadalajara, residing for a time in each of the more than 140 parish churches, attracting local worshipers in great numbers. The rest of the year the statue stays in Guadalajara, where it draws pilgrims from the province and beyond, particularly on the major festival days of December 18, Día de la Expectación (Feast of the Expectation); January 18, the anniversary of the pope's granting the image the honor of being crowned in 1940; and October 5, when it is reinstalled in its basilica in Guadalajara, escorted by more than a million adoring worshipers, and accompanied by dancers and mariachi bands.

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Ziyara

Islam

Arabic term for Muslim pilgrimage to saints' tombs, a popular Muslim practice, especially in Sufism and Shī'ism.

Narrowly interpreted, *ziyara* (plural, *ziyarat*) is the practice of going to a saint's tomb to pray for the dead and to be reminded of one's mortality. Muhammad may have prohibited the practice, but when Islam became the established religion, his views were interpreted differently, and the practice slowly became a part of the established religion for some, although

not all, Muslims. Sunnis continue to believe that tomb visitation is unlawful. In the early nineteenth century the Wahhabi tribe destroyed shrines in several locations in Saudi Arabia, including the burial place of the prophet Muhammad (which was later rebuilt).

Ziyara is especially widespread in northern Africa and India. Although most ziyara shrines are of male saints, there are some holy women whose tombs are the focus of pilgrimages. One Web site lists approximately fifty separate ziyara sites in Mecca, Medina, and Jidda (http://clubs.indiatimes.com/pages/18377/places%20and%20detail%20of%20ziyarath.html). Another study asserts that there are "literally thousands of tombs and graves" of Muslim saints, especially Sufi, throughout northern and central India and Pakistan visited by Muslim as well as Hindu pilgrims (A. Bharati 141–142). They dot the landscape of Damascus and Baghdad and other large cities in Muslim countries.

Some groups prohibit grave visitation by women, but on the whole this ban is not common. Women have occasionally been forbidden to enter Medina's (Saudi Arabia) Baqi cemetery, where Muhammad's family is buried. When pilgrims reach the important grave, they turn their face toward the dead, offer a greeting, and pray for that person. Muslims make pilgrimages to the tombs of saints (called *walis* in some countries, marabouts in others) out of devotion and also to make requests and to seek the saint's blessing *(barakah),* for the saints' spirits are said to remain close to the tombs in order to help those who visit them.

A ziyara can occur any time of the year but usually coincides with the anniversary of the wali's birth *(mawlid)* or death *('urs).* Pilgrims generally purify themselves by bathing and wearing neat clothes, white if possible. Special salutations are pronounced; pilgrims lay their hands on the grave and read the opening chapter of the Qur'an. A ziyara may also be a festive occasion for feasts, entertainment, and markets.

See also

Barakah; Islam and Pilgrimage; Mawlid; Saints and Pilgrimage; 'Urs

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Zoroastrianism and Pilgrimage

Zoroastrians are followers of the prophet Zoroaster (originally Zarathushtra), who is thought to have lived in Persia (modern-day Iran) circa 628 to circa 551 B.C.E. They worship Ahura Mazda, the force of all good in the universe, in opposition to an evil, destructive force called Angra Mainyu. Compared with early Hinduism, the religion from which it split off, Zoroastrianism gives only minor importance to pilgrimage, but for Iranian Zoroastrians a pilgrimage once during their lives to the shrines of Yazd (Iran) was required.

Zoroastrianism, also called Parsiism in India, was the state religion of the Persian Empire from the seventh century B.C.E. to the seventh century C.E., when it largely gave way to Islam. Zoroastrianism's views on the end of days, resurrection, heaven, and hell had a marked influence on Hellenistic thought and, through the Greeks, on both Judaism and Christianity. With the advent of Islam in Iran, many Zoroastrians fled to India to the area around Mumbai (Bombay). Today, of the approximately 275,000 practicing Zoroastrians, only a few thousand remain in Iran, with about 250,000 in India, Pakistan, and Afghanistan. Several thousand others have emigrated to Western English-speaking democracies, which have given them freedom to preserve their traditions.

The center of Zoroastrian worship focuses on fire, deemed to be the purifying element. In ancient times, the ritual fire was maintained in certain holy sites, from which it was carried to

the fire temples. Ceremonial fire exists on three levels: the most sacred, the *atash bahram* (royal fire, named after Bahram, the god of victory), which is tended in four special Zoroastrian temples; the *adaran* fire, which burns in most other temples; and the *dadgah* fire, kept on home altars. An elaborate ritual, called *yasna,* is performed in the Zoroastrian fire temples.

The atash bahram fires quite naturally became focal points of Zoroastrian pilgrimage. One such was Adur Burzen-Mihr, in the Nishapur Mountains in Khorāsān, which drew pilgrims during the Parthian era (seventh century B.C.E.–third century C.E.). In the fourth and fifth centuries C.E., the great fire temple at Adur Gushnasp, in western Iran, was a pilgrimage center known for restoring sight to the afflicted. Other fire temple shrines were touted as having other curative powers. In the seventeenth century shrines near the village of Yazd (now a large city), midway between Isfahan and Kermān in central Iran, held a major Zoroastrian fire. Yazd served as a center for pilgrims visiting the shrines, notably Banu-Pars, a sacred mountain rock near a gushing spring. During times of persecution the sacred fires were carried in great metal containers to secure places that, while the religion was outlawed, also served as clandestine pilgrimage centers. In India the major sacred fire, the Atash Bahram, was tended for four hundred years in Navsari, before being transferred in 1741 to Udwada as the result of a jurisdictional dispute between two Zoroastrian factions.

In part because Zoroastrianism has been so long a persecuted religion, and thus forced to be circumspect about its places of worship, and in part because of its adoration of the incorporeal force of good, as symbolized by a purifying fire, a Zoroastrian shrine (called a *pir,* or empty shrine) tends to be simple in the extreme. Frequently the shrines are just a bare room, with a fire burning on a pillar or in a metal basin, and a stack of firewood. Every Zoroastrian village has at least one pir. Important regional pirs, referred to as Great Pirs, are objects of special veneration and pilgrimage. The important pirs near Yazd attract pilgrims from around the world. Zoroastrians visit these shrines to ask that some petition be granted or on the special festival day of the shrine.

See also
Udwada; Yazd

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APPENDIX I: Pilgrimage Sites by Country

Afghanistan
Bāmiyān
Gazargah
Mazār-e Sharīf

Algeria
'Abd al-Rahman, Muhammad ibn al-Hamil
Enquaua, Ephraim
Mostaganem
Tlemcen

Andorra
Mare de Déu

Argentina
Luján
Perón, Eva Duarte de
Virgen del Valle

Australia
Uluru and Kata Tjuta
Walkabouts

Austria
Heiligenkreuz
Mariazell

Belgium
Banneux
Beauraing
Saint Blood Basilica

Bhutan
Taktsang Monastery

Bolivia
Copacabana
Quillacollo

Bosnia and Herzegovina
Medjugorje

Brazil
Aparecida
Bom Jesus da Lapa
Juàzeiro

Bulgaria
Rila

Canada
Grotto of Our Lady of Lourdes
Lac Sainte-Anne
Notre-Dame-du-Cap
Saint Joseph's Oratory
Sainte-Anne-de-Beaupré
Sainte-Marie among the Hurons

Chile
Andacollo

China
Caves of the Thousand Buddhas
Emei Shan
Five Mountains
Hua Shan
Mao Zedong Pilgrimage Sites
Po Lin Monastery
Putuo Shan
Qufu
Tai Shan
Wong Tai Sin Temple
Wutai Shan

Colombia
Las Lajas
Virgen de Chiquinquirá

Costa Rica
Cartago
Virgen de Saripiquí

Ireland (continued)
Glendalough
Knock
Lough Derg
Mount Brandon
Newgrange
Rock of Cashel
Skellig Michael

Israel
Acre
Baba Sali
Baha'i World Center
Chouri, Chayim
Church of the Holy Sepulchre
David u-Moshe
Galilee
Holocaust Sites
Jerusalem: Christian Pilgrimage
Jerusalem: Jewish Pilgrimage
Jerusalem: Muslim Pilgrimage
Jewish Sephardic Saints in Israel
Jordan River
Masada
Meron
Mount Carmel
Nazareth
Rabin, Yitzhak
Safed
Tiberias
Western Wall

Italy
Assisi
Bari
Journeys of Saint Paul
Loreto
Monte Cassino
Monte Sant' Angelo
Naples
Padua
Rome
San Giovanni Rotondo
Shroud of Turin

Japan
Enryakuji Monastery
Hasedera
Hiroshima Peace Memorial
Ise
Itsuku-shima
Izumo Taisha
Kaihōgyō
Kamakura
Kinkakuji and Ginkakuji
Martyrs' Hill
Meiji Shrine
Mount Fuji
Nara
Nikkō
Our Lady of All Nations
Ryōanji
Saikoku
Shichi-Fukujin Pilgrimage
Shikoku
Tenman Shrine
Yasukuni

Kampuchea
Angkor Wat

Kazakhstan
Ahmed Yasavi Mausoleum

Laos
That Luang

Lesotho
Morija

Lithuania
Hill of Crosses
Holocaust Sites

Luxembourg
Consolatrice
Saint Willibrord's Shrine

Malaysia
Kek Lok Si

Mauritius
Laval Shrine

Mexico
Chalma
Chichén Itzá
Cholula
Guadalupe
Magdalena
San Francisco Javier Baiundó
San Juan de los Lagos

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APPENDIX II: Pilgrimage Sites by Religion or Type

Aborigine
Uluru and Kata Tjuta
Walkabouts

Ancient
Bath
Cave of Eileithyia
Corinth
Delos
Delphi
Eleusinian Mysteries
El Faiyûm
Ephesus
Epidaurus
Externsteine
Nemea
Olympia
Paphos
Pardons
Pyramids
Rome
Tinos
Trier

Andean
Cahuachi
Chalpón Cross
Chavín de Huántar
Copacabana
Cuzco
Humay
Machu Picchu
Nevado Ampato
Pachacamac
Paucartambo
Qoyllur Rit'i

Animism
Mount Agung
Mount Popa
Pagan
Tai Shan

Baha'i
Acre
Baha'i World Center
Shoghi Effendi

Bön
Lake Manasarovar
Mount Kailas

Buddhism
Adam's Peak
Ajanta and Ellora Caves
Ajodhya
Angkor Wat
Anuradhapura
Avukana
Bāmiyān
Bodh Gayā
Borobudur
Caves of the Thousand Buddhas
Chogyesa
Emei Shan
Emerald Buddha
Enryakuji Monastery
Erawan
Five Mountains
Hasedera
Kamakura
Kandy
Kataragama
Kathmandu
Kek Lok Si
Kinkakuji and Ginkakuji
Kuśinagara
Lake Manasarovar
Lumbini
Mount Fuji
Mount Kailas
Mount Meru

Islam

Jainism

Judaism
Arāmgāh-é Ester va Mōrdekhāy
Baba Sali
Cave of Machpelah
Chouri, Chayim
David u-Moshe
Enquaua, Ephraim
Holocaust Sites
Jerusalem: Jewish Pilgrimage
Jewish Sephardic Saints in Israel
Lalla Sol Ha-Tsaddiqah
Meron
Mount Carmel
Mount Sinai
Nachman of Breslov
Rachel's Tomb
Safed
Schneerson, Menachem
Tiberias
Western Wall

Mesoamerican Religions
Chalma
Chichén Itzá
Cholula
Guadalupe (Mexico)
San Juan de Amatitlán
Teotihuacán
Wirikuta

Native American Religions
Bear Butte
Bighorn Medicine Wheel
Cahokia Mounds
Chaco Canyon
Lac Sainte-Anne
Magdalena
''Miracle,'' Buffalo Calf
Mount Kilauea
Mount Shasta
Ninaistákis Mountain
O'odham Children's Shrine
Sedona
Wounded Knee

New Age
Cahokia Mounds
Carnac
Externsteine
Glastonbury and Glastonbury Tor
Machu Picchu
Meherabad and Meherazad
Mount Kilauea
Mount Shasta
Nazca Lines
Newgrange
Pyramids
Roswell
Santiago de Compostela
Sedona
Stonehenge
Teotihuacán

Prehistoric
Bath
Carnac
Chartres
Externsteine
Lascaux Cave
Mont-Saint-Michel
Pardons
Stonehenge

Protestantism
Wittenberg
Pilgrim Fathers

Roman Catholicism
Aachen
Altötting
Andacollo
Antipolo
Aparecida
Assisi
Auriesville
Banneux
Bari
Basilica de Bom Jesus
Beauraing
Betancur, Pedro de San José
Betania
Bom Jesus
Bom Jesus da Lapa
Brendan, Saint
Cámara Santa
Canterbury
Cartago
Chalma
Chalpón Cross
Chartres
Chimayó
Cologne

Sikhism
Anandpur
Har Mandir
Hemkund Sahib
Nanded
Nankana Sahib
Patna

Tibetan Buddhism
Lake Lhamo Latso
Lapchi
Lhasa
Mount Kailas
Mount Meru
Neyik
Samye Monastery and Samye Chimpu Cave Complex
Taktsang Monastery
Tsari

Vodou
Plaine du Nord
Saut d'Eau

Zoroastrianism
Udwada
Yazd

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About the Authors

David Gitlitz and Linda Davidson met as pilgrims to Santiago (Spain) in 1974, and have walked the 1000-kilometer pilgrimage road from southern France to Santiago de Compostela a total of five times. Each time they have accompanied groups of American undergraduate and graduate students who for two and a half months walked and studied medieval Spanish art, history, and literature in the context of the greatest European pilgrimage of the Middle Ages.

Gitlitz's enthusiasm for Spanish culture has led him into literary studies, history, anthropology, theater, and art history. His nine published books and more than forty scholarly articles range over these fields. His 660-page study of clandestine religious practices under the Spanish Inquisition, *Secrecy and Deceit: The Religion of the Crypto-Jews* (Philadelphia: Jewish Publication Society, 1996) garnered the Jewish Book Council's 1996 National Jewish Book Award for Sephardic Studies and the 1997 Lucy Dawidowicz Prize for History. In 1999 he and Davidson published *A Drizzle of Honey: The Lives and Recipes of Spain's Secret Jews* (St. Martin's Press). This anthropological study and cookbook, based on references to late medieval Iberian culinary practices they gleaned from Spanish Inquisition testimony, was awarded both the National Jewish Book Award for Ashkenazi and Sephardic Studies and the International Association of Culinary Professionals' Award for Distinguished Scholarship in 2000.

Davidson's interests have largely focused on pilgrimage. It is the subject of her other four published books, all coauthored with one of the couple's former student-pilgrims, Maryjane Dunn. Their monumental annotated bibliography of pilgrimage studies, proffered as a model for Spanish bibliographers, is lauded as the most comprehensive ever undertaken on the theme. Davidson is coordinator and secretary of the American Association "Friends of the Road to Santiago." Established in 1989, "Friends" acts a focal point for North Americans who wish to trek and for those who have already made the trip to Santiago de Compostela, publishing newsletters and offering the needed pilgrim's credential. As a result of their interest in this medieval and modern pilgrimage, Gitlitz and Davidson coauthored *The Pilgrimage Road to Santiago: The Complete Cultural Handbook* (St. Martin's Press, 2000), widely touted as *the* indispensable historical and artistic guide to things along the route.

Davidson and Gitlitz's research on the worldwide phenomenon of pilgrimage, which resulted in *Pilgrimage: From the Ganges to Graceland,* involved extensive travel in Europe, India, Israel, and North, Central, and South America, which afforded them a broad perspective on the world's pilgrimage practices.